

THEOPHRASTUS OF ERESUS
SOURCES FOR HIS LIFE, WRITINGS
THOUGHT AND INFLUENCE
PART ONE

PHILOSOPHIA ANTIQUA

A SERIES OF STUDIES
ON ANCIENT PHILOSOPHY

EDITED BY

J. MANSFELD, D.T. RUNIA
W.J. VERDENIUS AND J.C.M. VAN WINDEN

VOLUME LIV,1

WILLIAM W. FORTENBAUGH ET AL. (EDS.)

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PART ONE

Life, Writings, Various Reports, Logic, Physics
Metaphysics, Theology, Mathematics

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PREFACE

The task of collecting, editing and translating the texts included in these volumes has taken over ten years. Four of us have performed the role of editor, while many others have made substantial contributions. A brief history of these efforts—the work accomplished by Project Theophrastus—is given in the Introduction. Here we want to thank the contributors, both those officially associated with Project Theophrastus and those outside the Project who generously offered their knowledge and advice. Among the latter belong Klaus Alpers, Han Baltussen, Jonathan Barnes, Henry Blumenthal, Charles Burnett, Scott Carson, the late Harold Cherniss, Cecil Clough, Walter Cockle, Rainer Degen, Phillip De Lacy, Mervin Dilts, Carlotta Dionisotti, Tiziano Dorandi, Thomas Figueira, Lenn Goodman, George Goold, Woldemar Görler, Hans Gottschalk, Alan Griffiths, Barrie Hall, Eric Handley, Peter Hansen, Doreen Innes, Robert Kaster, Ian Kidd, the late William Kneale, Martha Kneale, P. Sjoerd van Koningsveld, John Lindon, Antony Lloyd, Geoffrey Lloyd, David Marsh, David Minter, Moshe Negbi, Vivian Nutton, Dirk Obbink, Jan van Ophuijsen, Peter Parsons, Marlein van Raalte, Michael Reeve, Robert Renehan, the late Charles Schmitt, Eckart Schütrumpf, Danuta Shanzer, Yegane Shayegan, Richard Sorabji, Peter Steinmetz, Steve Strange, Josip Talanga, Richard Taylor, Robert Temple, Malcolm Willcock, Jacob Wisse, and Fritz Zimmermann. We also wish to recognize the help provided by Suzanne Zatkowsky, formerly secretary of the Classics Department at Rutgers University, and by Frances Mills, secretary in the Department of Greek and Latin, University College London. Lisa Jacobs Carson put the Arabic texts on diskettes and helped with proof-reading. Diane Smith produced the camera-ready copy which has been used in the printing of these volumes. She began with considerable expertise, mastered difficulties that arose along the way and now deserves our warmest thanks.

A project such as ours becomes much easier when some organization provides financial support. In our case this support has been given by several groups but most especially by the National Endowment for the Humanities, Washington D.C. We are grateful to the officers of the Endowment for their encouragement and helpful advice, above all for their confidence over a period of ten years.

Other contributors in America were the Cape Branch Foundation, the Day Family Foundation, the J.C. Kellogg Foundation, the Rutgers Univer-

sity Research Council and the Associate Alumnae of Douglass College; in Britain, the British Academy and the Leverhulme Foundation; in Germany, the Alexander von Humboldt Stiftung; in Holland, the Netherlands Institute for Advanced Study. Their gifts were needed and often of especial value because timely. Our thanks are offered with sincerity.

Our work benefited significantly from biennial conferences which brought together not only the members of Project Theophrastus but also interested scholars representing many different countries. Our hosts on these occasions were Rutgers University (1979, 1981), the University of Liverpool (1983), the Institute of Classical Studies and University College London (1985), the University of the Saarland (1987) and the town of Eresus on Lesbos, Greece (1989). The four named universities provided excellent facilities and in various other ways made us feel most welcome. The town of Eresus did the same. It provided an attractive meeting hall next to the Theophrasteion (the local school), decorated the hall with a portrait of Theophrastus and on the first night of the conference held a festival which featured the unveiling of a marble bust of Theophrastus, the town's most famous son.

We are, then, indebted to a great many individuals and organizations. We thank all those named above and conclude by mentioning our spouses: Connie, Ron, Grace and Ioanna. Their role took many forms, but it was always supportive. We thank them most sincerely here.

WWF, PMH, RWS & DG

Dedicated to
GEORGE KERFERD
sine quo non

INTRODUCTION

Background

Theophrastus was born at Eresus on the southwestern coast of Lesbos in 372/1 or 371/0 B.C., i.e., some fifteen years after the foundation of Plato's Academy. He is said to have studied first in his native city under Alcippus and then in Athens under Plato. If this report is correct, Theophrastus will have enjoyed an exceptional educational experience. As a young man, say, eighteen years of age, he will have interacted not only with Plato but also with other members of the Academy including Speusippus, Xenocrates and above all Aristotle. But whatever the truth concerning his study in Plato's Academy, Theophrastus seems to have formed an early association with Aristotle. After Plato's death (348/7 B.C.), the two were probably together at Assos in the Troad, and we may suppose that Theophrastus influenced Aristotle's move to Mytilene on the island of Lesbos (345/4 B.C.). When Aristotle was called to be tutor of Alexander, Theophrastus will have accompanied him to the court of Philip, king of Macedonia (343/2 B.C.). Eight years later, the two returned to Athens, where Aristotle founded the Peripatos (335 B.C.) and for the next thirteen years directed the activities of this school. Upon the death of Alexander (323 B.C.), anti-Macedonian feeling forced Aristotle to leave Athens for Chalcis, where he died within a year. Theophrastus remained behind, took over leadership of the Peripatos and brought it to a high point of activity and success. He acquired property for the school and is said to have had two thousand students—a round number, but one which testifies to Theophrastus' appeal as teacher-scholar. For some thirty-six years Theophrastus remained head of the Peripatetic School, and when he died (288/7 or 287/6 B.C.), the Athenians are said to have shown their respect by accompanying his bier on foot.

Theophrastus' academic interests were as varied as those of Aristotle. He is today best known for his *Characters* and his ground-breaking work in botany. However, his studies in logic, metaphysics, ethics and politics, rhetoric and poetics were significant and, in many cases, repre-

sented advances far beyond their Aristotelian antecedents. His contributions to modal logic have begun to attract scholarly attention and to generate a respectable body of secondary literature. The same is true of his thoughts on animal psychology—thoughts so modern that one is tempted to compare Theophrastus with Konrad Lorenz. Also worthy of special mention is Theophrastus' study of human personality and in particular the difference between superficial traits and deeper-lying motives, for this work had (and still has) consequences not only for psychology and ethics but also for the comic stage. Put boldly, one cannot properly understand New Comedy (the plays of Menander) and the subsequent development of this genre without an appreciation of Theophrastus' work.

Diogenes Laertius attributes some 225 works of varying length to Theophrastus. (The longest is a work on comparative law in 24 books.) Diogenes' list contains some duplication, but it is a fairly accurate indication of Theophrastus' extraordinary productivity and therefore a measure of how much has been lost. We do have two large treatises on botany, smaller pieces on natural science, sense perception and metaphysics as well as the widely-known *Characters*. But, for the most part, Theophrastus survives only in quotations and reports scattered throughout writers of later Antiquity and the Middle Ages. Some of these texts are short and of slight value, others are of great interest and considerable length. This material has now been brought together in two volumes—our edition. This is a sizeable corpus and one which should be of interest not only to students of the Peripatos but also to those working on Stoic and Epicurean philosophy. For it was during Theophrastus' headship of the Peripatos that Zeno founded the Stoa and Epicurus the Garden. Theophrastean influence has long been recognized, but perhaps now the extent and details of this influence can be better understood.

During the nineteenth century, two collections of Theophrastean texts were produced in Germany: Schneider's edition of 1818-21¹ and Wimmer's of 1854-62,² republished four years later with a Latin translation.³ Wimmer's edition is still the best general collection available to scholars and a photographic reproduction published in 1964 has made it quite accessible.⁴ Nevertheless, the edition is sadly incomplete. Excluding texts that have their own manuscript tradition (i.e., texts whose survival

¹ J.G. Schneider, *Theophrasti Eresii quae supersunt opera et excerpta librorum*. Leipzig: Vogel vols.i-iv 1818, vol.v 1821.

² F. Wimmer, *Theophrasti Eresii opera quae supersunt omnia*, Leipzig: Teubner vol. 1-2 1854, vol. 3 1862.

³ Paris: Didot 1866.

⁴ Frankfurt a.M.: Minerva 1964.

does not depend upon quotations and reports in later writers, nos. 1-9, 12, 171), Wimmer's collection contains a mere 179 texts, and of these only two are drawn from Latin authors and none from Arabic sources. The collection can also be misleading. This is immediately clear when one considers, say, the ethical texts. While Wimmer has almost all the texts which deal with *eros* and drunkenness, he has less than a fifth of those concerned with education, virtue and happiness. Such a one-sided collection cannot help but promote a false picture of Theophrastus' ethical interests, and the same is true of other important areas such as logic, physics and politics.

The importance of producing a more representative, indeed a complete collection was quickly realized. Already in the nineteenth century Gustav Heylbut made a first step by collecting ethical and political texts, but the material seems to have been lost. In the twentieth century, Otto Regenbogen and Franz Dirlmeier addressed the problem, as did Olof Gigon. None of them reached the stage where publication of the amassed material could be envisaged. Several partial editions have, however, appeared. In the area of psychology, there is Edmond Barbotin's collection of texts dealing with the intellect.⁵ In logic, there are two collections: that of Andreas Graeser⁶ and that of Luciana Repici.⁷ In the areas of ethics, religion and politics, there are also new editions: William Fortenbaugh's collection of sources for recovering the ethical thought of Theophrastus,⁸ Walter Pötscher's edition of fragments from the work *On Piety*⁹ and Andrew Szegedy-Maszk's collection of texts relating to the *Laws*.¹⁰ Each of these editions has its merits, but neither taken singly nor in combination can partial editions take the place of a full edition. For this reason Project Theophrastus was founded in the spring of 1979.

The opportune moment—the *καίρος*, as Theophrastus might have said—was provided by a conference on the School of Aristotle held at Rutgers University. Persons interested in a cooperative effort came together, discussion ran over three days and much correspondence and many phone calls followed. Ultimately a team was put together for the expressed purpose of collecting, editing, translating and writing commentaries on all the ancient and medieval sources which quote, report or otherwise refer to Theophrastus by name. The working members of this initial

⁵ *La théorie aristotélicienne de l'intellect d'après Théophraste*, Louvain: Publications Universitaires 1954.

⁶ *Die logischen Fragmente des Theophrast*, Berlin: De Gruyter 1973.

⁷ *La logica di Teofrasto*, Bologna: Il Mulino 1977.

⁸ *Quellen zur Ethik Theophrasts*, Amsterdam: Grüner 1984.

⁹ *Theophrastos ΠΕΡΙ ΕΥΣΕΒΕΙΑΣ*, Leiden, Brill 1964.

¹⁰ *The Nomoi of Theophrastus*, New York: Arno 1981.

team were William Fortenbaugh (esp. ethics, religion, rhetoric and poetics), Pamela Huby (logic, psychology and metaphysics) and John Keaney (politics and generally textual problems). Three advisers were also picked: Michael Frede, Herwig Görgemanns and George Kerferd. A proposal for funding was submitted to the National Endowment for the Humanities in Washington D.C., and the subsequent success of this proposal as well as several follow-up proposals for further funding ensured that the project would not fail through lack of resources.

Over the twelve years between the founding of Project Theophrastus and the completion of these text-translation volumes, changes inevitably occurred. Anthony Long replaced Michael Frede as Adviser to the Project, and Robert Sharples (physics and biology) became a working member of the team. So did Andrew Barker (music) and David Sedley (papyrology). Dimitri Gutas became our specialist on Arabic texts, and Michael Sollenberger and David Mirhady, who both served initially as research assistants, acquired areas of special concern (Theophrastus' life and politics, respectively).

The contributions of the several working members, their edited texts and translations, were reviewed by Fortenbaugh, Huby and Sharples and then collected at Rutgers University, where the Project acquired a headquarters within the Alexander Library. The task of organizing the contributions and making final corrections began in January 1988 and proceeded in two stages over three years. During the first stage, much of the work was done at Rutgers. Josip Talanga, a visiting Alexander von Humboldt Fellow, participated on a regular basis; Mirhady, Sollenberger and Scott Carson, who taught at Rutgers during the academic year 1988-1989, joined in at different times. All suggestions for changes in the texts and translations were passed on by Fortenbaugh to Huby and Sharples in England and to Gutas, who was first in Greece and later at Yale. They responded with their own suggestions. During the second stage, 1990-1991, Fortenbaugh was a fellow at the Netherlands Institute for Advanced Study, so that correspondence circulated between Holland, England and the United States. Han Baltussen in Utrecht and Jan van Ophuijsen and Marlein van Raalte in Leiden contributed significantly by reading and commenting on numerous sections. After a normal amount of pushing and pulling, agreement was achieved and our collection acquired the form in which it appears within these volumes.

Methodology

The task of editing an author whose work survives only or primarily in secondary reports involves special problems which may be resolved in

more than one way. The matter has been discussed in some detail by several recent editors: e.g., by Ludwig Edelstein and Ian Kidd in their edition of the fragments of Posidonius,¹¹ by Jan Kindstrand in his edition of Bion of Borysthenes¹² and by William Fortenbaugh in his collection of Theophrastean ethical texts.¹³ Also of interest are articles by Hans Gottschalk¹⁴ and David Runia.¹⁵ Our decision here has been to produce a source book and not a collection of fragments narrowly construed. In what follows we shall explain the decision, all the while aiming at brevity and focusing on those matters which seem especially relevant to our collection of Theophrastean texts.

First, we are excluding those *opuscula* that are transmitted directly from antiquity by continuous manuscript tradition. Our concern is primarily with quotations, reports and references found only in ancient and medieval authors. In other words, we are interested in adding to Wimmer's texts nos. 10-11, 13-170 and 172-190. Drawing a neat distinction between medieval and Renaissance authors is, of course, notoriously difficult. Our general policy has been to exclude authors whose *floruit* belongs to the middle of the fifteenth century or later. This means that writers like Georgius Trapezuntius (1396-1486), Johannes Bessarion (1403-1472) and Marsilio Ficino (1433-1499) have not been included. On the whole, their sources are quite clear, and they do not add any further information. The exceptional case is the rare author of this period who does contribute new information or who *appears* to do so. Examples are Dionysius Cartusianus (1402-1471) and Pico della Mirandola (1436-1494). The reader should also be aware that the value of many medieval texts as evidence for the actual thought of Theophrastus is questionable; there is a continuous gradation from the relatively reliable to the notoriously unreliable (e.g., the *Lumen animae* or *Light of the Soul*). Because of inherent difficulties in drawing a sharp distinction between reliable and unreliable sources, we have chosen to be inclusive rather than exclusive. In this, we have been influenced in part by the belief that, while our main concern is to present the evidence

¹¹ *Posidonius I. The Fragments*, ed. L. Edelstein and I. Kidd, Cambridge: Cambridge Univ. 1989², p.xvii-xxv.

¹² *Bion of Borysthenes*, Acta Universitatis Upsaliensis, Studia Graeca Upsalien-sia, Uppsala 1976, p.188-96.

¹³ *Op. cit.* (*supra*, n.8) p.1-5.

¹⁴ "Prolegomena to an edition of Theophrastus' fragments," in *Aristoteles, Werk und Wirkung: Paul Moraux gewidmet*, ed. J. Wiesner vol.1, Berlin: De Gruyter 1985 p.543-56.

¹⁵ "Aristotle and Theophrastus Conjoined in the Writings of Cicero," *Rutgers University Studies in Classical Humanities*, vol.4, New Brunswick: Transaction Books 1989, p.23-38.

for the reconstruction of the thought of the historical Theophrastus, our collection will also be found useful by those who are concerned to trace the significance of Theophrastus and the way he was understood in different ages and in different intellectual milieux. A fuller discussion of the sources will be found in the first volume of commentary.

A fundamental decision has been to concentrate on texts in which Theophrastus is explicitly named. Our reason for making this decision is the belief that the study of any author surviving only or primarily in fragmentary form should begin from texts that explicitly refer to the author in question. This is not to say that the simple occurrence of an author's name constitutes an infallible guide to correct attribution. Mistakes and even deliberate falsification are all-too-common phenomena. Furthermore, a named text may be attributed to several other authors or perhaps contradicted by a second text considered central to the author under study. But recognizing these problems, it has seemed to us best to offer a collection of named texts, for it is precisely these texts which are fundamental both to a careful consideration of problematic material and to questions of influence upon, or reflections in, later authors.

We have, however, recognized certain exceptions, which fall into two main groups. First, there are *codices* and *papyri* containing anonymous material which scholars have attributed to Theophrastus with some degree of plausibility. Here we may be dealing with fragments of a lost treatise and therefore with material of especial importance to anyone interested in reconstructing the thought of Theophrastus. For this reason and because most of the texts in question are not readily available (especially in translation), we have decided to print the texts, nine in all, as appendices to our collection. Those dealing with logic and physics (nos. 1-4) will be found at the end of the first volume, and those concerned with politics, rhetoric and poetics (nos. 5-9) will be found at the end of the second volume. In each case, a reference to the appendix has been placed in the appropriate place within the collection of texts proper. In this way, we hope to call attention to these documents without giving the impression that the attribution to Theophrastus is certain or, in some cases, even highly probable.

The other main group is composed of secondary reports. In some cases, a work is cited which is elsewhere attributed to Theophrastus. The fact that different authors occasionally wrote works that carried the same title is, of course, grounds for caution, and we have printed only a few texts of this kind within our collection. A different case is a pair of texts which Hermann Diels identified as coming from Theophrastus' *Opinions of the Natural Philosophers*. They belong to a sequence of texts that appear to have a single source, and for that reason we have included them. Finally

there are other texts which are closely related in content to named texts and which occasionally provide information helpful for interpreting these texts. In dealing with such material, we have observed considerable restraint; only the most important cases have been printed, and of these the majority appear together with named texts as part of an 'A', 'B' ('C' etc.) series.

An 'A', 'B' series is composed of parallel texts which differ in ways that are important for our understanding of what is being said and so ultimately for developing a clear picture of Theophrastus and his influence on the subsequent tradition. Since most parallel texts are not important in this way, they will not be printed in an 'A', 'B' series but will be mentioned only in the upper *apparatus*. And when it is clear whether or not a parallel text includes a reference to Theophrastus and therefore qualifies as a named text, the *apparatus* need say nothing. But when it is unclear (typically, when the portion of printed text referred to mentions Theophrastus, but the parallel text does not), then the *apparatus* will clarify the matter.

A further problem concerns the order of this collection. We have considered several possible arrangements and opted for one by theme, because we see this order as best suited to our material. A section on Theophrastus' life has been placed first, after which come texts that deal generally with his writings and offer various reports and judgments. The bulk of our collection then follows—fifteen sections each of which focuses on a different aspect of Theophrastus' thought: i.e., logic, physics, metaphysics and theology, etc. Such an arrangement has the virtue of highlighting important topics and bringing together closely related texts. It cannot, however, exhibit all possible relationships and has difficulty with texts which can be located in more than one section. To deal with such cases, we have occasionally introduced cross-references, but we have limited ourselves to the clearest and most important cases. For the rest, we think the matter best handled in the commentaries which will accompany this edition.

We have decided against a division into "genuine" fragments (i.e., Theophrastus' own words) and *testimonia* (i.e., texts which report views of Theophrastus without quoting him). Such a division is attractive when a large number of excerpts (quotations) are preserved, but with Theophrastus that is not the case. Moreover, even when one has a large number of genuine fragments, two negative features weigh heavily. First, there are inevitably texts which cannot easily be assigned to one category or the other, and second the division all too often separates closely related texts, so that the reader is frequently jumping back and forth between fragments and *testimonia*.

Another division which we have rejected is that according to known works. This division is attractive when a large percentage of the collected

texts makes specific reference to some work by the author in question, but in our collection the number of such texts is not high. Those brought together under the heading "Logic" may constitute an exception, but on the whole a division by known works would force us either to assign numerous texts to works, often without good reason, or to create a large category of unassigned texts which would result in separating many closely related texts. We have, therefore, rejected a division by works, but in order to make clear which texts do name a specific work we have decided to print at the front of each topical section (i.e., Logic, Physics, etc.) a list of relevant titles with references to the texts which mention these titles. This means that the interested reader can quickly determine how often and where a particular Theophrastean work is explicitly referred to.

Since our sources also refer to the surviving works of Theophrastus—the botanical works, the *opuscula* and the *Characters*—we have included the titles of these works in the appropriate lists, even though the works themselves are not printed in these volumes. And since source authors sometimes differ in the titles they use to refer to a specific Theophrastean work, we have introduced a system of numbers and letters. Different titles brought under the same number and marked off by letters are thought to refer to a single work. In addition to the original, such titles may be simple translations into another language, variations on the original and titles referring to some portion of the work in question. Titles under different numbers normally refer to different works, but where there is a substantial difficulty in grouping titles (i.e., in assigning a title to one numbered group as against another numbered group), we have preferred to assign separate numbers rather than force a decision between different possibilities. Titles found in Diogenes Laertius' *Life of Theophrastus* are normally given pride of place, but in cases where Diogenes has no corresponding title or where the correct title seems to be preserved elsewhere, another title, that which we consider most likely to be correct, occupies the first position.

A different problem is the printing of context material. Recognizing that there are many cases where the intelligibility of a text depends upon or is greatly increased by its context, we have decided to include some context material.¹⁶ This is not to overlook the fact that excessive use of context material can create a false impression: namely, that the surviving quotations and reports are larger than in fact they are. But acknowledging this

¹⁶ For the sake of continuity in presenting a context whose structure needs to be considered as a whole, we have on occasion included remarks which are unlikely to come from Theophrastus, as when Simplicius in his account of the natural principles refers in passing to the Stoics.

danger, we nevertheless think that the utility of context material far outweighs the dangers of excessive use. In this regard, we once considered printing all context material in small type, but in time we decided against the idea. Quite apart from technical printing problems, it is often very difficult to decide where a change in type should occur. Indeed, it is misleading to impose a sharp difference in type on a text in which fragment and context are not clearly distinguishable from each other.

Where there are already editions of a source text, we have generally considered those available and selected that one which we believe best. The edition is identified in the heading to each text, and the *sigla* of that edition are used in the lower *apparatus criticus*. We have simplified this *apparatus* by omitting material of little interest in a collection of texts like ours. For example, we have omitted obvious misspellings found only in one or two manuscripts or a simple inversion in word order which has no effect upon the sense of the text. Nevertheless, we are not offering a bare-bones *apparatus*. In addition to referring to parallel texts in the upper *apparatus* and occasionally including in the lower *apparatus* a reading found only in some parallel text, we have from time to time included conjectures which postdate the selected edition.

There are, however, cases where we have had recourse to photographs of the manuscripts themselves. The most striking example is the text of Diogenes Laertius' *Life of Theophrastus*. Here eighteen different manuscripts were read either in full or in part before the text was considered well-established. A different case is the commentary of John the Deacon on Hermogenes' *De methodo*. No complete edition of this work exists, and a reading of the relevant manuscript led to the discovery of a new Theophrastean text. The manuscripts of gnomologies have also received some attention, and that occasionally resulted in both improved readings and references of greater accuracy than those previously available in the scholarly literature.

In the case of papyri, we have most often used printed editions as our source text, but in the case of papyri from Herculaneum David Sedley has checked editions against the papyri and enabled us to improve some readings printed in the standard editions. In regard to format, we have not always followed these editions. Given a well-preserved text, we have preferred to abandon columns and to use vertical bars in order to indicate divisions between lines on the papyrus. With less well-preserved texts, we have maintained the columnar format, believing this most helpful for anyone who wishes to consider textual problems.

We have tried to offer an *apparatus* that is both readable and economical. This has not always been easy, for on occasion readability seems

to require a fuller statement than economy might demand. Moreover, the users of our collection will not all be equally familiar with the abbreviations and formulae preferred by trained philologists. Accordingly we have done some compromising. Where space permits, we have minimized the use of shortened forms and telegraphic style, but where space is a consideration (typically, an *apparatus* of unusual length), we have not hesitated to increase our use of abbreviations. In general, we have followed standard practice: i.e., used the shortened forms of Latin words recommended by Bidez and Drachmann (Delatte and Severyns), the forms of Greek titles listed by Liddell and Scott in their *Greek-English Lexicon* and the forms of Latin titles given in the new *Oxford Latin Dictionary*. But sometimes these guides are of no help (e.g., Liddell and Scott ignore the titles of individual works in Plutarch's *Moralia*), and on other occasions we have preferred a slightly longer form in order to facilitate recognition (e.g., Aristotle's *Anal. pr.*, not *APr*). In regard to standard collections and scholarly journals, we have most often adopted the abbreviations listed in the works just cited and/or in *L'année philologique*; but since these forms are less well-known and since we occasionally adopt abbreviations of our own, we offer a list with explanations immediately after this Introduction.

Two further decisions in regard to the *apparatus* should be mentioned. First, in order to simplify the production of these volumes, we have decided to put the *apparatus* at the end of most texts and not to divide it if a text runs on to a second page. The exceptions are comparatively long texts, where an *apparatus* placed at the end would be difficult to use. In these cases we have split the *apparatus* according to the lines found on any given page. Second, we have sometimes run the *apparatus* on to the right hand (translation) page. The reason for doing this is economy. We want both to print the translation opposite the ancient text and to avoid large blank areas on the right hand page opposite the *apparatus*. To accomplish the latter goal we have not hesitated to cross pages with the *apparatus*. This should cause no confusion, but as a safeguard we have placed an arrow (→) at the end of the *apparatus* on the left hand page. It points right and tells the user that the *apparatus* continues on the facing page.

Finally mention should be made of the concordances and indices that accompany our collection of Theophrastean texts. At the end of Volume II, we have provided eight different concordances relating our texts to those collected by Wimmer and to the several partial editions that have appeared in recent years. In addition, there is a list of all texts printed in our collection together with all named texts not printed but mentioned either in lists or in the *apparatus* to a printed text. For lists of proper names and important words the user of our collection is referred to the commen-

tary volumes. Each volume will have its own partial lists relating to the particular topics covered by the volume, and the last of the commentary volumes will contain complete lists that can serve as indices both to the text-translation volumes and to the commentaries. We are aware that these lists of proper names and important words are indices to our collection of sources and not, strictly speaking, indices to Theophrastus. We believe, however, that the lists will be of use to persons working with our collection, and therefore we have included them.

Arabic Texts

The establishment of the Arabic texts included in this collection has presented special problems. While the works of most Greek and Latin authors are available in critical editions that can be drawn upon with confidence, the state of affairs with classical Arabic texts is very different. First, the editions of Arabic texts all too often lack even a rudimentary *apparatus criticus*, and when one is provided, more often than not it is inaccurate and incomplete. To complicate matters, some texts are now available in two, three, or even more editions which do not refer to each other, which occasionally neglect to identify their manuscript sources, and which give sometimes widely divergent readings both in the text and, when they have it, in the *apparatus*. The result is that the reader is unable to judge which manuscript a particular reading belongs to, or even whether the reading accepted in the text may not actually be a tacit and arbitrary emendation of the editor, a practice not uncommon among those who bring out Arabic texts.

Second, numerous classical Arabic texts have not yet been published at all and still await, in manuscript, their editors. This state of affairs has generated difficulties not only in regard to procuring microfilms of the relevant manuscripts (assuming they were correctly identified in the first place as containing Theophrastean material), but also in spotting, in an unindexed manuscript, the relevant passages. The latter difficulty is also present even in some of the editions that have no indices. This fact alone makes the Arabic evidence collected in these volumes not nearly as exhaustive as that of the Greek and Latin authors.

Third, there are the particular problems that inhere in the edition of Greek texts preserved in Arabic translation. These problems have been met, to the extent possible, along the lines discussed by Dimitri Gutas in his article "The Life, Works, and Sayings of Theophrastus in the Arabic

¹⁷ *Rutgers University Studies in Classical Humanities*, vol.2, New Brunswick: Transaction Books 1985, p.63-102.

Tradition".¹⁷ This article is recommended both for an overview of the principles that have guided the editing of our Arabic texts and for an evaluation of the use which may be made of their evidence.

Under these circumstances, and in order to present Arabic texts that would not be inordinately inferior in authoritativeness to those in Greek and Latin, it has been necessary to do much re-editing. Use has been made of readily obtainable manuscripts of the available edition or editions, of the secondary transmission of the text (if any) and of the medieval Latin translation (if any). What was attempted, in other words, was not a full-blown *editio maior* of the texts concerned—something unfeasible in the time available and undesirable in the scope envisaged—but rather as close an approximation to such an edition as balancing the disposable time against the expected benefits would allow.

The conventions followed in editing the Arabic texts are for the most part immediately intelligible. They are either the same as those followed in the case of Greek and Latin texts or simple variations (adaptations). Here only a few peculiarities need be mentioned.

In the headings of the Arabic texts, the author or compiler of the source text and its title (i.e., that of the book) as well as specific chapter or section titles and numbers are normally given in transliteration. However, when the chapter or section title consists only of the name of the philosopher treated, then the heading contains, after the title of the book, the name of the philosopher in its Latin form introduced by the words *cap(ut) de* ("chapter on"); and when the text presented is a stray saying attributed to Theophrastus in some Arabic work, then the heading contains, after the title of that work, the words *dictum Theophrasti* ("saying of Theophrastus"). In the case of the gnomology *Šiwān al-ḥikma* (*Depository of Wisdom Literature*), references that follow on the chapter title are to the order of the sayings according to the reconstruction of Gutas.¹⁸

Concerning the transliteration of Arabic names, our procedure is bipartite. In the headings to Arabic texts, we have followed standard practice among Arabists, but in the headings to translations we have connected with a hyphen all the discrete words that form an indivisible unit of nomenclature: e.g., Ibn Abī Uṣaybi'a (text) and Ibn-Abī-Uṣaybi'a (translation). In addition, the article *al-* introducing single-word proper names is retained in the transliterations introducing Arabic texts but removed elsewhere.

In accordance with convention, parallel texts are listed in an upper *apparatus*. We have also found it useful on occasion to introduce an "upper

¹⁸ *Op. cit.* (*supra*, n.17) p.83-96.

upper" *apparatus of fontes*. This contains references to all the sources that were used to establish the text of the fragment. These sources and the *ratio edendi* followed in the establishment of texts will be discussed in the chapter on sources in the first volume of commentary.

In order to reflect the state of affairs already described, the following specific conventions, apart from those commonly employed, have been used in the lower *apparatus criticus*. The name of an editor is given *by itself* after a reading only when it is explicit in the edition that the reading in question is the conjecture of the editor against the evidence of the manuscript(s). When this is not explicit in the edition, i.e., when it is not clear whether a variant reading represents the evidence of one or more manuscripts, or all of them, or is the editor's tacit emendation, then after the recording of the variant reading the words *ed. cuiusquam* are written to indicate that this is the reading of the printed text. Finally, the initials *s[ine] p[unctis]* refer to the lack, in the manuscript, of diacritical points in the Arabic words.

Commentaries

We have already made reference to the commentaries which will accompany this collection of sources. Here we wish to give a somewhat clearer, albeit brief, indication of what may be expected, and in particular how the several commentaries will relate to the text-translation volumes.

Each major area, either individually or in combination, will be the subject of a commentary, and *deo volente* each commentary will be written by that member of our team who has had primary responsibility for the area or areas in question. This means, for example, that the commentary on the first three sections: namely, Life, Writings and Various Reports, will be written by Michael Sollenberger and that on the Logic section will be written by Pamela Huby. Whenever Arabic material is part of a section, then the relevant commentary will either include contributions written by Dimitri Gutas or at least report whatever observations he thinks helpful for understanding the Arabic sources.

Following established practice, the commentaries will include a discussion of each individual text, and various things which were not (could not or should not be) done in the text-translation volumes will be accomplished. Textual problems mentioned only briefly in the lower *apparatus* and perhaps ignored in translation or merely mentioned in a footnote will be spelled out with greater clarity. Interesting relationships existing between parallel texts listed in the upper *apparatus* will be pointed out and occasionally discussed with reference to the later tradition. When the ex-

tent of the Theophrastean material, as against context material, contained in a text is not clear, the alternatives will be set forth and argued for. Similarly, questions of misattribution, *dubia* and *spuria*, will be aired and a verdict will be suggested. In other words, we will not hesitate to present our views in the commentaries, but in the text-translation volumes we have opted for restraint. In cases of outrageous attribution, we sometimes introduce a *perperam* ("falsely"), but on the whole we prefer not to play God. Such matters are better reserved for the commentaries where fuller discussion will be possible.

In addition to text-by-text analysis, each commentary will offer a short survey of the relevant scholarship together with an inclusive bibliography. In some areas completeness will not be possible and perhaps not desirable, but we shall aim at bibliographies which are both helpful and representative of work done in the field.

Finally, our commentaries will include one or more general essays which place Theophrastus' work within its historical setting. No fixed length is being imposed on these essays, and there is no thought that these essays will be full-blown histories of the subject. Nevertheless, it seems appropriate to offer an overview which at very least relates Theophrastus to Aristotle and to the Hellenistic Schools which were founded during his lifetime. Here the commentator will be presenting a personal picture which may or may not be controversial.

ABBREVIATIONS

The following list explains the abbreviations used in this collection to refer to other standard collections and scholarly journals.

- AABT = I. Düring, *Aristotle in the Ancient Biographical Tradition*, Göteborg 1957.
- ADAW = *Abhandlungen der Deutschen Akademie der Wissenschaften zu Berlin, Klasse für Sprachen, Literatur und Kunst*.
- AHAW = *Abhandlungen der Heidelberger Akademie der Wissenschaften, Philosophisch-historische Klasse*
- AHMA = *Archives d'histoire doctrinale et littéraire du moyen âge*
- AOCAC = *Aristotelis opera cum Averrois commentariis*, Venice 1562-74
- Artium script. = *Artium scriptores: Reste der voraristotelischen Rhetorik*, ed. L. Radermacher, *Österreichische Akademie der Wissenschaften, Philosophisch-historische Klasse, Sitzungsberichte* 227.3, Wien 1951
- ASNP = *Annali della Scuola Normale Superiore di Pisa, Classe di Lettere e Filosofia*
- Barigazzi = A. Barigazzi, *Favorino di Arelate, Opere*, Firenze 1966
- Bibl. Gr. Med. Aev. = *Bibliotheca Graeca Medii Aevi*, ed. K. N. Sathas, Venetia 1872-94
- BICS = *Bulletin of the Institute of Classical Studies of the University of London*
- BT = *Bibliotheca Teubneriana* (used for all Teubner texts including those which predated the BT proper)
- BZ = *Byzantinische Zeitschrift*
- CAF = *Comicorum Atticorum fragmenta*, ed. Th. Kock, Leipzig 1880-88
- CAG = *Commentaria in Aristotelem Graeca*, ed. Academia litterarum regia Borussica, Berlin 1882-1909
- CB = *Collection des universités de France*, publiée sous le patronage de l'Association Guillaume Budé
- CCAA = *Corpus commentariorum Averrois in Aristotelem*, ed. H. A. Wolfson, D. Baneth et F. H. Fobes, Cambridge, Mass. 1949-
- CCSL = *Corpus Christianorum, series Latina*, Brepols, Turnhout 1953-
- CE = *Chronique d'Égypte*
- CErc = *Cronache Ercolanesi*
- CIC = *Corpus iuris civilis*, ed. Th. Mommsen et P. Krüger, Berlin 1868

- CGrF = *Comicorum Graecorum fragmenta in papyris reperta*, ed. C. Austin, Berlin 1973
- CMG = *Corpus medicorum Graecorum*, ed. Academia Berolinensis, Leipzig 1908-
- CP = *Classical Philology*
- CQ = *The Classical Quarterly*
- CSEL = *Corpus Scriptorum ecclesiasticorum Latinorum*, ed. Academia litterarum Caesarea Vinobonensis, Wien 1866-
- DG = *Doxographi Graeci*, ed. H. Diels, Berlin 1897
- Döring = K. Döring, *Die Megariker, Kommentierte Sammlung der Testimonien*, Amsterdam 1972
- Edelstein-Kidd = L. Edelstein and I. Kidd, *Posidonius*, Volume I, *The Fragments*, Cambridge 1972
- FGrH = *Die Fragmente der griechischen Historiker*, ed. F. Jacoby, Leiden 1926-58
- FHG = *Fragmenta historicorum Graecorum*, ed. C. Müller, Paris 1841-70
- FVS = *Fragmente der Vorsokratiker*, ed. H. Diels and W. Kranz, 6th edn. Zürich 1951-2
- GCS = *Die griechischen christlichen Schriftsteller der ersten Jahrhunderte*, Berlin 1897-
- GG = *Grammatici Graeci*, ed. G. Uhlig, Leipzig 1883
- GL = *Grammatici Latini*, ed. H. Keil, Leipzig 1874
- GRBS = *Greek Roman and Byzantine Studies*
- GRF = *Grammaticae Romanae fragmenta*, ed. H. Funaioli, Leipzig 1907
- ICS = *Illinois Classical Studies*
- JHS = *Journal of Hellenic Studies*
- Jb. class. Phil. = *Jahrbücher für classische Philologie*
- Kindstrand = J. F. Kindstrand, *Bion of Borysthenes*, Uppsala 1976
- Körte-Thierfelder = A. Körte et A. Thierfelder, *Menandri quae supersunt*, Leipzig 1959
- LCL = *Loeb Classical Library*
- LG = *Lexicographi Graeci*, Vol. 1 (*Suda*) ed. A. Adler, 1928-38, reprint Stuttgart 1967-71; Vol. 9 (*Pollux*) ed. E. Bethe, 1900-37, reprint Stuttgart 1966
- Martina = A. Martina, *Solon, Testimonia veterum*, Rome 1968
- Med. & Ren. St. = *Medieval and Renaissance Studies*
- Mensching = E. Mensching, *Favorin von Arelate*, Berlin 1963
- Mette = H. Mette, "Zwei Akademiker heute: Krantor und Arkesilaos," *Lustrum* 26 (1984) 41-94
- MGH = *Monumenta Germaniae historica*, t.11.2, ed. Th. Mommsen, Berlin 1894

- Myth. Gr. = *Mythographi Graeci*, ed. E. Martini, Leipzig 1902
 NGG = *Nachrichten von der Gesellschaft der Wissenschaft zu Göttingen*
 OCT = *Oxford Classical Text (Scriptorum classicorum bibliotheca Oxoniensis)*
 Ofenloch = E. Ofenloch, *Caecilii Calactini fragmenta*, Leipzig 1907
 Op. omn. = (in this collection) *Alberti Magni Opera omnia*, ed. B. Geyer et al.,
 Münster 1957-
 Or. Att. = *Oratores Attici*, ed. G. Baiter et H. Sauppe, Turici 1845-50
 Pack² = R. A. Pack, *The Greek and Latin Literary Texts from Greco-Roman
 Egypt*, 2nd edn. Ann Arbor 1967
 Parad. Gr. = *Paradoxographorum Graecorum reliquiae*, ed. A. Giannini, Milan
 1967
 PG = *Patrologiae cursus completus, series Graeca*, ed. J.P. Migne, Paris 1857-66
 P.Hamb. = *Griechische Papyri der Hamburger Staats- und Universitäts-
 Bibliothek, Veröffentlichungen aus der Hamburger Staats- und Univer-
 sitäts-Bibliothek*, Bd.4, Hamburg 1954
 P.Herc. = *Papyrus Herculaneensis* (various editions as reported in the head-
 ings to individual texts)
 P.Hib. = *The Hibeh Papyri*, Part I, ed. B. P. Grenfell and A. S. Hunt; Part II,
 ed. E. G. Turner, London 1906, 1955
 PL = *Patrologiae cursus completus, series Latina*, ed. J. P. Migne, Paris 1844-55
 PMG = *Poetae melici Graeci*, ed. D. L. Page, Oxford 1962
 Poet. Min. Gr. = *Poetae minores Graeci*, ed. Th. Gaisford, Oxford 1814-20
 P.Lit. Lond. = H. J. M. Milne, *Catalogue of the Literary Papyri in the British
 Museum*, London 1927
 P.Oxy. = *Oxyrhynchus Papyri*, ed. B. P. Grenfell, A. S. Hunt et al., London
 1898-
 PP = *La Parola del Passato*
 P.Petrie = *The Flinders Petrie Papyri*, Vols. I and II ed. J. P. Mahaffy, Vol. III
 ed. J. P. Mahaffy and J. G. Smyly, Dublin 1891, 1893, 1905
 PRIMI = *Papiri della Regia Università di Milano*, Vol. I, Milano 1937
 PSI = *Pubblicazioni della Società Italiana per la Ricerca dei Papiri Greci e Latini
 in Egitto*
 QEThs = W. Fortenbaugh, *Quellen zur Ethik Theophrasts = Studien zur antiken
 Philosophie* 12, Amsterdam 1984
 RGVV = *Religionsgeschichtliche Versuche und Vorarbeiten*
 RhG = *Rhetores Graeci*, ed. Chr. Walz, Stuttgart 1832-36
 RhGr = *Rhetores Graeci*, ed. L. Spengel, C. Hammer et H. Rabe, Leipzig
 1853-56, 1894, 1913-31
 RhLM = *Rhetores Latini minores*, ed. K. Halm, Leipzig 1863
 RhM = *Rheinisches Museum*

RHT = *Revue d'histoire des textes*

Rose³ = V. Rose, *Aristotelis qui ferebantur librorum fragmenta*, 3rd edn. Leipzig 1886

RUSCH = *Rutgers University Studies in Classical Humanities*

SC = *Sources chrétiennes*. Les éditions du Cerf, Paris 1942-

SIFC = *Studi Italiani di Filologia Classica*

SR = *Socraticorum reliquiae*, ed. G. Giannantoni, Naples 1983-5

Suppl. Arist. = *Supplementum Aristotelicum*, ed. Academia litterarum regia Borussica, Berlin 1855-93

SVF = *Stoicorum veterum fragmenta*, ed. H. v. Arnim, Leipzig 1903-24

TAPA = *Transactions of the American Philological Association*

TGF² = *Tragicorum Graecorum fragmenta*, ed. A. Nauck, 2d edn. Leipzig 1889, with *Supplementum*, ed. B. Snell, Hildesheim 1964

TrGF = *Tragicorum Graecorum fragmenta*, Vol. 1 ed. B. Snell, Vol. 2 ed. R. Kannicht and B. Snell, Vol. 3 ed. S. Radt, Vol. 4 ed. S. Radt, Göttingen 1971-1985

Wehrli = F. Wehrli, *Die Schule des Aristoteles*, Bde. I-X, Suppl. I-II, 2d edn. Basel 1967-74

West = M.L. West, *Iambi et Elegi Graeci ante Alexandrum cantati*, Vol. I-II, Oxford 1971-2

WSt = *Wiener Studien*

TEXTS

VITA

Vitae descriptiones

- 1 Diogenes Laertius, *Vitae philosophorum* 5.36-58 (RUSCH t. 2 [1985] p.10-43 et CP t.82 [1987] p.230 Sollenberger)

ΘΕΟΦΡΑΣΤΟΣ

Θεόφραστος Μελάντα Ἑρέσιος κναφέως υἱός, ὥς φησιν Ἀθηνόδωρος ἐν ἡ' Περιπάτων. οὗτος πρῶτον μὲν ἤκουσεν Ἀλκίππου τοῦ πολίτου ἐν τῇ πατρίδι, εἶτ' ἀκούσας Πλάτωνος μετέστη πρὸς Ἀριστοτέλην· κἀκείνου εἰς Χαλκίδα ὑποχωρήσαντος, αὐτὸς 5 διεδέξατο τὴν σχολὴν Ὀλυμπιάδι τετάρτῃ καὶ δεκάτῃ καὶ ἑκατοστῇ· φέρεται δ' αὐτοῦ καὶ δοῦλος φιλόσοφος ὄνομα Πομπύλος, καθά φησι Μυρωνιανὸς Ἀμαστριανὸς ἐν τῷ πρώτῳ τῶν Ὀμοίων ιστορικῶν κεφαλαίων.

ὁ δὲ Θεόφραστος γέγονεν ἀνὴρ συνετώτατος καὶ φιλοπονώτατος 10 καί, καθά φησι Παμφίλῃ ἐν τῷ τριακοστῷ δευτέρῳ τῶν Ὑπομνημάτων, διδάσκαλος Μενάνδρου τοῦ κωμικοῦ· ἄλλως τε καὶ εὐεργετικὸς καὶ φιλόλογος. Κάσανδρος γοῦν αὐτὸν ἀπεδέχετο καὶ Πτολεμαῖος ἔπεμψεν ἐπ' αὐτόν. τοσοῦτον δ' ἀποδοχῆς ἡξιοῦτο παρ' Ἀθηναίοις ὥστ' Ἀγνώ-

2 Ἑρέσιος] *Athenaeus, Deipnosophistae* 3.26 83C et 9.37 387B = **371**, *Clemens Alexandrinus, Protrepticus* 5.66.5 (GCS t.1 p.51.4-5) = **252B**, *Stromata* 1.16 77.1 (GCS t.2 p.50.11) = **72B** et ap. Eusebium in *Praeparatione evangelica* 10.6.14 (GCS t.8.1 p.577.15), *Stephanus Byzantius, Ethnica*, s.v. Ἑρεσος (p.275.17-18 *Meineke*), *Anonymus, Vita Arist. Marciana* 82-3 (p.3.20-1 *Gigon*), *Vita Arist. Latina* 18 (AABT p.153 *Düring*) et *Vita Arist. vulgata* 17 (AABT p.134 *Düring*) 4-5 *Diogenes Laertius, Vitae* 3.46 (t.1 p.141.3-4 *Long*) et *Anon., In librum De causis* (cod. Vind. Lat. 5500 f.48' [*Pattin, Tijdschr. v. Philos.* t.28 (1966) p.91.4-6]) 4-5 μετέστη πρὸς Ἀριστοτέλην] *vid.* **10**, et *de pap. Berol.* 9780 col. 5.54 *vid. comm.* 5-7 κἀκείνου—ἑκατοστῇ] *Apollodorus, fr.* 72a *Jacoby* = *FGrH* 224 F 349a; *similia, sed sine verbis* αὐτὸς—σχολὴν, *habent Apollodorus ap. Diog. Laert.* 5.10 (*fr.* 56.VII *Jacoby* = *FGrH* 244 F 38a) et *Dionysius Halicarnassensis, Epist. ad Amm.* 5 (t.1 p.263.8-9 *Usener et Radermacher*) = *Aris-*

→

LIFE

Biographies

- 1 Diogenes Laertius, *The Lives of the Philosophers* 5.36-58 (RUSCH vol.2 [1985] p.10-43 and CP vol.82 [1987] p.230 Sollenberger)

THEOPHRASTUS

Theophrastus of Eresus was the son of Melantas, a fuller, as Athenodorus says in the eighth book of *Walks (Peripatoi)*. At first he was a pupil of Alcippus, a fellow-citizen in his homeland, and then, after having been a student of Plato, he passed over to Aristotle. When Aristotle withdrew to Chalcis, Theophrastus took over the school in the 114th Olympiad. It is reported that even his slave, named Pompylus, was a philosopher, as Myronianus of Amastris says in the first book of *Summary of Historical Parallels*.

- 37 Theophrastus was a very intelligent and industrious man and, as Pamphila says in the thirty-second book of the *Commentaries*, a teacher of the comic poet Menander. He was above all ever ready to do a kindness and a lover of words. At any rate, Cassander welcomed him and Ptolemy sent for him. His acceptance among the Athenians was so great that when Agnonides dared to indict

toteles, AABT T1d Düring 5-6 αὐτὸς—σχολήν] *vid.* 11 7 Gellius, NA 2.18.8, *ex quo pendet* Macrobius, *Saturnalia* 1.11.42 (p.52.1-4 Willis), *quo loco servus ille Pompylus Philostrati servus appellatur, quod Meurs in Theophrasti servus commutari voluit* 7-9 Myronianus Amastrianus, fr.5 (FHG t.4 p.455) 10-12 Pamphila, fr. 10 (FHG t.3 p.522)

1 ΘΕΟΦΡΑΣΤΟΣ PQCo: *om.* BFWV (*sed spatium relictum* BFW) 3
πρῶτον F: πρότερον BPQCoWV 4 Ἀλκίππου BP^m CoW: Λακίππου
P^mV: Λευκίππου Q: Ἀκίππου F 11 Ὑπομνημάτων BPQCoWV: Ὑπο-
μνημονευμάτων F 12 κωμικοῦ aWV: ποιητοῦ c 12 εὐεργετικός
aWV: ἐνεργητικός Richards: εὐρετικός Hecker 14-15 Ἀγωνίδης BFP
QWV: Ἀγωνίδης Co

- νίδης τολμήσας ἀσεβείας αὐτὸν γράψασθαι μικροῦ καὶ προσώφλεν. 15
 ἀπήντων τ' εἰς τὴν διατριβὴν αὐτοῦ μαθηταὶ πρὸς δισχιλίους. οὗτος
 τὰ τ' ἄλλα καὶ περὶ δεικτηρίου τοιαῦτα διείλεκται ἐν τῇ πρὸς Φανίαν
 τὸν Περιπατητικὸν ἐπιστολῇ· “οὐ γὰρ ὅτι πανήγυριν, ἀλλ' οὐδὲ
 συνέδριον ῥάδιον, οἷόν τις βούλεται, λαβεῖν. αἱ δ' ἀναγνώσεις
 ποιοῦσιν ἐπανορθώσεις. τὸ δ' ἀναβάλλεσθαι πάντα καὶ ἀμελεῖν οὐκέτι 20
 φέρουσιν αἱ ἡλικαῖαι.” ἐν ταύτῃ τῇ ἐπιστολῇ “σχολαστικὸν” ὠνόμακεν.
 38 τοιοῦτος δὲ ὢν, ὅμως πρὸς ὀλίγον ἀπεδήμησε καὶ οὗτος καὶ πάντες
 οἱ λοιποὶ φιλόσοφοι, Σοφοκλέους τοῦ Ἀμφικλείδου νόμον εἰς-
 ενεγκόντος μηδὲνα τῶν φιλοσόφων σχολῆς ἀφηγεῖσθαι ἂν μὴ τῇ βουλῇ
 καὶ τῷ δήμῳ δόξῃ· εἰ δὲ μὴ, θάνατον εἶναι τὴν ζημίαν. ἀλλ' αὐθις 25
 ἐπανήλθον εἰς νέωτα, Φίλωνος τὸν Σοφοκλέα γραψαμένου παρανόμων,
 ὅτε καὶ τὸν νόμον μὲν ἄκυρον ἐποίησαν Ἀθηναῖοι, τὸν δὲ
 Σοφοκλέα πέντε ταλάντοις ἐζημίωσαν, κάθοδόν τε τοῖς φιλοσόφοις
 ἐψηφίσαντο, ἵνα καὶ Θεόφραστος κατέλθῃ καὶ ἐν τοῖς ὁμοίοις ᾗ.
 τοῦτον Τύρταμον λεγόμενον Θεόφραστον διὰ τὸ τῆς φράσεως 30
 39 θεσπέσιον Ἀριστοτέλης μετωνόμασεν· ὃν καὶ τοῦ υἱέος Νικομάχου
 φησὶν ἐρωτικῶς διατεθῆναι, καίπερ ὄντα διδάσκαλον, Ἀρίστιπ-
 πος ἐν τετάρτῳ Περὶ παλαιᾶς τρυφῆς. λέγεται δ' ἐπ' αὐτοῦ τε καὶ
 Καλλισθένους τὸ ὅμοιον εἰπεῖν Ἀριστοτέλην, ὅπερ Πλάτωνα, καθά
 προεῖρηται, φασὶν εἰπεῖν ἐπὶ τε Ξενοκράτους καὶ αὐτοῦ τούτου· φάναι 35
 γάρ, τοῦ μὲν Θεοφράστου καθ' ὑπερβολὴν ὀξύτητος πᾶν τὸ νοηθὲν
 ἐξηρμηνεύοντος, τοῦ δὲ νωθροῦ τὴν φύσιν ὑπάρχοντος, ὥς τῷ μὲν

16 Hesychius Milesius, fr. 7.35 (FHG t.4 p.167) 16-21 Pha(i)nias, fr.
 4 Wehrli 22-5 Pollux, Onomasticon 9.42 (LG t.9.2 p.158.2-5 Bethe) et Alexis
 Comicus ap. Athenaeum 13.92 610E-F = Alexis, fr. 94 (CAF t.2.1 p.327) 26
 Athenaeus 11.119 508F et 13.92 610F 30-1 Proclus, In Plat. Crat. prooem.
 16.7 (p.6.26-7 Pasquali), Ammonius, In Arist. De interpr. 1 16a3-9 (CAG t.4.5
 p.20.18-19), Olympiodorus, In Plat. prim. Alcib. 2.41-3 (p.3.2-4 Westerink),
 Anonymus, Proleg. in Plat. philos. 1.18-19 (p.3.18-19 Westerink), Stephanus
 Byzantius, Ethnica s.v. Ἐρεσος (p.275.19-276.1 Meineke), Io. Tzetzes, Historiae
 6.412 et 415-17, 9.928, et 11.850-2, scholion in Tzetis Historias 9.928 et
 Theophylactus Bulgariae Archiepiscopus, Epistula 34 ad Theophylactum Romanum
 (PG t.126 col.556D); vid etiam 5A-D 31-3 Aristippus Cyrenaeus, no.
 157 (SR t.1 p.242 Giannantoni); Suda, s.v. Νικόμαχος (no. 398, LG t.1 pars
 3 p.469.15-16 Adler) 34-8 verba similia Aristoteli attribuuntur in Gnom.
 Vat. no. 52 Sternbach et in cod. Vind. Gr. theol. 149 f.304^r (Syll. Vind. no. 83
 Wachsmuth); cf. Diogenis Laertii Vitas 4.6, quo loco similia dicuntur a Platone
 de Aristotele et Xenocrate; Isocratem fere eadem dixisse de auditoribus suis Ephoro
 et Theopompo narrat Cicero, Ad Att. 6.1.12, Brutus 204 et De or. 3.36, Quin-
 tilianus, Inst. 2.8.11, Anon. (vel Zosimus), Vita Isocr. 3 (p.257.99-102 West-
 mann), et Suda, s.v. Ἐφορος (no. 3953, LG t.1 pars 2 p.490.6-7 Adler); Isocratis

him on a charge of impiety, (Agnonides lost and) even came close to incurring a fine. About two thousand students came to his school. In the letter to Phanias the Peripatetic he discussed, among other things, matters concerning the lecture-hall as follows: "Not only is it not easy to get a public assembly, but not even a small company of listeners such as one would like. Public readings lead to revisions. The present generation no longer tolerates the deferring of everything and lack of care." In this letter he used the term "scholastic".

- 38 Even though he was of such (repute), he nevertheless went away for a little while, both he and all the other philosophers, after Sophocles, the son of Amphiclidides, introduced a law that none of the philosophers be in charge of a school if it were not approved by the council and the people. Otherwise, death was the penalty. But they returned again the next year after Philon indicted Sophocles for proposing an illegal measure. The Athenians rendered the law invalid and fined Sophocles five talents, and they voted for the return of the philosophers, in order that Theophrastus, too, might come back and be in the same circumstances (as before).

- He was called Tyrtamus, but Aristotle changed his name to Theophrastus on account of the divine character of his speech.
- 39 Aristippus in the fourth book of *On Ancient Luxury* says that he was erotically attracted to Aristotle's son Nicomachus, although he was his teacher. It is related that Aristotle said the same thing about him and Callisthenes which they say Plato said, as was stated previously, about Xenocrates and Aristotle himself. For since Theophrastus expressed every thought with excessive quickness and the other one (Callisthenes) was naturally sluggish, (Aristotle) said that the one (Theophrastus) needed a bridle and the other

iudicium de Ephoro solo tradit Quintilianus, Inst. 10.1.74
Diogenes Laertius, Vitae 4.6

35 προείρηται]

17 δεικτηρίου BV^{ac}: δικτηρίου F^{ac}P^{ac}Q: δικαστηρίου F^{ac}P^{ac}CoWV^{ms}: διδασ-
 καλίου Wyse: διδακτηρίου Apelt τοιαῦτα BFPCoW: ταῦτα QV 20
 οὐκέτι aWV: (ὅ) οὐκέτι Boyancé 21 σχολαστικὸν aWV: σχολαστικὸν
 (αὐτὸν) Ménage: σχολαστικὸν (ὄνομα) Gigante 26 ἐπανήλθον aWV:
 ἐπανήλθεν Frob. Φιλωνος Ménage sec. Athen. 13.610F: Φιλίωνος FCo:
 Φιλλίωνος PQVW: Φαλλίωνος B 29 κατέλθῃ...ἢ aWV: κατέλθοι...εἴη
 Cobet 30 φράσεως aWV: φρονήσεως καὶ φράσεως c 31 ὃν d: οὗ
 aWV 32 διατεθῆναι BFPCoV: διασωθῆναι QW 37 φύσιν BFCoWV
 et fort. P (in compendio scriptum): φήμην Q (in compendio scriptum)

χαλινού δέοι, τῷ δὲ κέντρου. λέγεται δ' αὐτὸν καὶ ἴδιον κῆπον σχεῖν μετὰ τὴν Ἀριστοτέλους τελευτήν, Δημητρίου τοῦ Φαληρέως, ὃς ἦν καὶ γνώριμος αὐτῷ, τοῦτο συμπράξαντος.

φέρειται δ' αὐτοῦ ἀποφθέγματα ταυτὶ χρειώδη. θάττον ἔφη πισ-
 40 τεύειν δεῖν ἵππῳ ἀχαλίνῳ ἢ λόγῳ ἀσυντάκτῳ. πρὸς δὲ τὸν ἐν τῷ
 συμποσίῳ σιωπῶντα τὸ ὅλον ἔφη, “εἰ μὲν ἀμαθὴς εἶ, φρονίμως ποιεῖς·
 εἰ δὲ πεπαίδευσαι, ἀφρόνως.” συνεχὲς τε ἔλεγε πολυτελὲς ἀνάλωμα
 εἶναι τὸν χρόνον.

ἐτελεύτα δὴ γηραιός, βιοὺς ἔτη πέντε καὶ ὀγδοήκοντα, ἐπειδὴ περ
 ὀλίγον ἀνῆκε τῶν πόνων. καὶ ἔστιν ἡμῶν εἰς αὐτόν·

οὐκ ἄρα τοῦτο μάταιον ἔπος μερόπων τινὶ λέχθη,
 ῥήγνυσθαι σοφίης τόξον ἀνιέμενον·

δὴ γὰρ καὶ Θεόφραστος ἕως ἐπόνει μὲν ἄπληρος
 ἦν δέμας, εἴτ' ἀνεθείς κάθθανε πηρομελής.

φασὶ δ' αὐτὸν ἐρωτηθέντα ὑπὸ τῶν μαθητῶν εἴ τι ἐπισκῆπτει, εἰπεῖν
 ἐπισκῆπτειν μὲν ἔχειν οὐδέν, πλὴν ὅτι “πολλὰ τῶν ἡδέων ὁ βίος διὰ
 41 τὴν δόξαν καταλαζονεύεται· ἡμεῖς γὰρ ὁπότε ἀρχόμεθα ζῆν, τότε
 ἀποθνήσκομεν. οὐδὲν οὖν ἀλυσιτελέστερόν ἐστι φιλοδοξίας. ἀλλ'
 55 εὐτυχεῖτε, καὶ ἦτοι τὸν λόγον ἄφετε, πολλὺς γὰρ ὁ πόνος, ἢ καλῶς
 αὐτοῦ πρόστητε, μεγάλη γὰρ ἡ δόξα. τὸ δὲ κενὸν τοῦ βίου πλέον
 τοῦ συμφέροντος. ἀλλ' ἐμοὶ μὲν οὐκέτ' ἐκποιεῖ βουλευέσθαι τί
 πρακτέον, ὑμεῖς δ' ἐπισκέψασθε τί ποιητέον.” ταῦτα, φασίν, εἰπὼν
 ἀπέπνευσε. καὶ αὐτόν, ὥς ὁ λόγος, Ἀθηναῖοι πανδημεὶ παρέπεμψαν
 60 ποσὶ τὸν ἄνδρα τιμήσαντες. Φαβωρίνος δὲ φησι γηράσαντα αὐτὸν ἐν
 φορείῳ περιφέρεσθαι· καὶ τοῦτο λέγειν Ἑρμιππον παρατιθέμενον

38-40 *Demetrius Phalereus*, fr. 5 Wehrli 42-4 *Antonius Melissa*, *Loci comm.* 1.73 (PG t.136 col.992D), *Maximus Confessor*, *Loci comm.* 20 (PG t.91 col.848B), *Gnom. Vat.* no. 333 *Sternbach*, *cod. Par. Gr.* 1168 f.114' v.13-18 = *Flor. Par. XXIX.10*, *cod. Vat. Gr.* 1144 f.229' v.15-18 = *App. Vat. II.34*, *cod. Ottob. Gr.* 192 f.208' v.3-8, *cod. Par. Gr. suppl.* 134 f.253' v.22 - 253" v.2 = *Gnom. Par.* 180; *Muntahab Siwān al-ḥikma* v.2069-71 *Dunlop*; *al-Mubaššir*, *Muḥtār al-ḥikam* p.315.2-3 *Badawī*, *cuius versiones mediaevales sunt Bocados de oro* 23.87 (p.177.20-2 *Crombach*) et *Liber philosophorum moralium antiquorum* p.570.23-571.1 *Franceschini*, et *florilegium quod Pčela inscribitur cap.20* (p.199a5-10 *Semenov*); *vid. Γνωμικά τινὰ* (Boissonade, *Anecdota Graeca* t.2 p.467.9-11), *quo loco dictum sine auctoris nomine reperitur sed ante dictum quod Theophrasto non nullis locis adsignatur (perperam, ut videtur; vid. 22); vid. etiam Plut. Quaest. conv. 3.1 644F, quo tamen loco dictum simile Simonidi attribuitur, Max. Conf. Loc. comm. 47 (PG t.91 col.940C-D), quo loco dictum proxime idem Demostheni attribuitur, et Gnom. Vat. no. 159 Sternbach, quo loco dictum simile, ratione mutata, Bioni (fr. 77 *Kindstrand*) ascribitur 46 *Apollodorus*, fr. 72b *Jacoby**

(Callisthenes) a spur. It is said that he even came into possession of his own garden after the death of Aristotle, since Demetrius of Phalerum, who was also his friend, helped him to obtain it.

The following useful apophthegms are also reported to be his. He said that one ought sooner trust in an unbridled horse than
 40 in disorganized speech. To a man who remained wholly silent at a symposium, he said, "If you are uneducated, you are behaving sensibly, but if you are educated, foolishly." And he constantly used to say that time is a costly expenditure.

He died when quite old, having lived eighty-five years, after he had relaxed for a short time from his labors. And our verses on him are (as follows):

Not in vain was this verse spoken by one of mankind,
 That the bow of wisdom, when slackened, breaks.
 For indeed Theophrastus, too, while he labored, was
 not crippled
 In bodily frame, but when he did relax, he died
 crippled in the limbs.

They say that when he was asked by his students if he had any command, he said that he could command nothing, except that
 41 "Life greatly depreciates many pleasures on account of glory (and does so wrongly), for no sooner do we begin to live than we die. Nothing, therefore, is more profitless than love of glory. But farewell, and either forsake my teaching — for there is much labor — or champion it well — for the glory is great. The empty part of life is more than the advantageous. But I am no longer allowed to determine what must be done. You consider what must be undertaken." Saying this, they say, he expired. And, as the story goes, the Athenians publicly escorted him on foot, in honor of the man. Favorinus says that when Theophrastus had grown old, he was carried around in a litter. (He) also (says) that this is stated

= FG^rH 244 F 349b 48-51 *Anthologia Palatina* 7.110 50-1 *Suda*,
s.v. Θεόφραστος (no. 200, LG t.1 pars 2 p.702.1-2 Adler) 61-2 *Favorinus*,
fr. 53 *Mensing* = *fr.* 92 *Barigazzi* 61-4 *Hermippus*, *fr.* 53 *Wehrli*,
fort. in opere Περί Θεοφράστου *quod* Diog. Laert. 2.55 *Hermippo attribuit* (*Hermippus*, *fr.* 52 *Wehrli*); *Arcesilaus*, T1a *Mette*

40 τοῦτο FPQCoWV: τούτῳ B 47 post ἀνῆκε B add. τῆς φράσεως θεσπέσιον Ἀριστοτέλης μετωνόμασεν ex 5.38, *quae verba m. rec. del.* 54 ἀρχόμεθα *Stephanus*: ἡρχόμεθα aWV 57 αὐτοῦ FCo: αὐτῷ BPQWV 61 ποσὶ aWV: οὕτωςὶ Ménage

ιστορεῖν Ἀρκεσίλαον τὸν Πιταναῖον ἐν οἷς ἔφασκε πρὸς Λακύδην τὸν Κυρηναῖον.

- 42 καταλέλουτε δέ βιβλία καὶ αὐτὸς ὅτι μάλιστα πᾶμπλειστα, ἃ καὶ 65
αὐτὰ ἄξιον ἡγησάμην ὑπογράψαι διὰ τὸ πάσης ἀρετῆς πεπληρωσθαι.
ἔστι δὲ τάδε·

Ἀναλυτικῶν προτέρων α'β'γ'

Ἀναλυτικῶν ὑστέρων α'β'γ'δ'ε'ς'ζ'

Περὶ ἀναλύσεως συλλογισμῶν α'

70

Ἀναλυτικῶν ἐπιτομῇ α'

Ἀνηγμένων τόπων α'β'

Ἀγωνιστικῶν (ἥ) τῆς περὶ τοὺς ἐριστικούς λόγους θεωρίας

Περὶ αἰσθήσεων α'

Πρὸς Ἀναξαγόραν α'

75

Περὶ τῶν Ἀναξαγόρου α'

Περὶ τῶν Ἀναξιμένους α'

Περὶ τῶν Ἀρχελαίου α'

Περὶ ἁλῶν, νίτρου, στυπτηρίας α'

Περὶ τῶν αἰθομένων α'β'

80

Περὶ τῶν ἀτόμων γραμμῶν α'

Ἀκροάσεως α'β'

Περὶ ἀνέμων α'

Ἀρετῶν διαφοραὶ α'

Περὶ βασιλείας α'

85

Περὶ παιδείας βασιλέως α'

Περὶ βίων α'β'γ'

- 43 Περὶ γήρας α'

Περὶ τῆς Δημοκρίτου ἀστρολογίας α'

Τῆς μεταρσιωλεσχίας α'

90

Περὶ τῶν εἰδώλων α'

Περὶ χυμῶν, χροῶν, σαρκῶν α'

68 *inscr.*= 68 *no.6a*

69 *inscr.*= 68 *no.7a*

70 *inscr.*= 68 *no.9a*

71 *inscr.*= 68 *no.8*

72 *inscr.*= 68 *no.18a*

73 *inscr.*= 68 *no.26*

74 *inscr.*= 265 *no.4a*

75 *inscr.*= 137 *no.30*

76 *inscr.*= 137 *no.29a*

77 *inscr.*= 137 *no.27*

78 *inscr.*= 137 *no.31*

79 *inscr.*= 137 *no.25*

80 *inscr.*= 137 *no.23*

81 *inscr.*= 264 *no.4a*

82 *inscr.*= 727 *no.1*

83 *inscr.*= 137 *no.16a*

84 *inscr.*= 436 *no.7*

85 *inscr.*= 589 *no.11*

86 *inscr.*= 589 *no.13*

87 *inscr.*= 436 *no.16*

88 *inscr.*= 436 *no.18*

89 *inscr.*= 134 *no.33*

90 *inscr.*= 137 *no.34*

91 *inscr.*= 137 *no.35*

92 *inscr.*= 137 *no.36*

by Hermippus, who adds that Arcesilaus of Pitane narrated it in his remarks to Lacydes of Cyrene.

- 42 And he, too, has left behind books in extremely great numbers, and I have deemed these also worth listing, since they are filled with every excellence. They are as follows:

Prior Analytics, 3 books
Posterior Analytics, 7 books
On the Analysis of Syllogisms, 1 book
Epitome of (the) Analytics, 1 book
The Reduction of Topics, 2 books
Polemics, or The Theory of Eristic Arguments
On Sensations, 1 book
In Reply to Anaxagoras, 1 book
On the (Doctrines) of Anaxagoras, 1 book
On the (Doctrines) of Anaximenes, 1 book
On the (Doctrines) of Archelaus, 1 book
On Salts, (Types of) Soda, and Alum, 1 book
On Burning (Stones), 1 book
On Indivisible Lines, 1 book
Lecture(s), 2 books
On Winds, 1 book
Varieties of Virtue, 1 book
On Kingship, 1 book
On the Education of a King, 1 book
On Lives, 3 books
 43 *On Old Age*, 1 book
On the Astronomy of Democritus, 1 book
Meteorology, 1 book
On Images, 1 book
On Flavors, Colors, Fleshes, 1 book

F: καὶ αὐτὰ *Ménage* ὅτι μάλιστα páμπλειστα BPQCoWV: πλείστα
 F ἂ BPQCoWV: om. F 66 αὐτὰ aWV: αὐτὸς c 72 τόπων
 aWV: λόγων Alex. Aphr., In Arist. Anal. Pr. p.340.14 73 Ἀγωνιστικῶν
 FPQCoWV: Ἀγωνιστικὸν B (ῥ) τῆς Schmidt: τῆς aWV: (ῥ) τῶν Usener: ῥ
 pro τῆς Bocherski τοὺς om. F 74 αἰσθήσεων BFPQCo^WWV:
 αἰσθήσεως Co^Wdc 80 αἰθομένων Rose: αἰθουμένων B: λιθουμένων FPQ
 CoWV: (ἀπολε)λιθωμένων Usener: (ἀπο)λιθουμένων Regenbogen 81 τῶν
 BPQCoWV: om. F 82 Ἀκροάσεως aWV: Ἀκροάσεων Usener 90
 Περὶ ante τῆς add. Usener 92 Περὶ BPQCoWV: Περὶ τῶν F

Περὶ τοῦ διακόσμου α'	
Περὶ τοῦ Περὶ ἀνθρώπων α'	
Τῶν Διογένους συναγωγή α'	95
Διορισμῶν α'β'γ'	
Ἐρωτικὸς α'	
ἄλλο Περὶ ἔρωτος α'	
Περὶ εὐδαιμονίας α'	
Περὶ εἰδῶν α'β'	100
Περὶ ἐπιλήψεως α'	
Περὶ ἐνθουσιασμοῦ α'	
Περὶ Ἐμπεδοκλέους α'	
Ἐπιχειρημάτων α'β'γ'δ'ε'ς'ζ'η'θ'ι'ια'ιβ'ιγ'ιδ'ιε'ις'ιζ'ιη'	
Ἐνστάσεων α'β'γ'	105
Περὶ ἔκουσίου α'	
Ἐπιτομή τῆς Πλάτωνος Πολιτείας α'β'	
Περὶ ἑτεροφωνίας ζῶν τῶν ὁμογενῶν α'	
Περὶ τῶν ἀθρόον φαινομένων α'	
Περὶ δακετῶν καὶ βλητικῶν α'	110
Περὶ τῶν ζῶν ὅσα λέγεται φθονεῖν α'	
Περὶ τῶν ἐν ξηρῷ διαμενόντων α'	
44 Περὶ τῶν τὰς χρόας μεταβαλλόντων α'	
Περὶ τῶν φωλευόντων α'	
Περὶ ζῶν α'β'γ'δ'ε'ς'ζ'	115
Περὶ ἡδονῆς ὡς Ἀριστοτέλης α'	
Περὶ ἡδονῆς ἄλλο α'	
Θέσεις κδ'	
Περὶ θερμοῦ καὶ ψυχροῦ α'	
Περὶ ἰλίγγων καὶ σκοτώσεων α'	120
Περὶ ἰδρώτων α'	

93 *inscr.* = 137 *no.*3796 *inscr.* = 68 *no.*1299 *inscr.* = 436 *no.*12a102 *inscr.* = 328 *no.*9a105 *inscr.* = 68 *no.*24108 *inscr.* = 350 *no.*3a111 *inscr.* = 350 *no.*7a114 *inscr.* = 350 *no.*10117 *inscr.* = 436 *no.*27a120 *inscr.* = 328 *no.*1a94 *inscr.* = 137 *no.*3897 *inscr.* = 436 *no.*29100 *inscr.* = 246 *no.*4103 *inscr.* = 137 *no.*28106 *inscr.* = 436 *no.*6109 *inscr.* = 350 *no.*5a112 *inscr.* = 350 *no.*8a115 *inscr.* = 350 *no.*1118 *inscr.* = 68 *no.*34121 *inscr.* = 328 *no.*1295 *inscr.* = 137 *no.*3998 *inscr.* = 436 *no.*30a101 *inscr.* = 328 *no.*5a104 *inscr.* = 68 *no.*22107 *inscr.* = 589 *no.*9110 *inscr.* = 350 *no.*6a113 *inscr.* = 350 *no.*9a116 *inscr.* = 436 *no.*26119 *inscr.* = 137 *no.*12

- On the World Order*, 1 book
On the (Work) On Mankind, 1 book
Collection of the (Doctrines) of Diogenes, 1 book
Definitions, 3 books
(Dialogue) concerning Love, 1 book
 another (work) *On Love*, 1 book
On Happiness, 1 book
On Forms, 2 books
On Epilepsy, 1 book
On Inspiration, 1 book
On (the Doctrines of) Empedocles, 1 book
Epicheiremes (Dialectical Arguments), 18 books
Objections, 3 books
On the Voluntary, 1 book
Epitome of Plato's Republic, 2 books
On Difference of Voice in Creatures of the Same Kind, 1 book
On (Creatures) That Appear in Swarms, 1 book
On (Creatures) That Bite and Sting, 1 book
On as Many Creatures as are said to be Grudging, 1 book
On (Creatures) That Remain on Dry Land, 1 book
 44 *On (Creatures) That Change Colors*, 1 book
On (Creatures) That Hibernate, 1 book
On Living Creatures, 7 books
On Pleasure, like (that of) Aristotle, 1 book
On Pleasure, another (work), 1 book
Theses, 24 books
On Hot and Cold, 1 book
On Vertigo and Dizziness, 1 book
On (Types of) Sweating, 1 book

93 τοῦ BPQCoWV: om. F 94 Περὶ τοῦ Περὶ ἀνθρώπων BPQCoWV:
 Περὶ ἀνθρώπων F: Περὶ τοῦ Περὶ ἀνθρώπου N: Περὶ τοῦ ἀνθρώπου Frob.:
 Περὶ τῶν ἀνθρώπων Meurs α' BPQCoWV: om. F 100 εἰδῶν
 BFCoW^mV: om. W^m: εἰδῶλων PQ: ἡθῶν Meurs 103 Περὶ αWV: Περὶ
 (τῶν) Usener 105 Ἐνστάσεων αWV: Ἐνστάσεως Ald. 108 ζῶων
 αW: λόγων V 109 ἀθρόον FPQCoWV: ἀθρόων B 110 Περὶ αWV:
 περὶ (τῶν) Meurs α' BPQCoWV: β' F 111 φθονεῖν αWV: φρονεῖν
 Frob. 112 ἐν FPQCoWV: ἐν τῷ B 115 Περὶ BPQCoWV: Περὶ
 τῶν F 116 ἡδονῆς BFPQWV: ἡδονῶν Co 121 ἰδρώτων F: ἰδρώτος
 BPQCoWV

	Περὶ καταφάσεως καὶ ἀποφάσεως α'	
	Καλλισθένης ἢ περὶ πένθους α'	
	Περὶ κόπων α'	
	Περὶ κινήσεως α'β'γ'	125
	Περὶ λίθων α'	
	Περὶ λοιμῶν α'	
	Περὶ λευποφυχίας α'	
	Μεγαρικός α'	
	Περὶ μελαγχολίας α'	130
	Περὶ μετάλλων α'β'	
	Περὶ μέλιτος α'	
	Περὶ τῶν Μητροδώρου συναγωγῆς α'	
	Μεταρσιολογικῶν α'β'	
	Περὶ μέθης α'	135
	Νόμων κατὰ στοιχεῖον κδ'	
	Νόμων ἐπιτομῆς α'β'γ'δ'ε'ς'ζ'η'θ'ι'	
45	Πρὸς τοὺς ὀρισμοὺς α'	
	Περὶ ὁδμῶν α'	
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122 *inscr.* = 68 *no.3a*125 *inscr.* = 137 *no.2*128 *inscr.* = 328 *no.2a*131 *inscr.* = 137 *no.20b*134 *inscr.* = 137 *no.15a*137 *inscr.* = 589 *no.18*140 *inscr.* = 384 *no.2f*143 *inscr.* = 589 *no.1*146 *inscr.* = 589 *no.6*149 *inscr.* = 137 *no.14*152 *inscr.* = 328 *no.4*123 *inscr.* = 436 *no.15a*126 *inscr.* = 137 *no.21*129 *inscr.* = 436 *no.20*132 *inscr.* = 384 *no.5*135 *inscr.* = 436 *no.31*138 *inscr.* = 68 *no.13*141 *inscr.* = 68 *no.5*144 *inscr.* = 589 *no.4a*147 *inscr.* = 727 *no.3*150 *inscr.* = 137 *no.13*124 *inscr.* = 328 *no.10*127 *inscr.* = 328 *no.6*130 *inscr.* = 328 *no.7*133 *inscr.* = 137 *no.40*136 *inscr.* = 589 *no.17a*139 *inscr.* = 384 *no.2g*142 *inscr.* = 589 *no.16*145 *inscr.* = 589 *no.3*148 *inscr.* = 727 *no.14*151 *inscr.* = 328 *no.15*

- On Affirmation and Denial*, 1 book
Callisthenes, or On Grief, 1 book
On (Types of) Tirednesses, 1 book
On Motion, 3 books
On Stones, 1 book
On Plagues, 1 book
On Fainting, 1 book
Megarian (Dialogue), 1 book
On Melancholy, 1 book
On Metals, 2 books
On Honey, 1 book
Collection concerning the (Doctrines) of Metrodorus, 1 book
Meteorology, 2 books
On Drunkenness, 1 book
Laws, in alphabetical order, 24 books
Epitome of Laws, 10 books
45 *Regarding Definitions*, 1 book
On Odors, 1 book
On Wine and (Olive) Oil
Primary Propositions, 18 books
Legislators, 3 books
Politics, 6 books
Politics Regarding Crises, 4 books
Political Customs, 4 books
On the Best Constitution, 1 book
Collection of Problems, 5 books
On Proverbs, 1 book
On Solidifying and Melting, 1 book
On Fire, 2 books
On Breaths (or On Winds), 1 book
On Paralysis, 1 book

122 α' post καὶ ἀποφάσεως *transp. Frob.*: ante καὶ ἀποφάσεως *aWV* καὶ
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V 128 λειποψυχίας *FPQCoV*: λιποψυχίας *BW* 133 Περί *aWV*:
del. Usener συναγωγῆς *BFPCoWV*: συναγωγῶν *Q*: συναγωγή *Burh* α'
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aVW: ὁσμῶν *DGS* 142 Νομοθετῶν *aWV*: (Πολιτεύματα) νομοθετῶν *Usener*
 144 Πολιτικῶν *aWV*: Πολιτικὸν *Meibom* α'β'γ'δ' *BFP^eV*: α'β'γ'δ'ε'
P^{ae}QCoW 145 Πολιτικῶν ἐθνῶν α'β'γ'δ' *BPQCoWV*: Πολιτικῶν ε' *F*
 151 πνευμάτων *aWV*: πνεύματος *Meurs*

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153 *inscr.*= 328 no.3156 *inscr.*= 137 no.17159 *inscr.*= 68 no.17162 *inscr.*= 589 no.14165 *inscr.*= 436 no.23a168 *inscr.*= 137 no.4a171 *inscr.*= 137 no.8174 *inscr.*= 384 no.3a177 *inscr.*= 666 no.8180 *inscr.*= 436 no.8154 *inscr.*= 328 no.8157 *inscr.*= 68 no.31160 *inscr.*= 436 no.22163 *inscr.*= 137 no.18b166 *inscr.*= 436 no.21169 *inscr.*= 137 no.7a172 *inscr.*= 384 no.1c175 *inscr.*= 436 no.28178 *inscr.*= 68 no.32181 *inscr.*= 68 no.25155 *inscr.*= 436 no.5158 *inscr.*= 68 no.9c161 *inscr.*= 328 no.13164 *inscr.*= 328 no.11a167 *inscr.*= 137 no.3170 *inscr.*= 137 no.1a173 *inscr.*= 384 no.2a176 *inscr.*= 68 no.36179 *inscr.*= 714 no.3182 *inscr.*= 68 no.4

- On Choking*, 1 book
On Derangement, 1 book
On Emotions, 1 book
On (Weather) Signs, 1 book
Sophisms, 2 books
On the Solution of Syllogisms, 1 book
Topics, 2 books
On Retribution, 2 books
On (Types of) Hair, 1 book
On Tyranny, 1 book
On Water, 3 books
On Sleep and Dreams, 1 book
On Friendship, 3 books
46 *On Ambition*, 2 books
On Nature, 3 books
On Natural Things (or On the Natural Philosophers), 18 books
Summary on the Natural Philosophers (or Summary on Natural Things), 2 books
Physics (or Natural Things), 8 books
In Reply to the Natural Philosophers, 1 book
Researches on Plant (Matters), 10 books
Plant Explanations, 8 books
On Flavors (or On Juices), 5 books
On False Pleasures, 1 book
A Thesis on the Soul, 1 book
On Non-technical Proofs, 1 book
On Simple Problems, 1 book
Harmonics, 1 book
On Virtue, 1 book
Subjects for Argument, or Controversies, 1 book
On Denial, 1 book

153 α' aWV: α'β' Ald. 158 Περί συλλογισμῶν λύσεως α' BF^mPQCoWV: om. F^m: Συλλογισμῶν λύσεως α' Froh.: Περί συλλογισμῶν (ἀνα)λύσεως α' Usener 160 om. F 169 om. F 170 Φυσικῶν α'β'γ'δ'ε'ς'ζ'η' BPQCoWV: ἔ(ε)ρ(ον) Περί φυσικῶν η' F 172 φυτικῶν Casaubon: φυσικῶν aW^mV: om. W^m ιστορικῶν FQ: ιστορικῶν BPCoW^mV: om. W^m 173 Φυτικῶν Casaubon: (Περί) φυτικῶν Meibom: Φυσικῶν BPQCoW^mV: om. FW^m (tota inscriptio omittitur) 176 θέσεις FPQCo WV: θέσεις B α' aW: μία V: μα' Meurs 177 τῶν BFPCoWV: om. Q α' dc: om. aWV 180 om. F 182 ἀποφάσεως BFPQWV: ἀποφάσεων Co: ἀποφά(ν)σεως Usener

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 186 *inscr.*= 68 no.15
 189 *inscr.*= 666 no.13
 192 *inscr.*= 727 no.15
 195 *inscr.*= 580 no.1
 198 *inscr.*= 666 no.6
 201 *inscr.*= 436 no.4a
 204 *inscr.*= 68 no.10
 207 *inscr.*= 589 no.12
 210 *inscr.*= 666 no.17a

184 *inscr.*= 666 no.23
 187 *inscr.*= 68 no.16
 190 *inscr.*= 666 no.12
 193 *inscr.*= 350 no.5c
 196 *inscr.*= 580 no.2
 199 *inscr.*= 727 no.11
 202 *inscr.*= 666 no.14
 205 *inscr.*= 137 no.19
 208 *inscr.*= 666 no.22
 211 *inscr.*= 68 no.37

185 *inscr.*= 727 no.2
 188 *inscr.*= 666 no.10
 191 *inscr.*= 265 no.7
 194 *inscr.*= 328 no.14
 197 *inscr.*= 436 no.14
 200 *inscr.*= 436 no.3
 203 *inscr.*= 727 no.8
 206 *inscr.*= 436 no.25
 209 *inscr.*= 137 no.15e
 212 *inscr.*= 68 no.21



- On the Maxim*, 1 book
On the Ludicrous, 1 book
Afternoon (Discussions), 2 books
Divisions, 2 books
On Differentiae, 1 book
On Injustices, 1 book
On Slander, 1 book
On Praise, 1 book
On Experience, 1 book
Letters, 3 books
On Creatures Produced Spontaneously, 1 book
On Secretion, 1 book
47 *Encomia of Gods*, 1 book
On Festivals, 1 book
On Good Fortune, 1 book
On Enthymemes, 1 book
On Discoveries, 1 book
Ethical Lectures, 1 book
Ethical Characters, 1 book
On Clamor, 1 book
On Research, 1 book
On the Deciding of Syllogisms, 1 book
On the Sea, 1 book
On Flattery, 1 book
To Cassander on Kingship, 1 book
On Comedy, 1 book
On Things in the Sky, 1 book
On Style, 1 book
A Collection of Arguments, 1 book
Solutions, 1 book

185 Δειλινῶν BQ: Δειληνῶν FPCoWV 187 Περί τῶν διαφορῶν α' BPQCoWV: om. F^m: Περί διαφορῶν α' F^m: Περί τῶν (κατὰ τόπους) διαφορῶν α' Usener, qui Athenaeum 7.104 317F = 365B confert 188 Περί τῶν (δικαιωμάτων (vel δικαιοπραγημάτων) καὶ τῶν) ἀδικημάτων dubitanter coni. Fortenbaugh, coll. Arist. 1373b1 et EN/EE 1135a8-15 191 α' om. B 202 α' F: om. BPQCoWV 203 om. F 205 κινήσεως ante θαλάττης add. Usener α' aV: β' W 207 Πρὸς Κάσανδρον περὶ βασιλείας α' PQCoWV: Πρὸς Κάσανδρον· Περί βασιλείας α' B: Περί βασιλείας α'· Πρὸς Κάσανδρον α' F 209 μετεώρων BPQCoWV: μέτρων F 210 Περί λέξεως α' BF^mPQCoWV: om. F^m: Περί λέξεως δ' Usener

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213 <i>inscr.</i> = 714 <i>no.1</i>	214 <i>inscr.</i> = 666 <i>no.19</i>	215 <i>inscr.</i> = 589 <i>no.15</i>
216 <i>inscr.</i> = 589 <i>no.19</i>	217 <i>inscr.</i> = 589 <i>no.20</i>	218 <i>inscr.</i> = 137 <i>no.41</i>
219 <i>inscr.</i> = 436 <i>no.32</i>	220 <i>inscr.</i> = 589 <i>no.22</i>	221 <i>inscr.</i> = 666 <i>no.3</i>
222 <i>inscr.</i> = 436 <i>no.19a</i>	223 <i>inscr.</i> = 666 <i>no.20</i>	224 <i>inscr.</i> = 727 <i>no.4</i>
225 <i>inscr.</i> = 666 <i>no.15</i>	226 <i>inscr.</i> = 727 <i>no.3</i>	227 <i>inscr.</i> = 137 <i>no.26a</i>
228 <i>inscr.</i> = 666 <i>no.5</i>	229 <i>inscr.</i> = 666 <i>no.16</i>	230 <i>inscr.</i> = 666 <i>no.21</i>
231 <i>inscr.</i> = 727 <i>no.12</i>	232 <i>inscr.</i> = 666 <i>no.11</i>	233 <i>inscr.</i> = 666 <i>no.18</i>
234 <i>inscr.</i> = 666 <i>no.1</i>	235 <i>inscr.</i> = 666 <i>no.2a</i>	236 <i>inscr.</i> = 666 <i>no.24</i>
237 <i>inscr.</i> = 727 <i>no.6</i>	238 <i>inscr.</i> = 137 <i>no.6a</i>	239 <i>inscr.</i> = 137 <i>no.7b</i>
240 <i>inscr.</i> = 436 <i>no.24</i>	241 <i>inscr.</i> = 436 <i>no.4a</i>	

213 Περὶ μουσικῆς α'β'γ' BF^m PQCoW: *om.* F^{ac}: Περὶ μουσικῆς α'β'γ'δ'ε'ς'V

- On Music*, 3 books
On Meters, 1 book
Megacles, 1 book
On Laws, 1 book
On Illegalities, 1 book
Collection of the (Doctrines) of Xenocrates, 1 book
(Dialogue) concerning Social Interaction, 1 book
On (Swearing an) Oath, 1 book
Rhetorical Precepts, 1 book
On Wealth, 1 book
On (the Art of) Poetry, 1 book
Political, Natural, Erotic, and Ethical Problems, 1 book
 48 *Introductions*, 1 book
Collection of Problems, 1 book
On the Problems concerning Nature, 1 book
On Example, 1 book
On Statement and Narration, 1 book
 another (work) *On (the Art of) Poetry*, 1 book
On the Wise (Men), 1 book
On Counsel, 1 book
On Solecisms, 1 book
On the Art of Rhetoric, 1 book
On Kinds of Rhetorical Arts, † 61 books
On Delivery, 1 book
Aristotelian or Theophrastean Memoranda, 6 books
Opinions of the Natural Philosophers (or Opinions concerning Natural Things), 16 books
Summary of Natural Things, 1 book
On Kindness (or Grace), 1 book
Ethical Characters
- 214 ante *Περὶ μέτρων V transp. vv. 238-44* *Περὶ μέτρων α' BPQCoWV:*
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Περὶ τῶν BPQCoW: om. F: Περὶ τοῦ V φυσικῶν *aW: φυσικοῦ V*
 230-70 *om. V, spatio ca. 50 litt. relicto* 230 *Περὶ ποιητικῆς ἄλλο α'*
BPQCoW: om. F^{ac}: περὶ ποιητικῆς F^{ac}: Περὶ ποιητικῆς α' c 231 σοφῶν
aW: (ζ') σοφῶν Usener 235 ῥητορικῶν *aW: φρασέων ῥητορικῶν c*
crucem posuit Sollenberger: ξα' BF^{ac}P^{ac}: ξ' F^{ac}: ζα' P^{ac}QCoW: ιζ' dc 237
Θεοφραστίων BPQW: Θεοφραστείων FCo: Θεοφραστικῶν Ald. 238-44
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(δοξῶν) ἐπιτομῆς Meurs

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- Τῶν περὶ τὸ θεῖον ἱστορίας α'β'γ'δ'ε'ς'
- Περὶ θεῶν α'β'γ'
- 'Ιστορικῶν γεωμετρικῶν α'β'γ'δ' 245
- 49 'Επιτομῶν 'Αριστοτέλους Περὶ ζῶων α'β'γ'δ'ε'ς'
- 'Επιχειρημάτων α'β'
- Θέσεις γ'
- Περὶ βασιλείας α'β'
- Περὶ αἰτιῶν α' 250
- Περὶ Δημοκρίτου α'
- Περὶ διαβολῆς α'
- Περὶ γενέσεως α'
- Περὶ ζῶων φρονήσεως καὶ ἥθους α'
- Περὶ κινήσεως α'β' 255
- Περὶ ὄψεως α'β'γ'δ'
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- Περὶ τοῦ δεδόσθαι α'
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- Περὶ τῶν μουσικῶν α' 260
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- Προτρεπτικὸς α'
- Πῶς ἄριστ' ἂν πόλεις οἰκοῖντο ὑπομνήματα α'
- Περὶ ῥύακος τοῦ ἐν Σικελίᾳ α'
- Περὶ τῶν ὁμολογουμένων α' 265
- Περὶ τῶν προβλημάτων φυσικῶν α'
- Τίνες οἱ τρόποι τοῦ ἐπίστασθαι α'
- Περὶ τοῦ ψευδομένου α'β'γ'

242 *inscr.* = 246 *no.*5243 *inscr.* = 251 *no.*1244 *inscr.* = 251 *no.*2245 *inscr.* = 264 *no.*3246 *inscr.* = 350 *no.*2247 *inscr.* = 68 *no.*23248 *inscr.* = 68 *no.*35249 *inscr.* = 589 *no.*10250 *inscr.* = 137 *no.*9251 *inscr.* = 137 *no.*32252 *inscr.* = 666 *no.*13253 *inscr.* = 137 *no.*10b254 *inscr.* = 350 *no.*11255 *inscr.* = 137 *no.*2256 *inscr.* = 265 *no.*6257 *inscr.* = 68 *no.*14258 *inscr.* = 68 *no.*29259 *inscr.* = 68 *no.*30260 *inscr.* = 714 *no.*2261 *inscr.* = 436 *no.*13262 *inscr.* = 436 *no.*33263 *inscr.* = 589 *no.*8264 *inscr.* = 137 *no.*24265 *inscr.* = 68 *no.*28266 *inscr.* = 137 *no.*26a267 *inscr.* = 265 *no.*8268 *inscr.* = 68 *no.*33

245 'Ιστορικῶν *BPQCoW*: Π(ε)ρὶ ἱστοριῶν *F* 246 'Επιτομῶν 'Αριστοτέλους Περὶ ζῶων α'β'γ'δ'ε'ς' *BW*: 'Επιτομῶν 'Αριστοτέλους Περὶ ζῶων α'β'γ'δ'ε'ς' *PQCo*: 'Επιτομῶν 'Αριστοτέλους πεζῶν *ς' F* 247-53 *om.*
dc 247 α'β' *BPQCoW*: ἐπτά *F* 248 γ' *aWE*: *ς' HIY* 253 Περὶ

- On False and True*, 1 book
Research on the Divine, 6 books
On the Gods, 3 books
Geometrical Researches, 4 books
 49 *Epitomes of Aristotle's On Living Creatures*, 6 books
Epicheiremes (Dialectical Arguments), 2 books
Theses, 3 books
On Kingship, 2 books
On Causes, 1 book
On Democritus, 1 book
On Slander, 1 book
On Coming-to-be, 1 book
On the Intelligence and Habits of Living Creatures, 1 book
On Motion, 2 books
On Vision, 4 books
Regarding Definitions (or Terms), 2 books
On Having Been Granted, 1 book
On Greater and Lesser, 1 book
On the Musicians, 1 book
On the Divine Happiness in Response to the Academics, 1 book
Exhortation, 1 book
Notes on How Cities May Best be Governed, 1 book
On the Lava Flow in Sicily, 1 book
On Agreed (Premises), 1 book
On Problems concerning Nature, 1 book
What Are the Ways of Knowing?, 1 book
On the Liar (Paradox), 3 books

γενέσεως α' aW: Περὶ (ζῳων) γενέσεως α' Meurs, qui Apuleii Apologiam 36
 = 351 confert: Περὶ (τῆς τῶν στοιχείων) γενέσεως α' Steinmetz, qui Simplicii
 comm. In Arist. De caelo p.700.6-7 = 171 confert 254-9 om. c 257
 Πρὸς ὄρους α'β' BPQW: Περὶ ὄρους α'β' Co: om. F^c: Περὶ ὄρου F^ms
 258 δεδόσθαι aW: δίδοσθαι Meurs 259 Περὶ aW: Περὶ τοῦ h 260
 ante hunc titulum Περὶ κινήσεως perperam inserit F τῶν BFPQCoW:
 om. F 261 'Ακαδημίας B: 'Ακαδημίας FPQCoW α' post εὐδαι-
 μονίας add. Meurs 263 Πῶς ἄριστ' ἂν πόλεις οἰκοῖντο (οἰκεῖντο B)
 ὑπομνήματα α' BPQCoWDGT: Πῶς ἂν ἄριστα πόλεις οἰκοῖντο α' F: Πῶς ἂν
 ἄριστα πόλεις οἰκοῖτο ὑπομνήματα α' c: Πῶς ἂν ἄριστα πόλεις οἰκοῖντο·
 ὑπομνήματα α' h: Πῶς ἄριστ' ἂν πόλεις οἰκεῖν α'· τὰ ὑπομνήματα α' S: Πῶς
 ἄριστ' ἂν πόλεις οἰκοῖτο α'· τὰ ὑπομνήματα α' Meurs: Πῶς ἄριστ' ἂν πόλεις
 οἰκοῖτο α'· τὰ ὑπνήματα (sic) (ιστορικὰ) α' Usener 266 τῶν BPQCoW:
 om. F

- 50 Τὰ πρὸ τῶν τόπων α' 270
 Πρὸς Αἰσχύλον α'
 'Αστρολογικῆς ἱστορίας α'β'γ'δ'ε'ς'
 'Αριθμητικῶν ἱστοριῶν περὶ αὐξήσεως α'
 'Ακίχαρος α'
 Περὶ δικανικῶν λόγων α'
 Περὶ διαβολῆς α' 275
 'Επιστολαὶ αἱ ἐπὶ τῷ 'Αστυκρέοντι, Φανία, Νικάνορι
 Περὶ εὐσεβείας α'
 Εὐιάδος α'
 Περὶ καιρῶν α'β'
 Περὶ οἰκείων λόγων α' 280
 Περὶ παιδων ἀγωγῆς α'
 ἄλλο διάφορον α'
 Περὶ παιδείας ἢ περὶ ἀρετῶν ἢ περὶ σωφροσύνης α'
 Προτρεπτικὸς α' 285
 Περὶ ἀριθμῶν α'
 'Οριστικὰ περὶ λέξεως συλλογισμῶν α'
 Περὶ οὐρανοῦ α'
 Πολιτικοῦ α'β'
 Περὶ φύσεως
 Περὶ καρπῶν 290
 Περὶ ζῳων

- ἃ γίνονται στίχων μκγ,βων·
 51 τοσαῦτα μὲν οὖν καὶ τῷδε τὰ βιβλία. εὗρον δ' αὐτοῦ καὶ διαθήκας
 τοῦτον ἐχούσας τὸν τρόπον·
 "ἔσται μὲν εὖ. ἐὰν δέ τι συμβῇ, τάδε διατίθεμαι. τὰ μὲν οἴκοι ὑπάρ- 295
 χοντα πάντα δίδωμι Μελάντη καὶ Παγκρέοντι τοῖς υἱοῖς Λέοντος. ἀπὸ
 δὲ τῶν παρ' Ἰππάρχου συμβεβλημένων τάδε μοι βούλομαι γενέσθαι.

269 <i>inscr.</i> = 68 <i>no.</i> 19	270 <i>inscr.</i> = 137 <i>no.</i> 42	271 <i>inscr.</i> = 137 <i>no.</i> 43
272 <i>inscr.</i> = 264 <i>no.</i> 2	273 <i>inscr.</i> = 727 <i>no.</i> 13	274 <i>inscr.</i> = 666 <i>no.</i> 9
275 <i>inscr.</i> = 666 <i>no.</i> 13	276 <i>inscr.</i> = 727 <i>no.</i> 16	277 <i>inscr.</i> = 580 <i>no.</i> 3
278 <i>inscr.</i> = 580 <i>no.</i> 4	279 <i>inscr.</i> = 589 <i>no.</i> 5	280 <i>inscr.</i> = 68 <i>no.</i> 27
281 <i>inscr.</i> = 436 <i>no.</i> 10	282 <i>inscr.</i> = 436 <i>no.</i> 11	283 <i>inscr.</i> = 436 <i>no.</i> 9a
284 <i>inscr.</i> = 436 <i>no.</i> 33	285 <i>inscr.</i> = 264 <i>no.</i> 1	286 <i>inscr.</i> = 68 <i>no.</i> 11
287 <i>inscr.</i> = 137 <i>no.</i> 1c	288 <i>inscr.</i> = 589 <i>no.</i> 2	289 <i>inscr.</i> = 137 <i>no.</i> 3
290 <i>inscr.</i> = 384 <i>no.</i> 4	291 <i>inscr.</i> = 350 <i>no.</i> 1	

271 *a verbo* ('Αστρολο)γικῆς *rursus incipit V* 272 'Αριθμητικῶν ἱστοριῶν
 (ἱστορικῶν Q) περὶ αὐξήσεως α' BFPQWV: 'Αριθμητικῶν ἱστοριῶν· Περὶ αὐξ-

- 50 *Preliminaries to the Topics*, 1 book
In Reply to Aeschylus, 1 book
Astronomical Research, 6 books
Arithmetical Researches concerning Increase, 1 book
Acicharus, 1 book
On Judicial Speeches, 1 book
On Slander, 1 book
Letters to Astycreon, Phantias, Nicanor
On Piety, 1 book
Bacchant, 1 book
On Crises, 2 books
On Relevant Arguments, 1 book
On Bringing Up Children, 1 book
 another (work on the same topic) with a different treatment, 1 book
On Education, or On Virtues, or On Temperance, 1 book
Exhortation, 1 book
On Numbers, 1 book
Definitions connected with the Language of Syllogisms, 1 book
On Heaven, 1 book
Political (Dialogue), 2 books
On Nature
On Fruits
On Living Creatures

These books amount to 232,850 lines.

- 51 So numerous, then, are the books of this man, too. I have also found his will, which runs in this manner:

"It will be well. But in case something happens, I make the following dispositions. All the property at home I give to Melantes and Pancreon, the sons of Leon. Out of the funds collected by Hipparchus, I want the following to be done for me. First, I want

ήσεως α' Co : 'Αριθμητικῶν ἱστοριῶν (α')· Περὶ αὐξήσεως α' *Meurs* 273
 'Ακίχαρος F^m PQCoWV: om. F^c: 'Ακείχαρος B 276 αἱ ἐπὶ BFPQWV:
 ἐπὶ Co : αἱ ἐπι(γραφομέναι) *Usener* Φανία PQCoWV: Φανεία B : Φιλ-
 ανία F 278 Εὐιδάδος PQCoWV: Εὐειάδος B : Εὐιδάος F : Θυιάδες *Usener*
 280 α' FPQCoWV: α'β' B 281 ἀγωγῆς FPQCoWV: ἀπαγωγῆς B
 285 ἀριθμῶν aWV: ρυθμῶν *Meurs* 288 Πολιτικοῦ BPQWV: om. F^c:
 Πολιτικά F^m Co: Πολιτικῶν cdA: Πολιτικός hη 291 sine numero FPQCo
 WV: α' B 292 ᾧ FPQCoWV: om. B μκγ,βων BPQCoWV: μβων
 F τῷδε FPQCoWV: τάδε B: τοῦδε C 295 ἔσται FPQCoWV: ἔστε
 B 296 Μελάντη BF: Μέλαντι PQCoWV

πρῶτον μὲν βούλομαι γενέσθαι τὰ περὶ τὸ μουσεῖον καὶ τὰς θεὰς
 συντελεσθῆναι κἂν εἴ τι ἄλλο δύναται περὶ αὐτὰς ἐπικοσμηθῆναι πρὸς
 τὸ κάλλιον. ἔπειτα τὴν Ἀριστοτέλους εἰκόνα τεθῆναι εἰς τὸ ἱερὸν καὶ 300
 τὰ λοιπὰ ἀναθήματα, ὅσα πρότερον ὑπῆρχεν ἐν τῷ ἱερῷ. εἶτα τὸ
 στῳίδιον οἰκοδομηθῆναι τὸ πρὸς τῷ μουσεῖῳ μὴ χειρόν ἢ πρότερον.
 ἀναθεῖναι δὲ καὶ τοὺς πίνακας, ἐν οἷς αἱ τῆς γῆς περίοδοί εἰσιν, εἰς
 52 τὴν κάτω στοάν. ἐπισκευασθῆναι δὲ καὶ τὸν βωμόν, ὅπως ἔχῃ τὸ τέλειον
 καὶ τὸ εὐσχημον. βούλομαι δὲ καὶ τὴν Νικομάχου εἰκόνα συν- 305
 τελεσθῆναι ἴσῃ. τὸ μὲν τῆς πλάσεως ἔχει Πραξιτέλης· τὸ δ' ἄλλο
 ἀνάλωμα ἀπὸ τούτου γενέσθω. σταθῆναι δὲ ὅπου ἂν δοκῇ τοῖς καὶ τῶν
 ἄλλων ἐπιμελουμένοις τῶν ἐν τῇ διαθήκῃ γεγραμμένων. καὶ τὰ μὲν περὶ
 τὸ ἱερὸν καὶ τὰ ἀναθήματα τοῦτον ἔχει τὸν τρόπον.

τὸ δὲ χωρίον τὸ ἐν Σταγείροις ἡμῖν ὑπάρχον δίδωμι Καλλίνῳ· τὰ 310
 δὲ βιβλία πάντα Νηλεῖ. τὸν δὲ κῆπον καὶ τὸν περίπατον καὶ τὰς οἰκίας
 τὰς πρὸς τῷ κήπῳ πάσας δίδωμι τῶν γεγραμμένων φίλων ἀεὶ τοῖς
 53 βουλομένοις συσχολάζειν καὶ συμφιλοσοφεῖν ἐν αὐταῖς, ἐπειδὴ περ οὐ
 δυνατὸν ἀεὶ πᾶσιν ἀνθρώποις ἐπιδημεῖν, μήτ' ἐξαλλοτριουσι μήτ'
 ἐξιδιαιζόμενου μηδενός, ἀλλ' ὥς ἂν ἱερὸν κοινῇ κεκτημένοις καὶ τὰ 315
 πρὸς ἀλλήλους οἰκειῶς καὶ φιλικῶς χρωμένοις, ὥσπερ προσήκον καὶ
 δίκαιον.

ἔστωσαν δὲ οἱ κοινωνοῦντες Ἴππαρχος, Νηλεὺς, Στράτων,
 Καλλίνος, Δημότιμος, Δημάρατος, Καλλισθένης, Μελάντης, Παγκρέων,
 Νίκικπος. ἐξεῖναι δὲ βουλομένῳ φιλοσοφεῖν καὶ Ἀριστοτέλει τῷ 320
 Μητροδώρου καὶ Πυθιάδος υἱῷ καὶ μετέχειν τούτων. καὶ αὐτοῦ πᾶσαν
 ἐπιμέλειαν ποιεῖσθαι τοὺς πρεσβυτάτους, ὅπως ὅτι μάλιστα προαχθῇ
 κατὰ φιλοσοφίαν.

θάψαι δὲ καὶ ἡμᾶς ὅπου ἂν δοκῇ μάλιστα ἀρμόττον εἶναι τοῦ
 κήπου, μηδὲν περιέργον περὶ τὴν ταφὴν μήτε περὶ τὸ μνημεῖον 325
 54 ποιοῦντας. ὅπως δὲ συνείρηται μετὰ τὰ περὶ ὑμᾶς συμβάντα (τὰ) περὶ
 τὸ ἱερὸν καὶ τὸ μνημεῖον καὶ τὸν κῆπον καὶ τὸν περίπατον θερ-

320-1 *Sext. Emp., Adv. Math.* 1.258 (t.3 p.64.23-4 *Mau*)

299 δύναται *BPQCoWV*: ισχύη *F* ἐπικοσμηθῆναι *PWV*: ἐπικομισθῆ-
 ναι *BFQCo* 302 χειρόν ἢ *BF*: χειρόν *Co*: χειρόνι *PQWV* 306 πλά-
 σεως *aWV*: πράξεως *chT* 309 ἔχει *aWV*: ἐχέτω *Cobet* 313 συσχολάζειν
FPQCoWV: σχολάζειν *B* αὐταῖς *F*: αὐτῷ *BPQCoWV* 315 ἀλλ' ὥς
FPQCoWV: *om. B et lac. ca. 35 litt.* 319 Καλλίνος *BPQCoW*: Καλλίνικος
FV 319 Μελάντης *BFCo*: Μέλαντις *PQWV* 321 Μητροδώρου *corr.*
Nunnesius et Schottus sec. Sext. Emp.: Μειδίου *FPQCoWV*: Μηδίου *B*
 324 ἀρμόττον *aWV*: ἀρμόδιον *d* 325 περιέργον *BPQCoWV*: περιέργον



the matters concerning the sanctuary of the muses to be done and (the statues of) the goddesses to be completed, and if anything else can be added as adornment for their beautification; next, I want the statue of Aristotle to be put into the shrine and the rest of the votive offerings, which were in the shrine formerly; then (re)build the small portico next to the sanctuary of the muses no worse than before; also set up in the lower portico the tablets on which are
 52 the maps of the earth. The altar is to be repaired in order that it may be perfect and elegant. I also want the life-size statue of Nicomachus to be completed. Praxiteles has (received the cost) of the sculpturing, and let any other expenditure come from this. It is to be placed wherever seems appropriate to the executors of the other things also set down in the will. And this is the manner (of arrangements) concerning the shrine and the votive offerings.

The estate in Stagira belonging to me I give to Callinus. All the books (I give) to Neleus. The garden and the walk and all the dwellings next to the garden I give to those of (my) friends listed below who wish at any time to study and to philosophize
 53 together in them — since it is not possible for all men to be always in residence — (on the condition that) they neither alienate (them) nor anyone appropriate (them) for his own private use, but rather that they possess (them) in common, as if a shrine, and that in matters of mutual concern they use (them) in a familiar and friendly manner, just as is fitting and just.

Let the common partners be Hipparchus, Neleus, Strato, Callinus, Demotimus, Demaratus, Callisthenes, Melantes, Pancreon, Nicippus. It is to be possible also for Aristotle, the son of Metrodorus and Pythias, if he wishes, to study philosophy and to share in these things, and the oldest ones are to take thorough care of him, in order that he may be led on in philosophy as much as possible.

Bury me wherever seems to be especially suitable in the garden, doing nothing excessive concerning the burial nor concerning the
 54 monument. In order that the maintenance of the shrine and the monument and the garden and the walk may be continued after

μήτε F μήτε FPQCoWV: μηδὲ B 326 συνείρηται aWV: συνήται
 (sic) Salmasius 326 τὰ . . . συμβάντα aWV: τὸ . . . συμβάν, τὰ Roeper
 τὰ ante περὶ (alt.) add. Cobet 327-8 θεραπεύόμενα aWV: ὑπὸ τῶν
 ὀργεῶνων Salmasius

απευόμενα, συνεπιμελείσθαι καὶ Πομπύλον τούτων ἐποικοῦντα αὐτὸν καὶ τὴν τῶν ἄλλων ἐπιμέλειαν ποιούμενον ἦν καὶ πρότερον· τῆς δὲ λυσιτελείας ἐπιμελείσθαι αὐτοῦ τοὺς ἔχοντας ταῦτα. 330

Πομπύλῳ δὲ καὶ Θρέπτῃ πάλαι ἐλευθέρους οὖσι καὶ ἡμῖν πολλὴν χρεῖαν παρεσχημένοις, εἴ τι πρότερον ἔχουσι παρ' ἡμῶν καὶ εἴ τι αὐτοὶ ἐκτήσαντο, καὶ ἃ νῦν παρ' Ἰπάρχου αὐτοῖς συντέταχα, δισχιλίᾳς δραχμάς, ἀσφαλῶς οἶμαι δεῖν αὐτοῖς ὑπάρχειν ταῦτα, καθάπερ καὶ αὐτοῖς διελέχθην Μελάντη καὶ Παγκρέοντι πλεονάκις καὶ πάντα μοι 335 συγκατετίθεντο. δίδωμι δ' αὐτοῖς καὶ Σωματάλην καὶ τὴν παιδίσκην.

55 τῶν δὲ παίδων Μόλωνά μὲν καὶ Κίμωνά καὶ Παρμένοντα ἦδη ἐλευθέρους ἀφίημι. Μάνην δὲ καὶ Καλλίαν παραμείναντας ἔτη τέτταρα ἐν τῷ κήπῳ καὶ συνεργασαμένους καὶ ἀναμαρτήτους γενομένους ἀφίημι ἐλευθέρους. τῶν δ' οἰκηματικῶν σκευῶν ἀποδιδόντας Πομπύλῳ 340 ὅσα ἂν δοκῇ τοῖς ἐπιμεληταῖς καλῶς ἔχειν, τὰ λοιπὰ ἐξαργυρίσαι. δίδωμι δὲ καὶ Καρίωνα Δημοτίμῳ, Δόνακα δὲ Νηλεῖ. Εὐβοῶν δ' ἀποδόσθαι.

δότη δ' Ἰππαρχος Καλλίνῳ τρισχιλίᾳς δραχμάς. Μελάντη δὲ καὶ Παγκρέοντι εἰ μὲν μὴ ἐωρῶμεν Ἰππαρχον καὶ ἡμῖν πρότερον χρεῖαν 345 παρεσχημένον καὶ νῦν ἐν τοῖς ἰδίῳις μάλα νευαυαγηκότα, προσετάξαμεν ἂν μετὰ Μελάντου καὶ Παγκρέοντος ἐξάγειν αὐτά. ἐπειδὴ δὲ οὔτε ἐκείνοις ἐώρων ῥάδιον ὄντα συνοικονομεῖν λυσιτελέστερόν τε αὐτοῖς ὑπελάμβανον εἶναι τεταγμένον τι λαβεῖν παρ' Ἰπάρχου, δότη δ' 56 Ἰππαρχος Μελάντη καὶ Παγκρέοντι ἐκατέρῳ τάλαντον. διδόναι δ' 350 Ἰππαρχον καὶ τοῖς ἐπιμεληταῖς εἰς τὰ ἀναλώματα τὰ ἐν τῇ διαθήκῃ γεγραμμένα κατὰ τοὺς ἐκάστου καιροὺς τῶν δαπανημάτων. οἰκονομήσαντα δὲ ταῦτα Ἰππαρχον ἀπηλλάχθαι τῶν συμβολαίων τῶν πρὸς ἐμὲ πάντων· καὶ εἴ τι ἐπὶ τοῦ ἐμοῦ ὀνόματος συμβέβληκεν Ἰππαρχος ἐν Χαλκίδι, Ἰπάρχου τοῦτό ἐστιν. 355

ἐπιμεληταὶ δ' ἔστωσαν τῶν ἐν τῇ διαθήκῃ γεγραμμένων Ἰππαρχος, Νηλεὺς, Στράτων, Καλλίνος, Δημοτίμος, Καλλισθένης, Κτήσαρχος.

328 τούτων B: τούτων FPQCoWV αὐτὸν aWV: αὐτοῦ d 330
αὐτοῦ Ménage: αὐτὸν F^cPQCoWV: αὐτοὺς P¹: αὐτῶν B 335 αὐτοῖς
aWV: αὐτὸς Reiske διελέχθη BW: διελέχθη CoV: διελέχθη P:
διελέχθημεν F: διηλέχθη Q 336 καὶ (alt.) om. Froh. 337 Μόλ-
ωνα BPQCoWV: Μώλωνά F Κίμωνά BPQCoWV: Τίμωνά F: Σίμωνά
Cobet 342 Εὐβοῶν FPQWV: Ἐβοῶν B: Εὐβοῶν Co: Εὐβιον Froh.: Εὐβοιον
Meineke 344 Καλλίνῳ BPQWV: Καλλινίκῳ FCo 345 ἡμῖν BPQCo
WV: μὴν F 348 συνοικονομεῖν a: συνοικοδομεῖν WV 350 δ' (alt.)
BPQCoWV: καὶ δ' F 353 οἰκονομήσαντα aWV: οἰκοδομήσαντα d 354
ἐπὶ BPQCoWV: περὶ F συμβέβληκεν BPQCoWV: συμβέβηκεν FV 355

what happens to me, Pompylus, too, is to have joint charge of these things, living nearby and giving attention to the other matters as (he did) even formerly. And those who hold (title to) these things are to be attentive to his welfare.

To Pompylus and Threpte, who have been free for a long time and have been a great help to me, if they have anything formerly from me and if they have acquired anything themselves, I think that these things and what I have now arranged for them from Hipparchus, two thousand drachmas, ought to be securely theirs, just as I have often discussed also with Melantes and Pancreon themselves, and they have agreed with me in everything. I also give to them Somatale and the maidservant.

- 55 Of the slaves, Molon and Cimon and Parmeno I immediately set free. Manes and Callias, when they have remained in the garden for four years and have worked together and kept out of trouble, I set free. Of the household furniture, the executors are to hand over to Pompylus as much as they think appropriate and to sell all the rest. I also give Carion to Demotimus, Donax to Neleus. Eubous is to be sold.

- Let Hipparchus give Callinus three thousand drachmas. If I had not seen that Hipparchus had helped Melantes and Pancreon, and formerly me, and that he has now been quite shipwrecked in his own affairs, I would have appointed (him) along with Melantes
56 and Pancreon to execute these provisions. But because I repeatedly saw that it is not easy for them to administer (these things) together (with Hipparchus), and I supposed it more profitable for them to receive from Hipparchus a fixed sum, let Hipparchus give Melantes and Pancreon a talent each. Hipparchus is also to give (funds) to the executors for the expenses set down in the will at the times of each of the expenditures. Once he has administered these matters, Hipparchus is to be freed from all obligations to me. And if in Chalcis he has made any contracts in my name, it is his business.

Let there be appointed as executors of the things set down in the will Hipparchus, Neleus, Strato, Callinus, Demotimus, Callisthenes, Ctesarchus.

Ἰππάρχου τοῦτο ἐστὶν *aWV*: Ἰππάρχῳ τοῦτο ἔσται *DGS*: Ἰππάρχῳ τοῦτο ἐστὶν
T: Ἰππάρχῳ τοῦτο ἔστω *Hermann* 357 Καλλίνος *BFPCoWV*: Καλλίνος
Q

57 αἱ διαθήκαι κεῖνται ἀντίγραφα τῷ Θεοφράστου δακτυλίῳ
 σεσημασμένοι, μία μὲν παρ' Ἠγησίᾳ Ἰππάρχου· μάρτυρες Κάλλιππος
 Παλληνεύς, Φιλόμηλος Εὐωνυμέυς, Λύσανδρος Ὑβάδης, Φιλίων ³⁶⁰
 Ἀλωπεκῆθεν. τὴν δ' ἑτέραν ἔχει Ὀλυμπιόδωρος· μάρτυρες δ' οἱ αὐτοί.
 τὴν δ' ἑτέραν ἔλαβεν Ἀδείμαντος, ἀπήνεγκε δ' Ἀνδροσθένης ὁ υἱός·
 μάρτυρες Ἀείμνηστος Κλεοβούλου, Λυσίστρατος Φίδωνος Θάσιος,
 Στράτων Ἀρκεσιλάου Λαμψακηνός, Θήσιππος Θησίππου ἐκ Κεραμέων,
 Διοσκουρίδης Διονυσίου Ἐπικηφίσιος." ³⁶⁵

ὧδ' ἔχουσιν αὐτῷ καὶ αἱ διαθήκαι.

ἀκοῦσαι δ' αὐτοῦ καὶ Ἐρασίστρατον τὸν ἱατρὸν εἰσι δ' οἱ λέγουσι·
 καὶ εἰκός. διεδέξατο δ' αὐτοῦ τὴν σχολὴν Στράτων.

358 ἀντίγραφα *aWV*: ἀντίγραφαι *C*: ἀντίγραφοι (τρεῖς) *Reiske*: (κατ') ἀντί-
 γραφα *Richards* 360 Παλληνεύς *Ménage*: Πελλανεύς *BPQCoWV*:
 Πελανεύς *F* Φιλόμηλος (Φιλόμιλος *B*) Εὐωνυμέυς *BPQCoWV*: *om.* *F*
 Ὑβάδης *Ménage*: Ὑβαίης *BPQCoWV*: Ὑβαίου *F* Φιλίων *BFPCoW*:
 Φιλίης *Q*: Φύλων *I*: Λίων *V*: Λέων *d* 362 δ' ἑτέραν *aWV*: δὲ τρίτην
 →

2 Suda, s.v. Θεόφραστος (no. 199, LG t.1 pars 2 p.701.21-34 Adler)

Θεόφραστος, Μελάντα γναφέως, οἱ δὲ Λέοντος· ἀπὸ Ἑρεσσού,
 ἀκουστής Ἀριστοτέλους καὶ διάδοχος τῆς σχολῆς τῆς ἐν τῷ περι-
 πάτῳ ὑπ' αὐτοῦ καταλειφθείσης εἰς Χαλκίδα ἐκδημήσαντος. οὗτος
 πρότερον ἑκαλεῖτο Τύρταμος· διὰ δὲ τὸ θείως φράζειν ὑπ' Ἀριστοτέ-
 λους ἐκλήθη Εὐφραστος, εἴτα Θεόφραστος· ὥσπερ Πλάτων διὰ τὸ ⁵
 ἐν τοῖς λόγοις πλάτος τοῦτο ἐπωνομάσθη, πρότερον καλούμενος Ἀρι-
 στοκλῆς. μαθητὰς δὲ ἔσχε πλεῖον ἢ ,β', ἐρώμενον δὲ τὸν Ἀριστο-
 τέλους υἱὸν τοῦ φιλοσόφου Νικόμαχον. ἐτιμήθη δὲ παρὰ Κασσάνδρῳ
 τῷ Ἀντιπάτρου, καὶ τελευτᾷ κατάπονος ὑπὸ τοῦ ἀεὶ γράφειν γενόμενος,
 εἴτα ἐνδοὺς ἐπὶ βραχείᾳ ἡμέρᾳ διὰ μαθητοῦ γάμους. βιβλία δὲ αὐτοῦ ¹⁰
 πάμπλειστα, ὧν καὶ ταῦτα·

Ἀναλυτικῶν προτέρων τρία

Ἀναλυτικῶν ὑστέρων ζ'

Ἀναλύσεως συλλογισμῶν

Ἀναλυτικῶν ἐπιτομῇν

Ἀνηγμένων τόπων

- 57 Copies of the will are on deposit, sealed with the signet ring of Theophrastus. One is with Hegesias, the son of Hipparchus. Callippus of Pallene, Philomelus of Euonymon, Lysander of Hyba, Philion of Alopece are witnesses. Olympiodorus has another (copy). The same men are witnesses. Adeimantus received another (copy); Androsthene, the son (of the like-named Androsthene), took it to him. Aeimnestus, son of Cleobulus, Lysistratus of Thasus, son of Phidon, Straton of Lampsacus, son of Arcesilaus, Thesippus from Cerameis, son of Thesippus, Dioscurides of Epicephisia, son of Dionysius, are witnesses."

This is the way in which his will runs, too.

There are those who say that Erasistratus the physician was also his pupil, and it is likely. Strato took over his school.

Reiske 'Αδείμαντος BFV: 'Αδήμαντος PQCoW 363 'Αείμνηστος
aWV: 'Αρίμνηστος *Ménage* Φίδωνος BPQW: Φεΐδωνος FCoV Θάσιος
 BPQCoWV: Θάσιος F 367 εἰσὶ δ' οἱ λέγουσι PQCoWV: εἰσὶν οἱ
 λέγουσι F: εἰσὶ δ' οἱ λέγοντες B 368 αὐτοῦ FCo^d: αὐτὸν BPQWV
 Στράτων d: om. *aWV*

- 2 *Suda*, on *Theophrastus* (no. 199, LG vol.1 part 2 p.701.21-34 Adler)

Theophrastus was the son of Melantas, a fuller, but some say of Leon. (Coming) from Eresus, he was the pupil of Aristotle and successor (as head) of the school in the Peripatos left behind by him (Aristotle) when he retired to Chalcis. He was formerly called Tyrtamus, but on account of the divine character of his speech he was called Euphrastus by Aristotle, and then Theophrastus, just as Plato was named on account of the breadth of his discussions, being formerly called Aristocles. He (Theophrastus) had more than 2,000 students and had as beloved the son of Aristotle the philosopher, Nicomachus. He was honored at the court of Cassander, the son of Antipater, and he died after becoming worn out from continual writing and then letting up for a few days on account of a student's marriage. His books are very numerous, among which are these, too:

Prior Analytics, three books
Posterior Analytics, 7 books
Analysis of Syllogisms
Epitome of (the) Analytics
The Reduction of Topics

Περὶ λίθων
Περὶ φυτῶν
Περὶ μετάλλων
Περὶ ὁδμῶν
καὶ ἄλλα.

20

5-7 ὥσπερ—'Αριστοκλῆς] *Neanthes ap. Philodemum in Indice Acad. Herc. col. 2.36-42 (p.21-2 Mekler) = FGrH 84 F 21b, Seneca, Epist. 58.30, Apuleius, De Platone 1.1, Sextus Emp., Adv. math. 1.258, Diog. Laert., Vitae 3.4, Servius, In Verg. Aen. 6.668 (t.2 p.93.22-5 Thilo), Proclus, In Plat. Crat. prooem. 16 (p.6.26-7.1 Pasquali) et 123 (p.73.3-4), Boetius, In Arist. De interpr. sec. ed. 12 (p.56.1-3 Meiser), Ammonius, In Arist. De interpr. 1 16a3-9 (CAG t.4.5 p.20.18-19), Olympiod., In Plat. prim. Alcib. 2.36-41 (p.2-3 Westerink), Anon., Proleg. in Plat. philos. 1.14-18 (p.3 Westerink), Stephanus, In Arist. De interpr. 1 16a27*

→

3A Ibn an-Nadīm, Kitāb al-Fihrist 7.1, cap. de Theophrasto (p.252.5-11 Flügel)

ثاوفرستس أحد تلاميذ ارسطاليس وابن أخته وأحد الأوصياء الذين وصى
إليهم ارسطاليس وخلفه على دار التعليم بعد وفاته
وله من الكتب
كتاب النفس مقالة
كتاب الآثار العلوية مقالة 5
كتاب الأدب مقالة
كتاب الحس والمحسوس أربع مقالات نقله ابرهيم بن بَكْش
كتاب ما بعد الطبيعة مقالة نقلها أبو زكريا يحيى بن عدي
كتاب أسباب النبات نقله ابرهيم بن بَكْش والذي وجد تفسير بعض المقالة الأولى
ومعاً يُنحل إليه تفسير كتاب قاطيفورياس 10

fontes: *Fihrist (codd. CHLV), ex quo pendet Ibn Abi Uṣaybi'a, 'Uyūn al-anbā' t.1 p.69.22-6 Müller (IAU)*

1 اخته 1 *Ishāq b. Hunayn, Ta'rif al-aṭibbā' ap. Šiwān al-ḥikma prooemium (v.375-6 Dunlop, p.109.5 Badawī) : ارسطوطاليس و ثاوفرستس ابن اخته : Ibn an-Nadīm, Fihrist 7.1, cap. de Aristotele, p.247.19 Flügel; az-Zawzanī, Muntahabāt, cap. de Aristotele, p.32.15 Lippert; vid. notam 1 ad versionem Anglicam*

1-2 ارسطوطاليس IAU bis 1 اخته LV : خالته IAU 3 وله Fihrist :
بكوس : 7 et 9 IAU om. نقله ... بكوش 7 IAU و ثاوفرستس
نقله 9 IAU om. نقلها ... عدي 8 V نكوش s.p. L : بكوس : CH Flügel
add. قاطيفورياس post. IAU om. ومعا ... إليه 10 IAU om. ... الأولى
IAU وقيل انه منحول اليه كتاب الى دمقراط في التوحيد كتاب في المسائل الطبيعية

On Stones
On Plants
On Metals
On Odors
 and others.

(CAG t.18.3 p.9.29-32), *Suda*, s.v. Πλάτων (no. 1707, LG t.1 pars 4 p.141.14-16 Adler), *Geo. Cedrenus*, *Hist. compend.* 160C (PG t.121 col.317A), *Io. Tzetzes*, *Hist.* 6.413-14 et 11.848-9, et *Io. Saresberiensis*, *Polycraticus* 7.5 (t.2 p.105 Webb = *PL.* t.199 col.644A), *qui scribit se ex Apuleio dependere*

12 et 13 Ἀναλυτικῶν *Kuster sec. Diog. Laert.* 5.42 : Ἀναλυτικὰ *codd.* 14
 Περὶ ἀναλύσεως *T et Diog. Laert.* 5.42

3A Ibn-an-Nadīm, *The Index* 7.1, chap. on Theophrastus (p.252.5-11 Flügel)

Theophrastus was one of Aristotle's pupils and his sister's son.¹ He was also one of the executors whom Aristotle appointed (in his will). He (Aristotle) designated him to succeed as head of the school after his own death.

He wrote the following books:

On the Soul, one book
Meteorology, one book
On Education, one book
On Sensation and the Sensible, four books; translated by Ibrāhīm ibn-Bakkūš
Metaphysics, one book; translated by Abū-Zakarīyā Yaḥyā ibn-ʿAdī
The Causes of Plants, translated by Ibrāhīm ibn-Bakkūš; what is extant is a commentary on some (portions) of the first book

Among what is (falsely) attributed to him is a commentary on the *Categories* (of Aristotle).²

¹ Theophrastus' relationship to Aristotle is variously and erroneously reported in Arabic sources: son of Aristotle's sister (Ishāq ibn-Ḥunayn, text in app. to **3A**, and Ibn-an-Nadīm **3A**), son of his brother (Zawzanī **3B**), and son of his maternal aunt (Masʿūdī **596**).

² Ibn-Abī-Uṣaybiʿa adds two more titles to the list: *On Asserting the Oneness (of God)*, to Democritus = **251** no. 3, and *On Problems concerning Nature* = **137** no. 26b.

- 3B az-Zawzanī, al-Muntaḥabāt min Aḥbār al-ḥukamā' li-l-Qiftī, cap. de Theophrasto (p.106.16-107.6 Lippert)

ثاؤفرسطس الحكيم كان ابن أخى ارسطوطاليس وأحد تلاميذه الأخذين
الحكمة عنه وأحد الأوصياء الذين وصى إليهم ارسطوطاليس وهو الذى تصدر
بعده للإقراء بدار التعليم
وكان فهماً عالماً حاذقاً مقصوداً لهذا الشأن وقرئت عليه كتب عمه
وصنّف التصانيف الجليلة واستفيدت منه ونقلت عنه
وتصانيفه

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5

كتاب الآثار العلوية مقالة واحدة
كتاب الأدب مقالة واحدة
كتاب ما بعد الطبيعة مقالة واحدة نقلها يحيى بن عدى
كتاب الحسّ والمسوس نقل ابراهيم بن بكوش أربع مقالات
كتاب أسباب النبات نقله ابراهيم بن بكوش
ومعاً يُنحل إليه <تفسير> كتاب قاطيفورياس

fontes: az-Zawzanī qui hanc vitam cum additamentis sua sponte a Fihrist (3A) et fortasse a Ṣiwān al-ḥikma (4A) sumpsit; ex az-Zawzanī dependet Barhebraeus, Duwal p.55-6 (BH)

BH وكان لارسطو ابن اخ اسمه ثاؤفرسطس وهو احد :Zawzanī ثاؤفرسطس ... وأحد 1
Zawzanī: وتصانيفه 6 om. BH حاذقاً 4 om. BH واحد ... ارسطوطاليس 2
Zawzanī : نقلها ... عدى 9 om. BH مقالة واحدة 7 et 8 et 9 BH فمنها
BH نقله ايضا : Zawzanī نقل 10 BH نقله من السرياني الى العربي يحيى بن عدى
BH 11 post om. BH اربع مقالات BH Zawzanī بكوش : corr. Gutas بكوش
BH المذكور : Zawzanī بن بكوش : corr. Gutas BH ايضا add. نقله
om. BH ومعا ... قاطيفورياس 12 <...> rest. Gutas ex Fihrist (3A) v.10

- 4A Ṣiwān al-ḥikma, cap. de Theophrasto (vid. fontes in apparatu)

ثاؤفرسطس كان من أصحاب الحكيم ارسطوطاليس وتلامذته واستخلفه
على كرسي حكمته بعد وفاته
فأعانه على تعليم المتفلسفة والمبتدئين والقيام بما فوّض إليه اوديموس
واسحولوس وكانا أيضاً من تلامذة ارسطوطاليس الكبار منهم

- 3B** Zawzanī, *Selections from Qiftī's History of the Philosophers*, chap. on Theophrastus (p.106.16-107.6 Lippert)

Theophrastus the philosopher was the son of Aristotle's brother and one of his pupils who learned philosophy from him. He was also one of the executors whom Aristotle appointed (in his will). He is the one who was promoted to head the instruction in the school after him (Aristotle).

- 107 Theophrastus was quick-witted, learned, proficient and meant for this career. People studied his uncle's (Aristotle's) books under him.

He composed significant works, which derived from and were based upon him (Aristotle).

His works are:

Meteorology, one book

On Education, one book

Metaphysics, one book translated by Yaḥyā ibn-ʿAdī¹

On Sensation and the Sensible, translated by Ibrāhīm ibn-Bakkūš, four books.

The Causes of Plants, translated by Ibrāhīm ibn-Bakkūš

Among what is (falsely) attributed to him is <a commentary on>² the *Categories* (of Aristotle).

¹ Barhebraeus adds, "from Syriac into Arabic."

² See the last sentence of 3A.

- 4A** *Depository of Wisdom Literature*, chap. on Theophrastus (see the sources in the apparatus)

He (Theophrastus) was one of the companions and pupils of the philosopher Aristotle. He (Aristotle) appointed him to succeed him after his death in his chair of philosophy.

He (Theophrastus) was assisted in the instruction of the students of philosophy and of beginners, and in the performance of the tasks entrusted to him, by Eudemus and ṣḥwlws¹, both of

whom were also among the eminent pupils of Aristotle.

He (Theophrastus) is the author of many books, significant works, and large commentaries on Aristotle's books, which are the fundamental texts.

¹ This person, whom one would expect to be Clearchus or Dicaearchus, remains unidentified.

3-6 om. M^{sr} تلامذة الحكيم ارسطو : M^{hb} اصحاب ... وتلامذته 1
فوض Badawī الفلسفة للمبتدئين : C الفلسفة المبتدئين : ABD المتفلسفة والمبتدئين
Badawī اسخنولوس : C Dunlop : اسخولوس ABD : اسخولوس 4 Badawī
ed. Badawī الكبيرة : A s.p. الكبيرة 5 ed. Badawī فيهم : A Dunlop ed. Dunlop (?)
ed. Badawī كتبت : A Dunlop ed. Dunlop : الكثيرة ed. Badawī

4B Šahrastānī, *Religions and Sects*, Sayings of Theophrastus (p.337.14-16 Cureton)

The man (Theophrastus) was one of the pupils and eminent companions of Aristotle. He (Aristotle) appointed him to succeed him after his death in his chair of philosophy. Students of philosophy used to go to him frequently to learn from him.

He composed many commentaries as well as independent works, especially about the musician.

Name and Manner of Speaking

5A Strabo, *Geography* 13.2.4 (BT vol.3 p.864.19-25 Meineke)

Theophrastus was called Tyrtemus before, but Aristotle changed his name to Theophrastus, partly avoiding the ugly sound of the former name, partly signifying his keenness for speech. For Aristotle made all his students eloquent, but Theophrastus most eloquent.

5B Cicero, Orator 62 (BT p.21.10-17 Reis)

quanquam enim et philosophi quidam ornate locuti sunt — si quidem et Theophrastus divinitate loquendi nomen invenit, et Aristoteles Isocraten ipsum laccessivit, et Xenophontis voce Musas quasi locutas ferunt, et longe omnium quicumque scripserunt aut locuti sunt exstitit et gravitate et suavitate princeps Plato — tamen horum oratio neque nervos neque aculeos oratorios ac forensis habet. ⁵

2-3 *Quintilianus, Inst.* 10.1.83, *Plinius, NH* 1, *praef.* 29 = **61B**, [*Sergius*], *Expl. in Donat.* 1 (GL t.4 p.530.13-15) = **682**, *Hieronymus, Interpr. Chron. Euseb.* 2, *ad Ol.* 115.2 (GCS t.24 [Eusebius t.7.1] p.125.24-6), et *Vincentius Bellovacensis, Speculum hist.* 5.2 (t.4 p.137 col.2 v.22-3 ed. Duac. a. 1624); cf. *Senecae NQ* 6.13.1 = **180** 2-3 Aristoteles—laccessivit] *Cicero, De off.* 1.4, *De or.* →

5C Boetius, Commentarii in librum Aristotelis Περὶ ἑρμηνείας 2 16a19-20, secunda editio, 1.2 (BT p.56.1-5 Meiser)

quem enim nunc vocamus Platonem, Aristocles ante vocabatur, et qui Theophrastus nunc dicitur, ante Aristotelen a suis parentibus Tyrtamus appellabatur.

1 Aristocles *Meiser*: Aristoteles *codd.*

5D Eustathius, Epistulae 19.63-4 (p.327B14-15 Tafel)

τὸν Τύρταμον ἢ καλλιρημοσύνη μετέγραψε καὶ μετέθετο εἰς Θεόφραστον.

1 Τύρταμον *Regenbogen*: Τυρταῖον *codd.*

6 Ioannes Scotus Eriugena, Adnotationes in Marcianum 9.923 p.490.20 Dick (p.203.7-8 Lutz)

Theophrastus dei expositio vel deum exponens; θεός deus, φράζω

5B Cicero, *Orator* 62 (BT p.21.10-17 Reis)

For although some philosophers have spoken elegantly — if indeed Theophrastus acquired his name from his divine manner of speaking, and Aristotle challenged Isocrates himself, and they say that the Muses, as it were, spoke in the voice of Xenophon, and of all by far who ever wrote or spoke Plato stood out as leader both in dignity and in charm — nevertheless, their style has neither the sinew nor the sting of orators and the forum.

3.141, *Tusc. disp.* 1.7, et *Quint., Inst.* 3.1.4 2-4 Aristoteles—ferunt]
Nonius Marcellus, De compendiosa doctrina 2 (p.133.31-134.1 Mercier) 3-
 4 Xenophontis—ferunt] *Quint., Inst.* 10.1.33, et *Diog. Laert., Vit.* 2.57; cf.
Cic. Or. 32 5-6 Cicero, *De or.* 1.47; cf. *Cic. De off.* 1.4, *Brut.* 121 = 52
 et *Plut. Vit. Ciceronis* 24.5-6 = 53

1 et L: etiam Heerdegen 2 a divinitate λ 5 et gravitate et
 suavitate Sauppe: et suavitate et gravitate duo codd. deteriores: et gravitate
 codd. meliores: [et] gravitate Heerdegan qui et suavitate interpolatum esse censet

5C Boethius, *Commentaries on Aristotle's Book De interpretatione* 2 16a19-20, second edition, 1.2 (BT p.56.1-5 Meiser)

For the one whom we now call Plato was called Aristocles before, and he who is now called Theophrastus, was, before Aristotle, named Tyrtamus by his parents.

5D Eustathius, *Epistles* 19.63-4 (p.327B14-15 Tafel)

The beauty of his language rewrote (the name of) Tyrtamus and changed it to Theophrastus.

6 John the Scot of Ireland, *Remarks on Martianus* 9.923 p.490.20 Dick (p.203.7-8 Lutz)

Theophrastus (means) setting forth of god or one who sets forth

expono.

1-2 *Ioannes Scotus Eriugena, Adnot. in Marc. 9.926 p.493.3 Dick (p.204.21-2 Lutz) et Remigius Autissiodorensis, Commentum in Martianum Capellam 9.923 p.490.20 Dick (t.2 p.323.22-4 Lutz)* →

vid. 735

7A Cicero, Brutus 172 (BT p.51.3-10 Malcovati)

ut ego iam non mirer illud Theophrasto accidisse quod dicitur, cum percontaretur ex anicula quadam quanti aliquid venderet et respondisset illa atque addidisset, “hospes, non pote minoris”, tulisse eum moleste se non effugere hospitis speciem, cum aetatem ageret Athenis optimeque loqueretur omnium. sic, ut opinor, 5 in nostris est quidam urbanorum, sicut illic Atticorum sonus.

4-5 *aetatem ageret Athenis] cf. al-Masʿūdī, at-Tanbīh wa-l-išraf p.180 de Goeje (versio Anglica ap. Gutas, RUSCH t.2 [1985] p.80)*

5 omnium *L: omnino codd. dett.* 5-6 omnium. sic, ut opinor, in nostris *ed. Rom.: omnino sic [ut], opinor, in nostris Stangl: omnium hic [ut opinor in nostris] Martha*

7B Quintilianus, Institutio oratoria 8.1.2 (OCT t.2 p.425.12-17 Winterbottom)

multos enim, quibus loquendi ratio non desit, invenias quos curiose potius loqui dixeris quam Latine, quo modo et illa Attica anus Theophrastum, hominem alioqui disertissimum, adnotata unius adfectione verbi hospitem dixit, nec alio se id deprendisse interrogata respondit quam quod nimium Attice loqueretur. 5

1 invenias *ed. Camp.: inveniam A*

god; *theos* (means) god and *phrazō* (means) I set forth.

1 *post* Theophrastus *habet Remigius* proprium nomen auctoris et interpretatur
 expositio] *expositor Remigius*: compositio *Ioannes* 204.22 expo-
 nens] *componens Ioannes* 204.22 2 *expono*] *expositor Remigius*:
compono Ioannes 204.22

see 735

7A Cicero, *Brutus* 172 (BT p.51.3-10 Malcovati)

So¹ I am not surprised at what is said to have happened to Theophrastus when he asked a little old lady how much she would sell a certain item for. She answered, and added, "Foreigner, it's not possible (to sell it) for less." It annoyed him that he did not escape the appearance of being a foreigner, although he spent his life in Athens and of all people spoke excellent (Attic Greek). Similarly, in my opinion, there is among us a certain accent characteristic of the people of the city (Rome), just as there, of the people of Athens.

¹ Cicero has just taken note of the fact that Romans are distinguished by a peculiar quality of voice.

7B Quintilian, *Oratorical Education* 8.1.2 (OCT vol.2 p.425.12-17 Winterbottom)

For you will find many in whom the art of speaking is not lacking, who you would say spoke carefully rather than with Latin elegance, even as that old Attic woman said of Theophrastus, a man in other respects most articulate. When the affectedness of one word had been perceived, she called him a foreigner. And when asked, she replied that she had perceived this by no other indication than that he spoke too much like a person from Attica.

Discipulus et successor Aristotelis

8 Aulus Gellius, Noctes Atticae 13.5.1-12 (OCT t.2 p.387.2-29 Marshall)

De Aristotele et Theophrasto et Eudemo philosophis; deque eleganti verecundia Aristotelis successorem diatribae suae eligentis

- 1 Aristoteles philosophus annos iam fere natus duo et sexaginta
 2 corpore aegro adfectoque ac spe vitae tenui fuit. tunc omnis eius
 3 sectatorum cohors ad eum accedit orantes obsecrantesque, ut ipse 5
 4 deligeret loci sui et magisterii successorem, quo post summum eius
 5 diem proinde ut ipso uterentur ad studia doctrinarum complenda
 6 excolendaque, quibus ab eo inbuti fuissent. erant tunc in eius ludo
 7 boni multi, sed praecipui duo, Theophrastus et Eudemus. ingenio
 8 hi atque doctrinis ceteros praestabant; alter ex insula Lesbo fuit, 10
 9 Eudemus autem Rhodo. Aristoteles respondit facturum esse quod
 10 vellent, cum id sibi foret tempestivum.
 11 postea brevi tempore cum idem illi, qui de magistro destinando
 12 petierant, praesentes essent, vinum ait, quod tum biberet, non esse
 13 id ex valitudine sua, sed insalubre esse atque asperum, ac propterea 15
 14 quaeri debere exoticum vel Rhodium aliquod vel Lesbium. id sibi
 15 utrumque ut curarent petivit, usurumque eo dixit quod sese magis
 16 iuvisset. eunt, quaerunt, inveniunt, adferunt. tum Aristoteles
 17 Rhodium petit, degustat: "firmum", inquit, "hercle vinum et iucun-
 18 dum." petit mox Lesbium. quo item degustato: "utrumque", inquit, 20
 19 "oppido bonum, sed ἡδίων ὁ Λέσβιος." id ubi dixit, nemini fuit
 20 dubium, quin lepide simul et verecunde successorem illa voce sibi,
 21 non vinum delegisset. is erat e Lesbo Theophrastus, suavitatem homo
 22 insigni linguae pariter atque vitae. itaque non diu post Aristotele
 23 vita defuncto ad Theophrastum omnes concesserunt. 25

1-25 Aristoteles, AABT T47 Düring; Eudemus, fr. 5 Wehrli; Vincentius Bellovacensis, Speculum hist. 5.2 (t.4 p.137 col.2 v.24-39 ed. Duac. an. 1624), Gualterus Burlaeus, De vita et moribus philosophorum 52 (p.244.27-246.15 Knust) et 68 (p.282.16-25) et [Brunetto Latini], Fiori e vita di filosafi e d'altri savi e d'imperadori 12 (p.134.1-135.2 Agostino), qui omnes e Gellio dependere videntur

- | | | |
|---------------------------------------|--|---|
| 1 Eudemo Vossius: Menedemo ω | 6 deligeret Fy: diligeret X ¹ δ | 9 |
| Eudemus T ² Y: Menedemus ω | 11 Eudemus T ² : Menedemus ω | |
| 12 et 16 sibi FNδ: cibi OXII | 17 sese FNδ: esse OXII | |

Student and Successor of Aristotle

8 Aulus Gellius, *Attic Nights* 13.5.1-12 (OCT vol.2 p.387.2-29 Marshall)

On the Philosophers Aristotle, Theophrastus and Eudemus and the Elegant Tact of Aristotle in Choosing the Successor (to the Headship) of his School

- 1 When the philosopher Aristotle was almost 62 years old, he
- 2 was sick and feeble in body and had slim hope of (longer) life.
- At that time the whole company of his followers approached him,
- praying and begging that he himself select a successor to his
- position and office with whom they might associate after his final
- day, just as with him, in order to complete and refine their studies
- 3 of the teachings with which they had been imbued by him. There
- were then many good men in his school, but two were preeminent,
- Theophrastus and Eudemus. These men surpassed the others in
- talent and learning. The one was from the island of Lesbos, but
- 4 Eudemus was from Rhodes. Aristotle replied that he would do what
- they wished when the time was right for him.
- 5 A short time later, when those same ones who had asked about
- appointing a (new) master were at hand, he said that the wine
- which he was then drinking was not in accord with his health, but
- unwholesome and sour, and for this reason an exotic wine should
- 6 be looked for, either some Rhodian or Lesbian. He asked them to
- secure both kinds for him and said he would take the one which
- 7 helped him more. They went and looked, found and brought
- 8 (them). Then Aristotle took the Rhodian, tasted it and said, "A full-
- 9 bodied wine, by Hercules, and agreeable." Then he took the
- Lesbian, and when it, too, had been tasted, he said, "Both are
- 10 exceedingly good, but the Lesbian is more pleasant." When he said
- this, no one doubted that by that utterance he had selected in a
- charming and also tactful manner a successor to himself, not a wine.
- 11 This (successor) was Theophrastus from Lesbos, a man of remark-
- 12 able pleasantness in language as well as in his style of life. And
- so not long afterward, when Aristotle had departed from life, all
- took themselves to Theophrastus.

- 9 Diogenes Laertius, *Vitae philosophorum* 1.14-15 (OCT t.1 p.6.3-4 et 14-16 Long)

καταλήγει δὲ ἡ μὲν εἰς Κλειτόμαχον καὶ Χρύσιππον καὶ Θεόφρασ-
τον [ἢ Ἰωνικὴ] . . . εἰς δὲ Θεόφραστον οὕτως· Πλάτωνος Ἀρισ-
τοτέλης, οὗ Θεόφραστος.

1-3 *Socratici*, no. 6 (SR t.1 p.6 Giannantoni)

2 ἢ Ἰωνικὴ *secl. Huebner*

- 10 Loci in his voluminibus non alibi exscripti, in quibus Theophras-
tus vel discipulus vel auditor vel socius Aristotelis nominatur

- 1 Anonymus, *Vita Aristotelis Latina* 18 (AABT p.153 Düring)
- 2 Anonymus, *Vita Aristotelis Latina* 47 (AABT p.157 Düring)
- 3 Anonymus, *Vita Aristotelis Marciana* 82-3 (p.3.20-1 Gigon)
- 4 Anonymus, *Vita Aristotelis Marciana* 196 (p.6.32 Gigon)
- 5 Anonymus, *Vita Aristotelis Syriaca* II.6 (AABT p.188 Düring)
- 6 Anonymus, *Vita Aristotelis vulgata* 17 (AABT p.134 Düring)
- 7 Francesco da Barberino, *I documenti d'amore* 7 (t.3 p.194.22-3 Egidi)
- 8 Cicero, *De finibus* 4.3 (BT p.121.1 Schiche)
- 9 Clemens Alexandrinus, *Stromata* 6.7 57.3 (GCS t.2 p.460.23 Stählin)
- 10 Clemens Alexandrinus, *Stromata* 6.18 167.2 (GCS t.2 p.518.2-3 Stählin)
- 11 Diogenes Laertius, *Vitae philosophorum* 5.35 (OCT t.1 p.214.22-3 Long)
- 12 Ioannes Italus, *Quaestiones quodlibetales* 49 (p.62.8-9 Ioannou)
- 13 Michael Psellus, *De Gregorii charactere* 6 (BZ t.20 [1911] p.51.108-9 Mayer)
- 14 Stephanus Byzantius, *Ethnica*, s.v. Ἑρεσος (p.275.18 Meineke)

- 11 Loci non alibi in his voluminibus exscripti, in quibus Theophras-
tus successor Aristotelis nominatur

- 1 Roger Bacon, *Moralis philosophia* 1.6.11 (p.28.19-20 Massa)
- 2 Roger Bacon, *Moralis Philosophia* 2.2.3 (p.42.16 Massa)
- 3 Francesco da Barberino, *I documenti d'amore* 7 (t.3 p.194.22-3 Egidi)
- 4 Bar Hebraeus, *Maḳṭbānūt zaḥnē* 6 (p.34.24-6 Bedjan; versio Anglica ap. E. Budge, *The Chronography of Bar Hebraeus* [Oxford 1932 t.1 p.37.24-6]), et cf. 3B

- 9 Diogenes Laertius, *Lives of Philosophers* 1.14-15 (OCT vol.1 p.6.3-4 and 14-16 Long)

The (Ionic branch of philosophy) terminates in Clitomachus and Chrysippus and Theophrastus; . . . It terminates in Theophrastus in the following way: Aristotle was the student of Plato and Theophrastus was the student of Aristotle.

- 10 Passages Not Printed Elsewhere in These Volumes, in which Theophrastus is Named as the Disciple or Pupil or Associate of Aristotle

- 1 Anonymous, *Latin Life of Aristotle* 18 (AABT p.153 Düring)
- 2 Anonymous, *Latin Life of Aristotle* 47 (AABT p.157 Düring)
- 3 Anonymous, *Marcian Life of Aristotle* 82-3 (p.3.20-1 Gigon)
- 4 Anonymous, *Marcian Life of Aristotle* 196 (p.6.32 Gigon)
- 5 Anonymous, *Syriac Life of Aristotle* II.6 (AABT p.188 Düring)
- 6 Anonymous, *Vulgate Life of Aristotle* 17 (AABT p.134 Düring)
- 7 Francesco da Barberino, *The Documents on Love* 7 (vol.3 p.194.22-3 Egidi)
- 8 Cicero, *On Ends* 4.3 (BT p.121.1 Schiche)
- 9 Clement of Alexandria, *Patchwork* 6.7 57.3 (GCS vol.2 p.460.23 Stählin)
- 10 Clement of Alexandria, *Patchwork* 6.18 167.2 (GCS vol.2 p.518.2-3 Stählin)
- 11 Diogenes Laertius, *Lives of the Philosophers* 5.35 (OCT vol.1 p.214.22-3 Long)
- 12 John of Italy, *Various Questions* 49 (p.62.8-9 Ioannou)
- 13 Michael Psellus, *On the (Rhetorical) Character of Gregory* 6 (BZ vol.20 [1911] p.51.108-9 Mayer)
- 14 Stephanus of Byzantium, *Ethnica*, on Eresos (p.275.18 Meineke)

- 11 Passages Not Printed Elsewhere in These Volumes, in which Theophrastus is Named as Aristotle's Successor

- 1 Roger Bacon, *Moral Philosophy* 1.6.11 (p.28.19-20 Massa)
- 2 Roger Bacon, *Moral Philosophy* 2.2.3 (p.42.16 Massa)
- 3 Francesco da Barberinno, *The Documents on Love* 7 (vol.3 p.194.22-3 Egidi)
- 4 Barhebraeus, *Chronography* 6 (p.34.24-6 Bedjan; English version in E. Budge, *The Chronography of Bar Hebraeus* [Oxford 1932] vol.1 p.37.24-6), and cf. **3B**

- 5 Clemens Alexandrinus, *Stromata* 1.14 63.4 (GCS t.2 p.40.11 Stählin)
- 6 [Galenus], *De historia philosopha* 3 (DG p.600.21-601.1) ὅπερ Θεόφραστον προεστήσατο τῆς κατ' αὐτὸν αἰρέσεως
- 7 Hesychius, *Vita Aristotelis* 9 (AABT p.82 Düring)
- 8 Petrus de Alvernia, *Sententiae super librum De vegetabilibus et plantis* (cod. Paris. Lat. 16097 f.204^v [Théry, AHMA t.18 (1950-1) p.142 n.3]), quo loco scribitur "ab aliis Theophrastus fuit in magistratum praelectus"
- 9 [Plutarchus], *Vitae decem oratorum* 850C (BT t.5.2.1 p.43.16-17 Mau) = Caecilius Calactinus, fr. 149 Ofenloch
- 10 Michael Psellus, *Opuscula* 16 (BT t.2 p.77.27 O'Meara)
- 11 [Robertus Grosseteste], *Summa philosophiae* 4 (p.279.1-2 Baur)
- 12 Stephanus Byzantius, *Ethnica*, s.v. Ἑρεσος (p.275.18 Meineke)
- 13 Suda, s.v. Ἀριστόξενος (no. 3927, LG t.1 pars 1 p.357.10-11 Adler)

Magister et discipuli

- 12 Athenaeus, *Deipnosophistae* 1.38 21A-B (BT t.1 p.46.4-9 Kaibel)

Ἑρμιππος δέ φησι Θεόφραστον παραγίνεσθαι εἰς τὸν περίπατον καθ' ὥραν λαμπρὸν καὶ ἐξησκημένον, εἴτα καθίσαντα διατίθεσθαι τὸν
 B λόγον οὐδεμιᾶς ἀπεχόμενον κινήσεως οὐδὲ σχήματος ἑνός. καὶ ποτε ὀψοφάγον μιμούμενον ἐξείραντα τὴν γλῶσσαν περιλείχειν τὰ χεῖλη.

1-4 *Hermippus*, fr. 51 Wehrli

4 ἐξείραντα Küster: ἐξάραντα codd.

- 13 Cicero, *De fato* 7 (BT p.153.5-10 Giomini)

Athenis tenue caelum, ex quo etiam acutiores putantur Attici, crassum Thebis, itaque pingues Thebani et valentes. tamen neque illud tenue caelum efficiet ut aut Zenonem quis aut Arcesilam aut Theophrastum audiat, neque crassum ut Nemea potius quam Isthmo victoriam petat.

1-5 *Zeno*, SVF t.2 p.274.38-42, fr. 950 et *Arcesilaus*, T7 Mette

- 5 Clement of Alexandria, *Patchwork* 1.14 63.4 (GCS vol.2 p.40.11 Stählin)
- 6 pseudo-Galen, *On the History of Philosophy* 3 (DG p.600.21-601.1) "who (Aristotle) put Theophrastus at the head of his school"
- 7 Hesychius, *Life of Aristotle* 9 (AABT p.82 Düring)
- 8 Peter of Auvergne, *Opinions concerning the Book On Vegetables and Plants* (cod. Paris. Lat. 16097 f.204^v [Théry, *AHMA* vol.18 (1950-1) p.142 n.3]), where it is written "Theophrastus was elected into office by the others"
- 9 pseudo-Plutarch, *Lives of the Ten Orators* 850C (BT vol.5.2.1 p.43.16-17 Mau) = Caecilius Calactinus, fr. 149 Ofenloch
- 10 Michael Psellus, *Opuscula* 16 (BT vol.2 p.77.27 O'Meara)
- 11 pseudo-Robert Grosseteste, *The Principles of Philosophy* 4 (p.279.1-2 Baur)
- 12 Stephanus of Byzantium, *Ethnica*, on *Eresos* (p.275.18 Meineke)
- 13 *Suda*, on *Aristoxenos* (no. 3927, LG vol.1 part 1 p.357.10-11 Adler)

Teacher and Students

- 12 Athenaeus, *The Sophists at Dinner* 1.38 21A-B (BT vol.1 p.46.4-9 Kaibel)

Hermippus says that Theophrastus used to arrive punctually at the Peripatos, looking splendid and all decked out. Then sitting down, he (used to) present his lecture, refraining from no movement nor any gesture. And once while imitating a gourmet, having stuck out his tongue, he repeatedly licked his lips.

- 13 Cicero, *On Fate* 7 (BT p.153.5-10 Giomini)

At Athens the climate is rarefied, and on account of this the people of Attica are considered more sharp-witted. At Thebes the climate is dense, and so the Thebans are slow-witted and robust. Nevertheless, that rarefied climate will not bring it about that someone should listen to Zeno or Arcesilaus or Theophrastus, nor will the dense climate bring it about that he should seek (to carry home) a victory from Nemea rather than from the Isthmus.

- 14 Michael Psellus, Oratio 24.14-18 (BT p.84.30-85.3 Littlewood)

Πλάτων μὲν οὖν καὶ Πυθαγόρας καὶ Ἀριστοτέλης καὶ Θεόφραστος, οἳ δὴ φιλοσοφίας προῦκάθηντο, ὀργίλοι τοῖς ὀλιγοροῦσι τῶν μαθημάτων ἐφαίνοντο, μηδὲ τὴν πηγὴν τῶν λόγων οὕτως ἀφθόνως προχέοντες, ἀλλ' ἀρχὰς τινὰς καὶ σπέρματα τοῖς μαθηταῖς προτιθέμενοι, εἴτα δὴ καὶ ἀπῆλθον ὧν κατεβάλλοντο τὸ πολλαπλάσιον. ⁵

- 15 Plutarchus, Quomodo quis suos in virtute sentiat profectus 6 78D (BT t.1 p.156.24-6 Paton, Wegehaupt, Pohlenz, Gärtner)

ὁ δὲ Ζήνων ὁρῶν τὸν Θεόφραστον ἐπὶ τῷ πολλοῦς ἔχειν μαθητὰς θαυμαζόμενον, “ὁ ἐκείνου χορός”, ἔφη, “μειζων, οὐμὸς δὲ συμφωνότερος.”

1-3 Zeno Citiensis, SVF t.1 p.64, fr. 280; verba fere eadem Zenoni ascribit Plutarchus, De se ipsum citra invidiam laudando 17 545F; in libro ps. Boetii De disc. scol. 6.19-20 (p.129.6-14 Weijers) quidam Theophrastus commemoratur, —→

- 16 Numenius Apamensis, fr. 25 Des Places, ap. Eusebium, Praeparatio evangelica 14.6.4 (GCS t.8.2 p.273.11-14 Mras)

συμβαλὼν γὰρ ἐν παισὶ Θεοφράστῳ, ἀνδρὶ πράῳ καὶ οὐκ ἀφνειὰ τὰ ἐρωτικά, διὰ τὸ καλὸς εἶναι ἔτι ὧν ὡραῖος τυχὼν ἐραστοῦ Κράντορος τοῦ Ἀκαδημαϊκοῦ, προσεχώρησε μὲν τούτῳ,

1-3 Diogenes Laertius, Vitae 4.22 et 29 = Arcesilaus, T1a Mette, et Numenius ap. Euseb. in Praep. evang. 14.5.12 (GCS t.8.2 p.271.17-18) = Numenius, fr. —→

- 17 Diogenes Laertius, Vitae philosophorum 6.95 (OCT t.2 p.289.20-290.3 Long)

οὗτος τὰ συγγράμματα ἑαυτοῦ κατακαίων, ὥς φησιν Ἑκάτων ἐν πρώτῳ Χρειῶν, ἐπέλεγε,

τὰ δ' ἔστ' ὄνειρων νερτέρων φαντάσματα,

οἷον λῆρος· οἱ δ', ὅτι τὰς Θεοφράστου ἀκροάσεις καταφλέγων

- 14 Michael Psellus, *Oration* 24.14-18 (BT p.84.30-85.3 Littlewood)

However, Plato, Pythagoras, Aristotle and Theophrastus, who did indeed preside over philosophy, appeared inclined to anger toward those who esteemed their studies lightly, yet they did not pour forth a fountain of words so ungrudgingly, but set certain principles and seeds before their students and then indeed demanded back much more than what they laid down.¹

¹ Literally, "threw down", perhaps picking up the metaphor in "seeds".

- 15 Plutarch, *How One May Be Aware of His Progress in Virtue* 6 78D (BT vol.1 p.156.24-6 Paton, Wegehaupt, Pohlenz and Gärtner)

Zeno, seeing that Theophrastus was admired for having many pupils, said, "His chorus is larger, but mine is more harmonious."

qui paucos discipulos habuit, sed hic magister non fuit successor Aristotelis, ut videtur

- 16 Numenius of Apamea, fr. 25 Des Places, in Eusebius, *Evangelical Preparation* 14.6.4 (GCS vol.8.2 p.273.11-14 Mras)

For in his childhood he (Arcesilaus) fell in with Theophrastus, a man of gentleness and naturally of erotic bent, (and next) on account of being beautiful, while still in his prime, he found a lover in Crantor the Academic and went over to him,

25 Des Places = Arcesilaus, T2 Mette = Crantor, T3 Mette

1 οὐκ ἀφνει I : οὐκ εὐφνει GO (*dubium*) N

- 17 Diogenes Laertius, *Lives of the Philosophers* 6.95 (OCT vol.2 p.289.20-290.3 Long)

While this man (Metrocles) was burning his own writings, as Hecato says in the first book of *Chriae*, he chanted,

These are phantoms of dreams of the world below,
i.e., nonsense. But some people say that as he was burning up

ἐπέλεγε,

5

“Ἡφαιστε, πρόμολ’ ὦδε, Θέτις νύ τι σεῖο χατίζει.

1-6 *Metrocles Maroneus*, no. 1 (SR t.2 p.763 Giannantoni) 1-3 *Hecato*,
fr. 23 *Gemoll* 3 *Adesp.* F 285 (TrGF t.2 p.90) 6 *Homerus, Ilias*
18.392; cf. etiam *Diog. Laert.* 3.5 et *Olympiod. comm.* In *Plat. primum Alcib.*
2.79 (p.4.6 *Westerink*) et 2.82 (p.4.9), quibus locis versus idem invenitur, sed
→

18 Tabula discipulorum et auditorum

- 1 *Aenesias*] *Stephanus Byzantius*, *Ethnica*, s.v. Μεγάλη πόλις (p.438.4-5 *Meineke*)
- 2 *Arcesilaus Pitaneus*] *Philodemus* (?), *Index Academicorum Herculensis* col.15.3-6 (p.55.5-8 *Mekler*) = *Arcesilaus*, T1a *Mette*, et col.17.37 (p.65.13) = T1b; *Diogenes Laertius*, *Vitae* 4.22 (OCT t.1 p.176.5 *Long*) = *Arcesilaus*, T1a *Mette*, 4.29 (p.179.18-19) = T1a, et 4.30 (p.179.26-180.2) = T1a; *Numerius Apamensis*, fr. 25 *Des Places*, ap. *Eusebium* in *Praeparatione evangelica* 14.5.12 (GCS t.8.2 p.271.17 *Mras*) = *Arcesilaus*, T2 *Mette*, et 14.6.4 (p.273.11-12) = 16 = *Arcesilaus*, T2
- 3 *Bion Borysthenius*] *Diogenes Laertius*, *Vitae* 4.52 (OCT t.1 p.190.7-8 *Long*) = *Bion*, T19 *Kindstrand*; *Demetrius Lacon*, *De natura deorum* (?) (P. *Herc.* 1055, col.18.1-8 [p.75 *De Falco*]), quo loco iudicium *Theophrasti* de *Bione* invenitur: Βίωνος τοῦ κατὰ Θεοφράστον πρώτου φιλοσοφίαν ἀνθινοῖς κοσμήσαντος = *Bion*, T13 *Kindstrand*; iudicium tamen idem de *Bione* *Eratostheni* attribuitur a *Diogene Laertio* 4.52 = *Bion*, T11, et a *Strabone* in *Geographicis* 1.2.2 = *Bion*, T12 = *Eratosthenes*, FGrH 241 T 10
- 4 *Demaratus*] *Sextus Empiricus*, *Adversus mathematicos* 1.258 (BT t.3 p.64.23-4 *Mau*)
- 5 *Demetrius Phalereus*] *Cicero*, *De finibus* 5.54 = *Demetrius*, fr. 62 *Wehrli*, *De legibus* 3.14 = 591 = fr. 72, *De officiis* 1.3 = 52B = fr. 73, et *Brutus* 9.37-8 = fr. 175; *Strabo*, *Geographica* 9.1.20 = fr. 27; *Diogenes Laertius*, *Vitae* 5.39 = 1 = fr. 5, et 5.75 (OCT t.1 p.236.21-2 *Long*) = fr. 2; P. *Herc.* ined. 453, fr. 4.9 (*Kolotes* und *Menedemos*)

the lectures of Theophrastus, he chanted,

Hephaestus, come hither. Thetis now has need of you.

Πλάτων (Φάρος *Olympiod.* 2.82) *pro* Θέτις *inseritur*

3 νεπτέρων *codd.*: νυκτέρων *Nauck* 4 οἶον λῆρος *secl. Cobet* ἀκροά-
σεις *BP*: γραφάς *F*

18 List of Disciples and Pupils

- 1 Aenesias] Stephanus of Byzantium, *Ethnica*, on *Megalopolis* (p.438.4-5 Meineke)
- 2 Arcesilaus of Pitane] Philodemus (?), *Herculaneum Index of Academics* col.15.3-6 (p.55.5-8 Mekler) = Arcesilaus, T1a Mette, and col.17.37 (p.65.13) = T1b; Diogenes Laertius, *Lives* 4.22 (OCT vol.1 p.176.5 Long) = Arcesilaus, T1a Mette, 4.29 (p.179.18-19) = T1a, and 4.30 (p.179.26-180.2) = T1a; Numenius of Apamea, fr. 25 Des Places, in Eusebius, *Evangelical Preparation* 14.5.12 (GCS vol.8.2 p.271.17 Mras) = Arcesilaus, T2 Mette, and 14.6.4 (p.273.11-12) = 16 = Arcesilaus, T2
- 3 Bion of Borysthenes] Diogenes Laertius, *Lives* 4.52 (OCT vol.1 p.190.7-8 Long) = Bion, T19 Kindstrand; Demetrius of Laconia, *On the Nature of the Gods* (?), (P. Herc. 1055, col.18.1-8 [p.75 De Falco]), where Theophrastus' judgment of Bion is found: "according to Theophrastus, Bion was the first to deck out philosophy with flowers" = Bion, T13 Kindstrand; the same judgment of Bion, however, is attributed to Eratosthenes by Diogenes Laertius 4.52 = Bion, T11, and by Strabo, *Geography* 1.2.2 = Bion, T12 = Eratosthenes, FGrH 241 T 10
- 4 Demaratus] Sextus Empiricus, *Against the Mathematicians* 1.258 (BT vol.3 p.64.23-4 Mau)
- 5 Demetrius of Phalerum] Cicero, *On Ends* 5.54 = Demetrius, fr. 62 Wehrli, *On Laws* 3.14 = 591 = fr. 72, *On Duties* 1.3 = 52B = fr. 73, and *Brutus* 9.37-8 = fr. 175; Strabo, *Geography* 9.1.20 = fr. 27; Diogenes Laertius, *Lives* 5.39 = 1 = fr. 5, and 5.75 (OCT vol.1 p.236.21-2 Long) = fr. 2; P. Herc. ined. 453, fr. 4.9 (*Kolotes und Menedemos*

- p.67 Crönert = fr. 159; Suda, s.v. Δημήτριος (no. 429, LG t.1 pars 2 p.40.24 Adler) = fr. 3
- 6 Democles] [Plutarchus], Vitae decem oratorum 842E (BT t.5.2.1 p.26.5-6 Mau)
- 7 Dinarchus] Dionysius Halicarnassensis, De Dinarcho 2 (BT t.5 p.299.16-19 Usener et Radermacher), ex quo dependet, ut videtur, [Plutarchus], Vitae decem oratorum 850B-C (BT t.5.2.1 p.43.12-17 Mau) = Caecilius Calactinus, fr. 149 Ofenloch, et Photius, Bibliotheca cod. 267 496b8-13 (CB t.8 p.72.24-7 Henry)
- 8 Erasistratus] Diogenes Laertius, Vitae 5.57 = 1; Galenus, An in arteriis natura sanguis contineatur 7 (p.17.1-5 Albrecht) = 47; cf. etiam Galeni librum De naturalibus facultatibus 2.4 (BT p.165.8-10 et 166.15-16 Helmreich) cum 2.4 (p.165.12-13) = 331D
- 9 Hippolochus] Athenaeus, Deipnosophistae 4.1 128A (BT t.1 p.291.15-16 Kaibel); vid. Dalby, CQ 41, 1991
- 10 Lynceus Samius] Athenaeus, Deipnosophistae 3.58 100E (BT t.1 p.231.13 Kaibel), 4.5 130D (p.296.5-8 = Hippolochus, Ad Lynceum) = 76, 8.18 337D (t.2 p.241.27); Suda, s.v. Λυγκεύς (no. 776, LG t.1 pars 3 p.292.3 Adler)
- 11 Lysimachus] Hermippus ap. Athenaeum in Deipnosophistarum libro 6.60 252C (BT t.2 p.63.7-8 Kaibel) = Hermippus, fr. 56 Wehrli
- 12 Menander Comicus] Pamphila ap. Diogenem Laertium in Vitis 5.36 = 1 = Menander, T7.1 Körte et Thierfelder = Pamphila, fr. 10 Müller; cf. Alciphronis Epistulas 4.19.14 (BT p.152.2-7 Schepers = Menander, T7.2), quo loco Theophrastus amicus Menandri esse dicitur
- 13 Metrocles Maroneus] Diogenes Laertius, Vitae 6.94 (OCT t.2 p.289.10-11 Long) = Metrocles, no. 1 (SR t.2 p.763 Giannantoni) = 17; Teles, De paupertate et divitiis fr. 4A (p.40.4-5 Hense) = Stobaeus, Anthologium 4.33.31 (t.5 p.813.14-16 Hense) = Crates, no. 44 (SR t.1 p.724 Giannantoni)
- 14 Metrodorus Theoreticus] Diogenes Laertius, Vitae 2.113 (OCT t.1 p.105.8-9 Long) = Megarici, no. 164A Döring

- p.67 Crönert) fr. 159; *Suda*, on Dēmētrios (no. 429, *LG* vol.1 part 2 p.40.24 Adler) = fr. 3
- 6 Democles] pseudo-Plutarch, *Lives of the Ten Orators* 842E (*BT* vol.5.2.1 p.26.5-6 Mau)
 - 7 Dinarchus] Dionysius of Halicarnassus, *On Dinarchus* 2 (*BT* vol.5 p.299.16-19 Usener and Radermacher), on whom depend, as it seems, pseudo-Plutarch, *Lives of the Ten Orators* 850B-C (*BT* vol.5.2.1 p.43.12-17 Mau) = Caecilius of Calacte, fr. 149 Ofenloch, and Photius, *Library cod.* 267 496b8-13 (*CB* vol.8 p.72.24-7 Henry)
 - 8 Erasistratus] Diogenes Laertius, *Lives* 5.57 = 1; Galen, *Whether Blood is Naturally Contained in the Arteries* 7 (p.17.1-5 Albrecht) = 47; cf. also Galen, *On the Natural Faculties* 2.4 (*BT* p.165.8-10 and 166.15-16 Helmreich) with 2.4 (p.165.12-13) = 331D
 - 9 Hippolochus] Athenaeus, *The Sophists at Dinner* 4.1 128A (*BT* vol.1 p.291.15-16 Kaibel); see Dalby, *CQ* 41, 1991
 - 10 Lynceus of Samos] Athenaeus, *The Sophists at Dinner* 3.58 100E (*BT* vol.1 p.231.13 Kaibel), 4.5 130D (p.296.5-8 = Hippolochus, *To Lynceus*) = 76 and 8.18 337D (vol.2 p.241.27); *Suda*, on *Lunkeus* (no. 776, *LG* vol.1 part 3 p.292.3 Adler)
 - 11 Lysimachus] Hermippus in Athenaeus, *The Sophists at Dinner* 6.60 252C (*BT* vol.2 p.63.7-8 Kaibel) = Hermippus, fr. 56 Wehrli
 - 12 Menander the Comic (Poet)] Pamphila in Diogenes Laertius, *Lives* 5.36 = 1 = Menander, T7.1 Körte and Thierfelder = Pamphila, fr. 10 Müller; compare Alciphron, *Epistles* 4.19.14 (*BT* p.152.2-7 Schepers) = Menander, T7.2), where Theophrastus is called Menander's friend
 - 13 Metrocles of Maroneia] Diogenes Laertius, *Lives* 6.94 (*OCT* vol.2 p.289.10-11 Long) = Metrocles, no. 1 (*SR* vol.2 p.763 Giannantoni) = 17; Teles, *On Poverty and Riches* fr. 4A (p.40.4-5 Hense) = Stobaeus, *Anthology* 4.33.31 (vol.5 p.813.14-16 Hense) = Crates, no. 44 (*SR* vol.1 p.724 Giannantoni)
 - 14 Metrodorus the Theoretician] Diogenes Laertius, *Lives* 2.113 (*OCT* vol.1 p.105.8-9 Long) = Megarici, no. 164A Döring

- 15 Nicomachus] Aristippus ap. Diogenem Laertium in Vitis 5.39 = 1 = Aristippus, no. 157 (SR t.1 p.242 Giannantoni); Suda, s.v. Νικόμαχος (no. 398, LG t.1 pars 3 p.469.15-16 Adler)
- 16 Polystratus] Athenaeus, Deipnosophistae 13.86 607F (BT t.3 p.340.18-19 Kaibel)
- 17 Praxiphanes] Proclus, In Platonis Timaeum 17A (BT t.1 p.14.20-3 Diehl) = Praxiphanes, fr. 19 Wehrli, et In Hesiodi Opera et Dies, prolegomena Ac (p.2.9-10 Pertusi) = fr. 22A; Ioannes Tzetzes, In Hesiodi Opera, comm. 1, Μοῦσαι Πιερίηθεν (p.1.23-6 Pertusi) = fr. 22B
- 18 Procles] Sextus Empiricus, Adversus mathematicos 1.258 (BT t.3 p.64.23-4 Mau)
- 19 Strato Lampsacenus] Cicero, De finibus 5.13 = Strato, fr. 12 Wehrli, Academici 1.34 = fr. 13, et De natura deorum 1.35 = fr. 33; Simplicius, In Aristotelis Physica, coroll. de tempore (CAG t.9 p.788.36-789.1) = fr. 75 = 151B, et ad 6.4 234b10-20 (CAG t.10 p.965.7-8) = fr. 74; Suda, s.v. Στράτων (no. 1185, LG t.1 pars 4 p.442.7-8 Adler) = fr. 2
- 20 Timagoras Gelensis] Diogenes Laertius, Vitae 2.113 (OCT t.1 p.105.8-10 Long) = Megarici, no. 164A Döring

cf. etiam [Luciani], Demosthenis encomium 12 (OCT t.3 p.267.17 MacLeod), quo loco Theophrastus nominatur inter philosophos quorum ad portas Demosthenes iit

Res privatae

- 9 Aristoteles, Testamentum, praescriptio et 1-2, ap. Diogenem Laertium in Vitis philosophorum 5.12-13 (Aristotelis privatorum scriptorum fragmenta, BT p.38.2-21 Plezia)

ἔσται μὲν εὖ· ἂν δέ τι συμβαίνει, τάδε διέθετο Ἀριστοτέλης·
 1 ἐπίτροπον μὲν εἶναι πάντων καὶ διὰ παντός Ἀντίπατρον· ἕως δ'

- 15 Nicomachus] Aristippus in Diogenes Laertius, *Lives* 5.39 = 1 = Aristippus, no. 157 (SR vol.1 p.242 Giannantoni); *Suda*, on *Nikomachos* (no. 398, LG vol.1 part 3 p.469.15-16 Adler)
- 16 Polystratus] Athenaeus, *The Sophists at Dinner* 13.86 607F (BT vol.3 p.340.18-19 Kaibel)
- 17 Praxiphanes] Proclus, *On Plato's Timaeus* 17A (BT vol.1 p.14.20-3 Diehl) = Praxiphanes, fr. 19 Wehrli, and *On Hesiod's Works and Days*, foreward Ac (p.2.9-10 Pertusi) = fr. 22A; John Tzetzes, *On Hesiod's Works*, comm. 1, "Pierian Muses" (p.1.23-6 Pertusi) = fr. 22B
- 18 Procles] Sextus Empiricus, *Against the Mathematicians* 1.258 (BT vol.3 p.64.23-4 Mau)
- 19 Strato of Lampsacus] Cicero, *On Ends* 5.13 = Strato, fr. 12 Wehrli, *Academics* 1.34 = fr. 13, and *On the Nature of the Gods* 1.35 = fr. 33; Simplicius, *On Aristotle's Physics*, coroll. on time (CAG vol.9 p.788.36-789.1) = fr. 75 = 151B, and on 6.4 234b10-20 (CAG vol.10 p.965.7-8) = fr. 74; *Suda*, on *Stratōn* (no. 1185, LG vol.1 part 4 p.442.7-8 Adler) = fr. 2
- 20 Timagoras of Gela] Diogenes Laertius, *Lives* 2.113 (OCT vol.1 p.105.8-10 Long) = Megarici, no. 164A Döring

cf. also pseudo-Lucian, *Encomium of Demosthenes* 12 (OCT vol.3 p.267.17 MacLeod), where Theophrastus is named among philosophers to whose doors Demosthenes went

Private Affairs

- 19 Aristotle, *Will*, preface and 1-2, in Diogenes Laertius, *Lives of the Philosophers* 5.12-13 (*Fragments of Aristotle's Private Writings*, BT p.38.2-21 Plezia)

It will be well. But in case something should happen, Aristotle has made the following dispositions.¹

- ¹ Executor of all matters and in general is Antipater. But until

ἀν Νικάνωρ καταλάβῃ, ἐπιμελεῖσθαι Ἀριστομένην, Τίμαρχον, Ἴππαρχον, Διοτέλη, Θεόφραστον, ἐὰν βούληται καὶ ἐνδέχεται αὐτῷ, τῶν τε παιδίων καὶ Ἑρπυλλίδος καὶ τῶν καταλελειμμένων.

- 2 καὶ ὅταν ὥρα ᾗ τῇ παιδί, ἐκδόσθαι αὐτὴν Νικάνορι· ἐὰν δὲ τῇ παιδί συμβῇ τι — ὃ μὴ γένοιτο οὐδὲ ἔσται — πρὸ τοῦ γήμασθαι ἢ ἐπειδὰν γήμηται, μήπω παιδίων ὄντων, Νικάνωρ κύριος ἔστω καὶ περὶ τοῦ παιδίου καὶ περὶ τῶν ἄλλων διοικεῖν ἀξίως καὶ αὐτοῦ καὶ ἡμῶν. ἐπιμελεῖσθω δὲ Νικάνωρ καὶ τῆς παιδὸς καὶ τοῦ παιδίου Νικομάχου, ὅπως ἂν ἀξιοῖ τὰ περὶ αὐτῶν, ὡς καὶ πατήρ ὢν καὶ ἀδελφός.

ἐὰν δέ τι πρότερον συμβαίνει Νικάνορι — ὃ μὴ γένοιτο — ἢ πρὸ τοῦ λαβεῖν τὴν παῖδα ἢ ἐπειδὰν λάβῃ, μήπω παιδίων ὄντων, ἐὰν μὲν τι ἐκείνος τάξῃ, ταῦτα κύρια ἔστω.

ἐὰν δὲ βούληται Θεόφραστος εἶναι μετὰ τῆς παιδὸς, καθάπερ πρὸς Νικάνορα· εἰ δὲ μή, τοὺς ἐπιτρόπους βουλευσαμένους μετ' Ἀντιπάτρου καὶ περὶ τῆς παιδὸς καὶ περὶ τοῦ παιδίου διοικεῖν, ὅπως ἂν αὐτοῖς δοκῇ ἄριστα εἶναι.

2-18 *versio Arabica Ptolemaei pinacographi in cod. Constantinopolitano Ayasofya 4833 f.13^{ult.}-13^{ult.} (versio Latina ap. Plezia p.39.1-21), ex quo pendent Ibn an-Nadīm, Fihrist (t.1 p.247.20-30 Flügel), Ibn Abī Uṣaybi'a, 'Uyūn al-anbā' (t.1 p.60.22-61.2 Müller), az-Zawzanī, Muntahabāt (p.32.16-33.8 Lippert), et omnes scriptores Arabi ceteri qui infra citantur* 2-5 *al-Mubaššir, Muḥtār al-ḥikam p.183.13-15 Badawī (versio Anglica ap. Gutas, RUSCH t.2 [1985] p.79 no.IV.4)* 4 *Abū Sulaymān as-Sigistānī, at-Ta'ālīq ap. Ibn Abī Uṣaybi'a, 'Uyūn al-anbā' (t.1 p.57.19-20 Müller; versio Anglica ap. Gutas, RUSCH t.2 [1985] p.78 no.III)* 6 *Anon., Vita Arist. Marciana 18-20 (p.1.18-20 Gigon),* →

- 20 Aristocles Messenius, fr. 2 Heiland, ap. Eusebium in Praeparatione evangelica 15.2.15 (GCS t.8.2 p.349.11-14 Mras)

μετὰ δὲ τὴν Πυθιάδος τῆς Ἑρμείου τελευτὴν Ἀριστοτέλης ἔγχευεν Ἑρπυλλίδα Σταγειρίτιν, ἐξ ἧς υἱὸς αὐτῷ Νικόμαχος ἐγένετο. τοῦτον δὲ φασιν ὀρφανὸν τραφέντα παρὰ Θεοφράστῳ καὶ δὴ μεираκίσκον ὄντα ἀποθανεῖν ἐν πολέμῳ.

1-4 *Aristoteles, AABT T58m Düring* 1-2 *Timaeus ap. Proclum in comm. In Hesiodi Opera et dies 403 = FGh 566 F 157, Hesychius, Vita Aristotelis 4 (AABT, p.82 Düring) et Suda, s.v. Ἀριστοτέλης (no. 3929, LG t.1 pars 1 p.357.27-8 Adler)* 2 *Timaeus ap. Diogenem Laertium 5.1 et Suda, s.v. Ἀριστοτέλης (no. 3929, LG t.1 pars 1 p.357.26-7 Adler); vid. etiam Hermippum ap. Athenaeum in Deipnosoph. 13.56 589C = Hermippus, fr. 46 Wehrli*

Nicanor arrives, Aristomenes, Timarchus, Hipparchus, Dioteles, Theophrastus, if he should be willing and it should be possible for him, are to have charge of the children and Herpyllis and the things left behind.

- 2 And when it is the right time for the girl, she is to be given (in marriage) to Nicanor. But in case something happens to the girl — may it not happen nor will it be — before marrying or after she is married, but there are no children yet, let Nicanor be guardian and administer matters concerning the boy and concerning the other things worthily both of himself and us. Let Nicanor take care of the girl and the boy Nicomachus however he thinks fit in regard to what concerns them, as if he were both father and brother.

But in case something happens to Nicanor before — may it not happen — either before marrying the girl or after he is married, but there are no children yet, if he has made any arrangements, let these be valid.

But if Theophrastus wishes to be with the girl, (let matters stand in regard to him) just as (they stand) in regard to Nicanor. Otherwise the executors, deliberating with Antipater, are to administer matters concerning the boy and the girl however seems to them to be best.

¹ The words "Aristotle has made" are attributable to Diogenes or to an intermediary like Favorinus. Cf. the wording at the beginning of Theophrastus' will, Diog. Laert. 5.51 = 1

Vita Arist. vulg. 2 (AABT p.132.1-2 Düring), et *Vita Arist. Lat.* 3 (AABT p.151.16-17 Düring); cf. etiam *Sext. Emp. Adv. math.* 1.258

5 παιδίων B^pP: παίδων B^cF 6 ἐκδόσθαι BP: ἐκδιδώσθαι F: ἐκδίδοσθαι
edd. pl.: ἐκδεδόσθαι dz 9 παιδίου] παιδὸς F αὐτοῦ Huebner: αὐτοῦ
codd. 10 παιδίου Plezia: παιδὸς codd. 12 συμβαίῃ P: συμβαίῃ F:
συμβῇ Cobet 13-14 μέν τι] μέντοι BFudz 15-16 εἶναι—Νικάνορα
corrupta susp. Düring 16 πρὸς om. F βουλευσαμένους] βουλομένους
Fdz: βουλευομένους Heitz 17 παιδίου] παιδὸς PQCoF vulg.

- 20 Aristocles of Messene, fr. 2 Heiland, in Eusebius, *Evangelical Preparation* 15.2.15 (GCS vol.8.2 p.349.11-14 Mras)

After the death of Pythias, the daughter of Hermias, Aristotle married Herpyllis the Stagirite, from whom he had a son Nicomachus. They say that he (Nicomachus), being an orphan, was reared in the house of Theophrastus and indeed died as a youth in battle.


21 Gnomologium Vaticanum, no. 330 (WSt t.10 [1888] p.259 Sternbach)

ὁ αὐτὸς πρὸς Νικόμαχόν ποτε τὸν Ἀριστοτέλους υἱὸν ἀργῶς φιλοσοφοῦντα καλὸν ἔφη μὴ μόνον εἶναι τῆς οὐσίας τῆς πατρῴας κληρονόμον, ἀλλὰ καὶ τῶν ἐπιτηδευμάτων ἐκείνου.

1-3 *exhortatio Theophrasti ad Nicomachum eadem invenitur in cod. Vat. Gr. 1144 f.229^v v.11-13 (App. Vat. II.31 Sternbach), cod. Neapol. II C 37 (sent. 6 Sbordone p.183), et cod. Paris Gr. 2571 f.14^o*

22 Codex Vaticanus Graecus 742 f.66^v v.9-12 (QETHs no. L85 Fortenbaugh)

Θεόφραστος, μεμφομένης αὐτῷ τῆς γυναικός, ὅτι τὸν υἱὸν οὐ προσίεται ἄχρηστον ὄντα καὶ λεγούσης ὅτι ἐξ αὐτοῦ εἴη, ἀποπτύσας· “καὶ γὰρ καὶ τοῦτο”, εἶπεν, “ἐξ ἐμοῦ, ἀλλ’ οὐ χρήσιμον.”

1-3 *Theophrasto apophthegma perperam attribuitur etiam in cod. Par. Gr. 1168 f.152^v v.16-20 (Apoph. Par. no. 76), cod. Laur. 86.8 f.315^v v.10-11, cod. Par. Gr. suppl. 690 f.19^o col.1 v.20-3, et cod. Ottob. Gr. 192 f.208^v v.15-208^v v.2; Socrati attribuunt Maximus Confessor, Loci comm. 23 (PG t.91 col.860C) et florilegium quod Pčela dicitur, cap.23 (p.221.11-16 Semenov); cf. etiam verba Socratis ap. Arist. in EE 7.1 1235a37-9; Aristippo adsignatur in Stobaei Anth. 4.24b.30 (t.4 p.611.9-12 Hense), Gnom. Vat. no. 25 Sternbach, cod. Vat. Gr. 1144 f.216^v v.5-9, et cod. Neapol. II D 22 (sent. 35 Sbordone p.174) = Aristippus, fr. 95B-C Mannebach, et no. 136 (SR t.1 p.236 Giannantoni); cf. etiam quae de Aristippo feruntur a Diogene Laertio 2.81 = fr. 95A Mannebach, et no. 135 (SR t.1 p.235-6 Giannantoni); dictum quoque reperitur inter sententias Diogenis Cynici et Alexandri Magni in cod. Par. Gr. 1168 f.111^o v.15-18 (Flor. Par. XXV.37); auctori* 

23 Diogenes Laertius, Vitae philosophorum 6.90 (OCT t.2 p.287.26-288.2 Long)

ὑπο τῶν Ἀθήνησιν ἀστυνόμων ἐπιτιμηθεὶς ὅτι σινδόνα ἡμφίεστο, ἔφη, “καὶ Θεόφραστος ὑμῖν δείξω σινδόνα περιβεβλημένον.” ἀπιστούντων δέ, ἀπήγαγεν ἐπὶ κουρεῖον καὶ ἔδειξε κειρόμενον.

1-3 *Crates Thebanus, no. 35 (SR t.2 p.719 Giannantoni)*

- 21 Gnomologium Vaticanum, no. 330 (WSt vol.10 [1888] p.259 Sternbach)

The same man (Theophrastus) said to Nicomachus, the son of Aristotle, who was idle in doing philosophy, that it was a good thing not only to be the heir of his paternal property, but also of that man's habits.

- 22 Vatican Codex, Greek 742 f. 66^v l. 9-12 (QETHs no. 85 Fortenbaugh)

When his wife¹ scolded him for not allowing his useless son to come near, and said that (the son) was his,² Theophrastus spat and said, "And indeed this too is mine, but it is not useful."

¹ Or perhaps "the woman", but either way this text is not a historical document. At best it reflects a later and almost certainly confused tradition.

² Literally, "from him": i.e., his own flesh and blood.

sine nomine attribuitur in collectione quae Γνωμικά τινα inscribitur (Boissonade, Anecd. Gr. t.2 p.467.12-15), sed post apophthegma quod plurimis locis Theophrasto adsignatur (vid. app. crit. ad Diog. Laert. 5.40 = 1)

1 μεμφομένης αὐτῇ] μεμφ. αὐτὸν Par. 1168 f.111^v: μεμφομένος αὐτὸν Laur.
et Par. 690 γυναικός] συνεύνου Boiss. αὐτοῦ post γυναικός
add. Par. 1168 f.111^v et Max. υἱὸν] βίον Vat.742 αὐτοῦ post
υἱὸν add. Par 1168 f.111^v, Par. 690, Max., et Boiss 2 ἄχρηστον ὄντα
om. Stob.

- 23 Diogenes Laertius, *Lives of the Philosophers* 6.90 (OCT vol.2 p.287.26-288.2 Long)

When (Crates) was reprimanded by the city-magistrates in Athens because he was wearing linen, he said, "I'll show you even Theophrastus wrapped in linen." And when they did not believe him, he led them off to a barber shop and showed them Theophrastus having his hair cut.

Otium et res civiles

24 Cicero, *Tusculanae disputationes* 5.107 (BT p.452.5-14 Pohlenz)

iam vero exilium, si rerum naturam, non ignominiam nominis quaerimus, quantum tandem a perpetua peregrinatione differt? in qua aetates suas philosophi nobilissimi consumpserunt: Xenocrates, Crantor, Arcesilas, Lacydes, Aristoteles, Theophrastus, Zeno, Cleanthes, Chrysippus, Antipater, Carneades, Clitomachus, Philo, Antiochus, Panaetius, Posidonius, innumerabiles alii, qui semel egressi numquam domum reverterunt.

1-7 Crantor, T6 Mette; Arcesilaus, T6 Mette; Antipater, SVF t.3 p.244.8-11, fr. 3; Carneades, fr. 44 Wiśniewski; Antiochus, fr. 6 Luck; Panaetius, fr. 32 van Straaten; Posidonius, T3 Edelstein-Kidd; vid. etiam Rogeri Baconis *Moralem philosophiam* 3.2.1.1-3 (p.60.21-61.12 Massa), qui locus ex Cicerone dependet
→

25 Plutarchus, *De exilio* 14 605A-B (BT t.3 p.525.23-526.4 et 526.8-11 Paton et Pohlenz et Sieveking)

εἰ δὲ φήσει τις ὅτι δόξαν οὗτοι καὶ τιμὰς ἐθήρευον, ἐπὶ τοὺς σοφοὺς ἔλθῃ καὶ τὰς σοφὰς Ἀθήνησι σχολὰς καὶ διατριβάς· ἀναπέμπασαι τὰς ἐν Λυκείῳ, τὰς ἐν Ακαδημείᾳ, τὴν Στοᾶν, τὸ Παλλάδιον, τὸ Ὀιδεῖον. εἰ τὴν Περιπατητικὴν ἀσπάζῃ μάλιστα καὶ τεθαύμακας, Ἀριστοτέλης ἦν ἐκ Σταγίρων, Θεόφραστος ἐξ Ἐρέσου, Στράτων ἐκ 5 Λαμψάκου, Λύκων ἐκ Τρωάδος, Ἀρίστων ἐκ Κέω, Κριτόλαος Φασηλίτης· . . . τίς οὖν τούτους ἐδίωξεν; οὐδεὶς· ἀλλ' αὐτοὶ διώκοντες ἡσυχίαν, ἧς οὐ πάνυ μέτεστιν οἴκοι τοῖς ἡντιναοῦν δόξαν ἢ δύναμιν ἔχουσι, τὰ μὲν ἄλλα λόγοις τοῦτο δ' ἔργοις ἡμᾶς διδάσκουσι.

5-7 Stobaeus, *Anth.* 4.40.4 (t.5 p.736.8-10 Hense) 5-6 Straton, fr. 4 I Wehrli 6 Lycon, fr. 1 Wehrli 6-7 Ariston, fr. 3 Wehrli, et Critolaus, fr. 1 Wehrli
→

26 Plutarchus, *De tuenda sanitate praecepta* 24 135C (BT t.1 p.278.16-22 Paton et Wegehaup et Pohlenz)

ἥκιστα δὴ τὴν ἀργίαν ὑγιεινὸν ὑποληπτέον, εἰ τὸ τῆς ὑγιείας τέλος ἀπόλλυσι, καὶ οὐδ' ἀληθές ἐστι τὸ μᾶλλον ὑγιαίνειν τοὺς ἡσυχίαν ἄγοντας· οὔτε γὰρ Ξενοκράτης μᾶλλον διυγίαине Φωκίανος οὔτε

Leisure and Political Affairs

24 Cicero, *Tusculan Disputations* 5.107 (BT p.452.5-14 Pohlenz)

But now exile, if we are inquiring into the nature of things and not the dishonor associated with a term, how much, in the final analysis, does it differ from constant travel abroad? The noblest philosophers spent their lives in it: Xenocrates, Crantor, Arcesilaus, Lacydes, Aristotle, Theophrastus, Zeno, Cleanthes, Chrysippus, Antipater, Carneades, Clitomachus, Philo, Antiochus, Panaetius, Posidonius, countless others. Once they left, they never returned home.

2 tandem a Davis: damna a V³: damna X 3-6 ordinem philosophorum temporum disciplinarum ratione ita rest. Heine: codd. aliter

25 Plutarch, *On Exile* 14 605A-B (BT vol.3 p.525.23-526.4 and 526.8-11 Paton, Pohlenz and Sieveking)

If someone will say that these men (Euripides, Aeschylus, and others) were hunting for glory and honors, go to the wise men and the wise schools and haunts in Athens. Consider those in the Lyceum, those in the Academy, the Stoa, the Palladium, the Odeum. If you cling especially to the Peripatetic school and have admired it, Aristotle was from Stagira, Theophrastus from Eresus, Strato from Lampsacus, Lyco from the Troad, Ariston from Ceos, Critolaus a Phaselian; Who chased these men? No one. But they themselves chased after leisure, which is totally lacking at home to persons possessing any reputation or power. They teach us other things by their words, but this by their deeds.

5 Ἐρέσου Victorius: Ἐρεσίου Stob.: Ἐφέσου O 6 Λύκων Xylander: Γλάκων ω: Γλαύκων Stob.

26 Plutarch, *Rules for Preserving Health* 24 135C (BT vol.1 p.278.16-22 Paton, Wegehaupt and Pohlenz)

Least of all, indeed, should one suppose that laziness is healthy, if it destroys the goal of health, and it is not true that those who are at leisure are in better health. For Xenocrates was not generally

Δημητρίου Θεόφραστος, Ἐπίκουρον δὲ καὶ τοὺς περὶ Ἐπίκουρον οὐδὲν ὤνησε πρὸς τὴν ὑμνουμένην σαρκὸς εὐστάθειαν ἢ πάσης φιλοτιμίαν 5
ἐχούσης πράξεως ἀπόδρασις.

4-6 *Epicurus, fr. 8 Usener*

- 27 Philodemus, *De rhetorica hypomnematicon*, P. Herc. 240 fr. 16.3-10 (BT t.2 p.277.13-20 Sudhaus)

μ]ῆ δύνασθαι πε[ρὶ πολι|τε]ίας γράφειν, τὸ μ[ῆ . . . | . . εθεῖσθαι
διαδηλ | Θεόφραστον ἀλλὰ τὸ [δι|η]χέναι τὸν ἅπαντα [χρό|νο]ν
ἐν ιδιωτείαι καὶ [φιλο|σο]φίαι καὶ βας[ιλι]κ[ῶν ἀ]πειρ]ίαι
π[ραγ]μάτ[ων].

2-4 *verba similia habet P. Herc. 1506 (= Philodemus, De rhetorica hypomnema-*
→

- 28 Aelianus, *Varia historia* 4.19 (BT p.71.21-7 Dilts)

Φίλιππος ὁ Μακεδὼν οὐ μόνον ἐλέγετο εἶναι τὰ πολέμια ἀγαθὸς
καὶ εἰπεῖν δεινός, ἀλλὰ καὶ παιδείαν ἀνδρείοτατα ἐτίμα. Ἀριστοτέλει
γούν χορηγήσας πλούτον ἀνενδεᾶ, αἴτιος γέγονε πολλῆς καὶ ἄλλης
πολυπειρίας, ἀτὰρ οὖν καὶ τῆς γνώσεως τῆς κατὰ τὰ ζῶα· καὶ τὴν 5
ἱστορίαν αὐτῶν ὁ τοῦ Νικομάχου διὰ τὴν ἐκ Φιλίππου περιουσίαν
ἐκαρπώσατο. καὶ Πλάτωνα δὲ ἐτίμησε καὶ Θεόφραστον.

1-6 Φίλιππος—ἐκαρπώσατο] *Aristoteles, AABT T26b Düring; Plinius, NH 8.44*
(*AABT T26a*) *et Athen. 9.58 398E (AABT T26c) Alexandrum pro Philippo*
nominant

- 29 Themistius, *Orationes* 21 252B (BT t.2 p.31.5-6 Downey et Norman)

πότε διεώσω χάριτας ἐμμίσθους ἀρχόντων, ὥσπερ Θεόφραστος τὰς
παρὰ τοῦ Φαληρέως;

1-2 *Demetrius Phalereus, fr. 41 Wehrli*

1 διεώσω *w mg*: διεσώσω *rell.*: διώσω *Petavius* ἐμμίσθους] ἐμμίθου
a: ἀμίσθου *a corr.*: ἀμίσθους *a²*

healthier than Phocion, nor Theophrastus than Demetrius, and running away from every activity involving ambition did not benefit Epicurus and his followers in regard to (their) celebrated stable state of the flesh.

- 27 Philodemus, *Notebook on Rhetoric*, P. Herc. 240 fr. 16.3-10 (BT vol.2 p.277.13-20 Sudhaus)

was not capable of writing on government . . . but Theophrastus spent his whole life in private and (in) philosophy and (in) ignorance of the affairs of monarchs.

ticon fr. 4.5-9 [t.2 p.197.20-5 Sudhaus])

1 μ[ῆ (alt.) conī. Sedley 3 βασιλικ[ῶν Sudhaus: πολ[ιτικ[ῶν Hubbell

- 28 Aelian, *Miscellaneous History* 4.19 (BT p.71.21-7 Dilts)

Philip the Macedonian not only was said to be skilled in warfare and a forceful speaker, but he also used to value education very highly. Thus, by supplying Aristotle with wealth beyond need, he was responsible for much of (Aristotle's) wide experience and therefore also for his knowledge of animals. And Nicomachus' son reaped the fruits of the investigation of these things on account of resources supplied by Philip. And he (Philip) also honored Plato and Theophrastus.

- 29 Themistius, *Orations* 21 252B (BT vol.2 p.31.5-6 Downey and Norman)

When did you¹ reject the financial favors of the archons, as Theophrastus did those from the Phalerean?

¹ The pseudo-philosopher or sophist to whom Themistius addresses this oration.

30 Dionysius Halicarnassensis, De Dinarcho 2 (BT t.5 [Opusc. t.1] p.300.3-15 Usener et Radermacher)

ἐπὶ δὲ Ἀναξικράτους ἄρχοντος, ἐφ' οὗ κατέλυσαν τὴν ἐν τῇ Μουνυχίᾳ φρουρὰν ὑπὸ Κασσάνδρου κατασταθεῖσαν οἱ περὶ Ἀντίγονον καὶ Δημήτριον (τούς) βασιλεῖς, αἰτίαν ἔχων ἅμα τοῖς ἐπιφανεστάτοις Ἀθηναίων, καίτοι ξένος αὐτὸς ὢν, καταλῦσαι τὸν δῆμον, ὁρῶν ἡρεθισμένους τοὺς Ἀθηναίους καὶ μάλιστα τῷ πλουτεῖν 5 ἑαυτὸν ὑφορωμένους, μὴ διὰ τοῦτο πάθῃ τι δεινόν, εἰσελθεῖν μὲν εἰς δικαστήριον οὐχ ὑπέμεινεν, ἐξελθὼν δὲ τῆς πόλεως καὶ ἐλθὼν εἰς Χαλκίδα τὴν ἐν Εὐβοίᾳ, τὸν ἀπ' Ἀναξικράτους χρόνον ἕως Φιλίππου, πεντεκαίδεκαετὴ γενόμενον, ἐκεῖ διέτριψεν, εἴ τις αὐτῷ γένοιτο διὰ Θεοφράστου καὶ τῶν ἄλλων φίλων κάθοδος περιμένων. 10

1-10 [Plutarchus], *Vitae decem oratorum* 850D (= Caecilius Calactinus, fr. 149 Ofenloch), et Photius, *Bibliotheca cod.* 267 496b23-9 (t.8 p.73.11-17 Henry)
 1-3 Dionysius Halicarnassensis, *De Dinarcho* 9 (p.310.13-16 Usener et Radermacher), *Diodorus Siculus* 20.45.1-46.1, *Plutarchus, Demetrius* 10.1 et *Suda*, s.v. Δημήτριος (no. 431, LG t.1 pars 2 p.41.23-8 Adler) 9-10 Dionysius Halicarnassensis, *De Dinarcho* 9 (p.309.20-2 et 310.19-21), *Theophrasto non nominato*

2 ὑπὸ Sylburg: ἀπὸ F

3 τοὺς add. Radermacher

4 Ἀθηναίων Blass: →

31 Plutarchus, Quaestiones convivales 2.1.9 633B (BT t.4 p.51.25-9 Hubert)

εἰσὶ δὲ καὶ περὶ τὰ σωματικὰ τοιαῦται διαφοραὶ τῶν πολλῶν. οἷον εἰς γρυνότητα καὶ σιμότητα σκωπτόμενοι γελῶσιν, ὥς ὁ Κασσάνδρου φίλος οὐκ ἡχθέσθη τοῦ Θεοφράστου πρὸς αὐτὸν εἰπόντος, “θαυμάζω σου τοὺς ὀφθαλμοὺς ὅτι οὐκ ᾄδουσιν, τοῦ μυκτῆρος αὐτοῖς ἐνδε- 5 δωκότος.”

1 πολλῶν T: ποιῶν Madwig: ποιότητων Helmbold: γελοίων Pohlenz
 1ος T: Φίλιππος Xylander

3 φί-

32A Aelianus, *Varia historia* 8.12 (BT p.97.12-19 Dilts)

οὐ μόνος δὲ τοῦτο ἔπαθε Δημοσθένης ἐν Μακεδονίᾳ, καίτοι δεινότατος ὢν εἰπεῖν, ἀλλὰ καὶ Θεόφραστος ὁ Ἐρέσιος. ἐξέπεσε γὰρ καὶ οὗτος ἐπὶ τῆς ἐξ Ἀρείου πάγου βουλῆς λέγων, καὶ ταύτην

- 30 Dionysius of Halicarnassus, *On Dinarchus* 2 (BT vol.5 [*Opusc.* vol.1] p.300.3-15 Usener and Radermacher)

During the archonship of Anaxicrates¹, when the followers of kings Antigonus and Demetrius destroyed the garrisons stationed in Munychia by Cassander, Dinarchus was accused, together with the most distinguished Athenians, although he was a foreigner, of subverting the democracy. And seeing the Athenians provoked and regarding him with suspicion especially because of his wealth, (Dinarchus), in order not to suffer anything horrible on this account, did not wait around to come before the court but, leaving the city, went to Chalcis in Euboea. There he spent the period from Anaxicrates' archonship until that of Philip², fifteen years, waiting (to see) if he might have (some means of) return through the agency of Theophrastus and his other friends.

¹ 307/6 B.C.

² 293/2 B.C.

'Αθηναίους *F^c*: 'Αθηναίους *F^c* 6 ὑφορωμένους *Radermacher*: ὑφορώμενος *F* 9 καὶ αὐτὸν *ante* πεντεκαίδεκαετῇ *add. Reiske*

- 31 Plutarch, *Table Talk* 2.1.9 633B (BT vol.4 p.51.25-9 Hubert)

Such differences also exist in many things about the body.¹ For example, men laugh when they are teased about a hooked or snub nose, as the friend of Cassander was not offended when Theophrastus said to him, "I am amazed at your eyes, for they do not sing, though your nose gives them the pitch."

¹ Plutarch has just distinguished between diseased and normal habits and now turns to bodily phenomena.

- 32A Aelian, *Miscellaneous History* 8.12 (BT p.97.12-19 Dilts)

Not only did Demosthenes suffer this in Macedonia,¹ although he was a very forceful speaker, but also Theophrastus the Eresian. For even he broke down while speaking before the council of the Areopagus and put forward this excuse: that he was dumbstruck

ἀπολογία προεφέρετο, ὅτι κατεπλάγη τὸ ἀξίωμα τοῦ συνεδρίου. 5
 πικρότατα οὖν ἀπήντησε καὶ ἐτοιμότατα πρὸς τοῦτον αὐτοῦ τὸν λόγον
 ὁ Δημοχάρης εἰπὼν· “ὦ Θεόφραστε, Ἀθηναῖοι ἦσαν ἄλλ’ οὐχ οἱ δώδεκα
 θεοὶ οἱ δικάζοντες.”

1-4 Gellius, NA 8.9 capitulum (OCT t.1 p.19.32-5 et 275.17-20 Marshall) 1
 Aelianus, VH 8.12 (p.97.3-6 Dilts), Aeschines 2.34, Philostratos, Vitae sophist.
 1.18 et Io. Tzetzes, Hist. 6.191-8 et 12.574-7 3-7 cod. Paris. Gr. suppl. 134
 f.236^r v.17-21 (Gnom. Par. no. 29 Sternbach = no. 19 Lampros, Νέος
 Ἑλληνομνήμων 6 [1909] 140)

32B Proclus, In Platonis Primum Alcibiadem 114B-D (p.144.12-16 Westerink)

οὐκ ἄρα δεῖ λέγειν τοὺς ἐνισταμένους, “πῶς οὖν ὁ Θεόφραστος οὐχ
 οἷός τε ἐγένετο πείθειν τοὺς Ἀρεοπαγίτας, ὁ ἐν ταῖς ἰδίαις συνουσίαις
 πιθανώτατος;” οὐ γὰρ οἱ ἰδίᾳ πειθόμενοι τῶν πολλῶν ἦσαν τῶν μὴ
 πεπεισμένων οὐδὲ ἐν οἷς ἐπιστήμων ἦν ὁ Θεόφραστος, ἐν τούτοις οὐκ 5
 ἐπεισθησαν, ἀλλ’ ἐν οἷς ἀπείρως εἶχεν.

33A Plutarchus, Non posse suaviter vivi secundum Epicurum 15 1097B
 (BT t.6.2 p.149.5-11 Pohlenz et Westman)

τίνας οὖν οἰόμεθα καὶ πηλίκας ἡδονὰς εἶναι τὰς Πλάτωνος,
 ὀπηνίκα Δίων ὁρμήσας ἀπ’ αὐτοῦ κατέλυσε Διονύσιον καὶ Σικελίαν
 ἡλευθέρωσε; τίνας δ’ Ἀριστοτέλους, ὅτε τὴν πατρίδα κειμένην ἐν
 ἐδάφει πάλιν ἀνέστησε καὶ κατήγαγε τοὺς πολῖτας; τίνας δὲ 5
 Θεοφράστου καὶ Φαινίου τοὺς τῆς πατρίδος ἐκκοψάντων τυράννους;

1-5 Aristoteles, AABT T27d Düring et Phainias, fr. 7 Wehrli 1-3 similia
 habent Plutarchus, Adv. Col. 32 1126C-D et Vita Dionis 22.1-30.8, Nepos, Dion
 3.1-4.2, Aelianus, VH 3.17, Diogenes Laertius, Vitae 3.21, Philostratus, Vita
 Apollonii 7.2, et Olympiodorus, In Plat. Prim. Alcib. 2.114-33 Westerink 3-
 4 Aelianus, VH 3.17 et 12.54, Valerius Maximus 5.6.5, Dio Chrys., Or. 2.79
 et 47.8, et Anon., Vit. Arist. Latina 17 (AABT p.153 Düring); vid. etiam Plin.
 NH 7.109, Anon., Vit. Arist. Marc. 83-5 (p.3.21-3 Gigon), Vit. Arist. vulg. 17
 (AABT p.134 Düring) et Io. Tzetz. Hist. 7.433-7, quibus locis non Aristote-
 —→

at the majesty of the council. Then in a very stinging and quick-witted manner Demochares replied to his explanation, saying, "Theophrastus, the judges were Athenians, not the twelve gods."

¹ Aelian has just related that Demosthenes once broke down and fell silent while speaking on an embassy to Philip.

32B Proclus, *On Plato's First Alcibiades* 114B-D (p.144.12-16 Westerink)

Therefore objectors ought not to say, "Then how was Theophrastus, who was most persuasive in his private conversations, unable to persuade the members of the Areopagus?" For those persuaded in private were not part of the unpersuaded many, nor were they unpersuaded in matters in which Theophrastus was knowledgeable, but in matters in which he was inexperienced.

33A Plutarch, *A Pleasant Life Is Impossible Following Epicurus* 15 1097B (BT vol.6.2 p.149.5-11 Pohlenz and Westman)

What pleasures, then, and how great do we suppose were those pleasures felt by Plato, when Dion, setting out from him, destroyed Dionysius and liberated Sicily? And what were those of Aristotle, when he raised again his fatherland which had been levelled to the ground and brought back the citizens? And what were those of Theophrastus and Phantias, who drove out the tyrants from their fatherland?

les sed Alexander Magnus Stagiram recondidisse dicitur; cf. Plut. Alex. 7.2, quo loco Stagirae reconditio Philippo Macedonio attribuitur 4-5 Vit. Arist. Marc. 79-83 (p.3.17-21 Gigon) = Phainias, fr. 6 Wehrli, Vit. Arist. vulg. 17 (AABT p.134 Düring), et Vit. Arist. Lat. 18 (AABT p.153 Düring)

5 Φαινίου Rasmus: φεινίου g: φειδίου E

33B Plutarchus, *Adversus Colotem* 33 1126F (BT t.6.2 p.213.29-214.3 Pohlenz et Westman)

τί οὖν εἴ τι τοιοῦτον ἐπέπρακτο αὐτοῖς οἷον Ἀριστοτέλει, τὴν πατρίδα κτίσαι διεφθαρμένην ὑπὸ Φιλίππου, Θεοφράστῳ δὲ δις ἐλευθερώσαι τυραννουμένην ;

1-3 *Aristoteles, AABT T27d Düring*

Verba ultima

34A Cicero, *Tusculanae disputationes* 3.69 (BT p.352.3-10 Pohlenz)

Theophrastus autem moriens accusasse naturam dicitur, quod cervis et cornibus vitam diuturnam, quorum id nihil interesset, hominibus, quorum maxime interfuisset, tam exiguam vitam dedisset; quorum si aetas potuisset esse longinquior, futurum fuisse ut omnibus perfectis artibus omni doctrina hominum vita erudiretur. querebatur igitur se tum, cum illa videre coepisset, extingui. 5

1-6 *Gualterus Burlaeus, De vita et moribus philos. 68 (p.284.12-286.2 Knust); Vincentius Bellovacensis Speculum historiale 5.2 (t.4 p.138 col.1 v.7-13 ed. Duac. a. 1624); Francesco da Barberino, I documenti d'amore 7 (t.3 p.194.25-9 Egidi);*

→

34B Šiwān al-ḥikma, cap. de Theophrasto, dictum no. 22 (vid. fontes in apparatu)

ولما حضرته الوفاة أقبل على لوم الطبيعة فقال كيف فعلت أنك بنيت الكراكي والغرابين والنسور بنية تقبل حياة كثيرة وبنيت الإنسان بنية تقبل حياة قليلة فصار الذي يحتاج إلى الحياة يدثر سريعاً والذي لا يحتاج إلى حياة يبقى كثيراً

fontes: *Muntaḥab Šiwān al-ḥikma (Mḥb)*, in ed. Dunlop v.1196-9 (codd. ABCD), et in ed. Badawī p.178.12-15

1-4 *summatim e Šiwān al-ḥikma etiam ap. aš-Šahrazūrī, Nuzhat al-arwāḥ t.1 p.303.10-11 Ahmed (RUSCH t.2 [1985] p.100 no. 22 Gutas)*

2 *الغرابين corr. Gutas : الغرابين ABCD : الغرابين coni. Dunlop : الغرابين ed. Badawī*

- 33B** Plutarch, *Against Colotes* 33 1126F (BT vol.6.2 p.213.29-214.3 Pohlenz and Westman)

What if such a great thing had been done by them (the Epicureans) as by Aristotle, who (re)built his fatherland after Philip had destroyed it, and by Theophrastus, who twice liberated (his fatherland) from tyranny?

Last Words

- 34A** Cicero, *Tusculan Disputations* 3.69 (BT p.352.3-10 Pohlenz)

However, as Theophrastus was dying, he is said to have reproached nature because she had given stags and crows a long life, to whom it made no difference, (while) to men, to whom it made the greatest difference, (she had given) such a short life; and if their lifetime could have been longer, it would have been the case that when all the arts had been perfected, the life of men would be polished by all learning. Therefore he was complaining that he was dying just when he had begun to understand those things.

cf. etiam Fr. Petrarcae Familiares res 8.4.10 (p.208.20-2 Dotti) 1-4 Benevenuto da Imola, Comentum super Dantis Aldigherij Comoediam, cant. 15 (t.1 p.517.8-12 Vernon); verba similia Aristoteli tribuit Seneca, De breuitate vitae 1.2 6 similia verba sapienti cuidam Graeco attribuit Hieronymus, Epist. 52.3.5 (CSEL t.54.1 p.417.12-14), quo tamen loco codices alii nomen nullum, alii Themistoclem offerunt

3 tam] tamen KR¹

bat GK²: querebat R

6 querebatur] quarebatur VK² et Vinc.: quaere-

- 34B** *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 22 (see the sources in the apparatus)

On his deathbed Theophrastus set to reproaching nature. He said, "How did you manage to fashion cranes, crows, and eagles with a constitution capable of longevity, while man you fashioned with a constitution capable of a short life, so that those who need to live waste away quickly, while those who do not need to live last a long time?"

Res testamentariae

35 Harpocratio, Lexicon, s.v. ὀργεῶνας (t.1 p.224.17-225.6 Dindorf)

ὀργεῶνας· Ἰσαίου λόγος ἐστὶ Πρὸς ὀργεῶνας, ὀργεῶνες δ' εἰσὶν οἱ ἐπὶ τιμῇ θεῶν ἢ ἡρώων συνιόντες· ὀργιάζειν γάρ ἐστι τὸ θύειν καὶ 225 τὰ νομιζόμενα δρᾶν, ἥτοι παρὰ τὸ ὀρέγειν τῷ χεῖρι, ἢ παρὰ τὰ ὄργια, ἢ διὰ τὸ ἐν ταῖς ὀργαῖσι καὶ τοῖς ἄλσεσι τὰ ἱερὰ δρᾶν. οἱ μέντοι ποιηταὶ ἔταττον τοῦνομα ἀπλῶς ἐπὶ τῶν ἱερέων, ὥς Ἀντίμαχος τέ που 5 καὶ Αἰσχύλος ἐν Μυσοῖς. μήποτε δὲ ὕστερον νενόμισται τὸ ἐπὶ τιμῇ τινὰς τῶν ἀποθανόντων συνιέναι καὶ ὀργεῶνας ὁμοίως ὠνομάσθαι, ὥς ἐστὶ συνιδεῖν ἐκ τῶν Θεοφράστου διαθηκῶν.

1-8 *Suda*, s.v. ὀργεῶνας (no. 512, LG t.1 pars 3 p.553.5-12 Adler) 1
Isaeus, fr. XXXV.27 *Thalheim* 5 *Antimachus*, fr. 67 *Wyss* 6 *Aeschylus*, fr. 144 (TGrF t.3 p.259 Radt) 8 non in testamento ap. *Diogenem Laertium*, sed vid. 1 (app. crit. ad 5.54) →

36 Athenaeus, Deipnosophistae 5.2 185C-186A (BT t.1 p.404.20-405.2 Kaibel)

τῶν δὲ νῦν δεῖπνων προνοοῦντες οἱ νομοθέται τὰ τε φυλετικὰ [δεῖπνα] καὶ τὰ δημοτικὰ προσέταξαν, ἔτι δὲ τοὺς θιάσους καὶ τὰ 186 φρατρικὰ καὶ πάλιν (τὰ) ὀργεωνικὰ λεγόμενα. πολλῶν γοῦν εἰσι φιλοσόφων ἐν ᾧσιν σύνοδοι τῶν μὲν Διογενιστῶν, τῶν δὲ Ἀντιπατριστῶν λεγομένων, τῶν δὲ Παναιτιαστῶν. κατέλιπε δὲ καὶ 5 Θεόφραστος εἰς τὴν τοιαύτην σύνοδον χρήματα, μὰ Δί' οὐχ ἵνα ἀκολασταίνωσι συνιόντες, ἀλλ' ἵνα τὰ κατὰ τὸν τοῦ συμποσίου λόγον σωφρόνως καὶ πεπαιδευμένως διεξάγωσι.

3-5 πολλῶν—Παναιτιαστῶν] *Antipater*, SVF t.3 p.246.5-7, fr. 14 et *Panaetius*, fr. 29 van Straaten

2 δεῖπνα del. Kaibel 3 τὰ add. Kaibel 4 Διογενειαστῶν Wilamowitz 7 τὰ κατὰ—λόγον (νόμον Wilamowitz) A: τοὺς κατὰ τὸ συμπόσιον λόγους C

Testamentary Matters

- 35 Harpocration, *Lexicon*, on *orgeōnas* (vol.1 p.224.17-225.6 Dindorf)

orgeōnas: There is a speech of Isaeus *Regarding the Orgeōnes*, and *orgeōnes* are those who assemble to honor gods or heroes. For *orgiazein* means to sacrifice and to do what is customary, either
 225 because of the stretching out (*oregein*) of the hands or because of the secret rites (*orgia*) or on account of doing what is holy in the sacred precincts (*orgades*) and the groves. However, the poets used to apply the name simply to the priests, as (does) Antimachus somewhere and Aeschylus in *The Mysians*. Possibly later it became customary for certain men to come together to honor the dead and likewise to be called *orgeōnes*, as is to be seen from the will of Theophrastus.

3 δῶν Valesius: ὁρᾶν codd. et Suda 5-6 ὥς—Μύσοις om. Suda
 6 Μύσοις Blancardus: μύσταις BC Ald. et fort. A

- 36 Athenaeus, *The Sophists at Dinner* 5.2 185C-186A (BT vol.1 p.404.20-405.2 Kaibel)

The law-givers, providing for the dinners of the present day, arranged the dinners of the tribes, and of the demes and further
 186 religious gatherings and the dinners of the brotherhoods and again of the so-called *orgeōnes*. Thus, of the many philosophers in the city there are the meetings of the Diogenists, of the so-called Antipatrists and of the Panaetiasts. Theophrastus even left money for such a meeting, not — god forbid! — that those coming together might behave in a debauched manner, but that they might conduct matters according to the rule of the symposium in a moderate and educated manner.

Dicta

de dictis Theophrasti in vitae descriptionibus vel gnomologiis et similibus collectionibus repertis vid. 1, 21-22, 34A-B, 163, 253, 256, 272, 306, 442-445, 448, 451-459, 469-474, 476-478, 485, 487, 506, 508-510, 517, 519-522, 524-525, 527-528, 536-540, 544-546, 557-558, 565-566, 601, 610, 621, 628, 634, 661-662, 722, 725; de aliis textibus qui inter eos dicta praebentes enumerari possint vid. commentarium

Sayings

For sayings of Theophrastus found in biographies or gnomologies and similar collections, see **1, 21-22, 34A-B, 163, 253, 256, 272, 306, 442-445, 448, 451-459, 469-474, 476-478, 485, 487, 506, 508-510, 517, 519-522, 524-525, 527-528, 536-540, 544-546, 557-558, 565-566, 601, 610, 621, 628, 634, 661-662, 722, 725**; for other texts that might be enumerated among those containing sayings of Theophrastus, see the commentary.

SCRIPTA

Conservatio et editio

37 Strabo, Geographica 13.1.54 (BT t.3 p.851.24-852.30 Meineke)

ἐκ δὲ τῆς Σκήψεως οἱ τε Σωκρατικοὶ γεγόνασιν Ἑραστός καὶ
Κορίσκος καὶ ὁ τοῦ Κορίσκου υἱὸς Νηλεὺς, ἀνὴρ καὶ Ἀριστοτέλους
ἠκροαμένος καὶ Θεοφράστου, διαδεδεγμένος δὲ τὴν βιβλιοθήκην τοῦ
Θεοφράστου, ἐν ᾗ ἦν καὶ ἡ τοῦ Ἀριστοτέλους. ὁ γοῦν Ἀριστοτέλης
τὴν ἑαυτοῦ Θεοφράστῳ παρέδωκεν, ὥπερ καὶ τὴν σχολὴν ἀπέλιπε, 5
πρῶτος ὧν ἴσμεν συναγαγὼν βιβλία καὶ διδάξας τοὺς ἐν Αἰγύπτῳ
852 βασιλέας βιβλιοθήκης σύνταξιν. Θεόφραστος δὲ Νηλεῖ παρέδωκεν· ὁ
δ' εἰς Σκῆψιν κομίσας τοῖς μετ' αὐτὸν παρέδωκεν, ἰδιώταις ἀνθρώποις,
οἱ κατὰ κλειστα εἶχον τὰ βιβλία οὐδ' ἐπιμελῶς κείμενα· ἐπειδὴ δὲ 10
ἦσθοντο τὴν σπουδὴν τῶν Ἀτταλικῶν βασιλέων ὑφ' οἷς ἦν ἡ πόλις
ζητούντων βιβλία εἰς τὴν κατασκευὴν τῆς ἐν Περγάμῳ βιβλιοθήκης,
κατὰ γῆς ἔκρυσαν ἐν διώρυγί τινι· ὑπὸ δὲ νοτίας καὶ σιτῶν κακωθέντα
ὁπὲ ποτε ἀπέδοντο οἱ ἀπὸ τοῦ γένους Ἀπελλικῶντι τῷ Τηίῳ πολλῶν
ἀργυρίων τὰ τε Ἀριστοτέλους καὶ τὰ τοῦ Θεοφράστου βιβλία· ἦν δὲ 15
ὁ Ἀπελλικῶν φιλόβιβλος μᾶλλον ἢ φιλόσοφος· διὸ καὶ ζητῶν ἐπαν-
όρθωσιν τῶν διαβρωμάτων εἰς ἀντίγραφα καινὰ μετήνεγκε τὴν γραφὴν
ἀναπληρῶν οὐκ εὖ, καὶ ἐξέδωκεν ἀμαρτάδων πλήρη τὰ βιβλία.

συνέβη δὲ τοῖς ἐκ τῶν περιπάτων τοῖς μὲν πάλοι τοῖς μετὰ
Θεόφραστον οὐκ ἔχουσιν ὅλως τὰ βιβλία πλὴν ὀλίγων, καὶ μάλιστα
τῶν ἐξωτερικῶν, μηδὲν ἔχειν φιλοσοφεῖν πραγματικῶς, ἀλλὰ θέσεις 20
ληκυθίζειν· τοῖς δ' ὕστερον, ἅψ' οὐ τὰ βιβλία ταῦτα προήλθεν, ἄμει-
νον μὲν ἐκείνων φιλοσοφεῖν καὶ ἀριστοτελίζειν, ἀναγκάζεσθαι μέντοι
τὰ πολλὰ εἰκότα λέγειν διὰ τὸ πλῆθος τῶν ἀμαρτιῶν. πολὺ δὲ εἰς τοῦτο
καὶ ἡ Ῥώμη προσελάβετο· εὐθὺς γὰρ μετὰ τὴν Ἀπελλικῶντος τελευτὴν
Σύλλας ἦρε τὴν Ἀπελλικῶντος βιβλιοθήκην ὁ τὰς Ἀθήνας ἐλὼν, δεῦρο 25
δὲ κομισθεῖσαν Τυραννίων τε ὁ γραμματικὸς διεχειρίσατο φι-

WRITINGS

Preservation and Publication

37 Strabo, *Geography* 13.1.54 (BT vol.3 p.851.24-852.30 Meineke)

852 From Scepsis were the Socratics Erastus and Coriscus and Coriscus' son Neleus, a man who studied under Aristotle and Theophrastus. He received the library of Theophrastus, which contained also Aristotle's library. For indeed Aristotle gave his own library to Theophrastus, and also left his school to him. Aristotle was the first man we know to have collected books, and he taught the kings in Egypt how to organize a library. Theophrastus gave (the library) to Neleus. But Neleus brought it to Scepsis and gave it to his heirs, ordinary men who kept the books shut up and carelessly stored. And when they learned that the Attalid kings, to whom their city was subject, were eagerly searching for books for the provision of the library in Pergamum, they hid them in a place dug in the ground. After some length of time their descendants sold the books of Aristotle and Theophrastus, which were damaged by dampness and moths, to Apellicon of Teos for a large sum of money. But Apellicon was more a bibliophile than a philosopher. For this reason, though he attempted to correct parts that had been eaten through, he transferred what was written to new copies, making restorations that were not good, and published the books full of errors.

Since the ancient members of the Peripatos after Theophrastus were entirely without the books, except a few, and these were mostly the exoteric writings, it happened that they were unable to do philosophy in a systematic way, but could (only) hollowly declaim theses. Those who came later, after these books (re)appeared, were better able than they to philosophize and to expound Aristotle. Nevertheless they were forced in many cases to state what was probable due to the great number of errors. Rome also added much to this (situation). For immediately after Apellicon's death, Sulla, who had taken Athens, seized Apellicon's library, and after it had been brought here (to Rome), Tyrannion the grammarian, a lover

αριστοτέλης ὧν, θεραπεύσας τὸν ἐπὶ τῆς βιβλιοθήκης, καὶ βιβλιοπῶλαί
 τινες γραφεῦσι φαύλοις χρώμενοι καὶ οὐκ ἀντιβάλλοντες — ὅπερ καὶ
 ἐπὶ τῶν ἄλλων συμβαίνει τῶν εἰς πρᾶσιν γραφομένων βιβλίων καὶ
 ἐνθάδε καὶ ἐν Ἀλεξανδρείᾳ. περὶ μὲν οὖν τούτων ἀπόκρι. 30

1-30 *Aristoteles*, AABT T66b Düring 3-4, 7 *Diogenes Laertius*, *Vitae* 5.52
 = 1 13-15 *Posidonius ap. Athenaeum in Deipnos*. 5.53 214D-E = *Posidonius*,
fr. 253 Edelstein et Kidd, et Aristoteles, AABT T66a Düring, *Aristotele nominato*
sed non Theophrasto

18 ἐκ τοῦ Περιπάτου Düring

38 Plutarchus, Sulla 26.1-3 (BT t.3.2 p.170.17-171.4 Ziegler)

ἀναρχεῖς δὲ πάσαις ταῖς ναυσὶν ἐξ Ἐφέσου, τριταῖος ἐν Πειραιεῖ
 καθωρμίσθη, καὶ ἡμυθηεῖς ἐξεῖλεν ἑαυτῷ τὴν Ἀπελλικῶνος τοῦ Τηίου
 βιβλιοθήκην, ἐν ἣ τὰ πλεῖστα τῶν Ἀριστοτέλους καὶ Θεοφράστου
 2 βιβλίων ἦν, οὐπω τότε σαφῶς γνωριζόμενα τοῖς πολλοῖς. λέγεται
 δὲ κομισθεῖσης αὐτῆς εἰς Ῥώμην, Τυραννίωνα τὸν γραμματικὸν 5
 ἐνσκευάσασθαι τὰ πολλά, καὶ παρ' αὐτοῦ τὸν Ῥόδιον Ἀνδρόνικον
 εὐπορήσαντα τῶν ἀντιγράφων εἰς μέσον θεῖναι καὶ ἀναγράψαι τοὺς
 3 νῦν φερομένους πίνακας. οἱ δὲ πρεσβύτεροι Περιπατητικοὶ φαίνονται
 μὲν καθ' ἑαυτοὺς γενόμενοι χαρίεντες καὶ φιλόλογοι, τῶν δ' Ἀρι-
 στοτέλους καὶ Θεοφράστου (συγ)γραμμάτων οὔτε πολλοῖς οὔτ' ἀκριβῶς 10
 ἐντετυχηκότες, διὰ (τὸ) τὸν Νηλέως τοῦ Σκηψίου κληρὸν, ᾧ τὰ βιβλία
 κατέλιπε Θεόφραστος, εἰς ἀφιλοτίμους καὶ ἰδιώτας ἀνθρώπους
 περιγενέσθαι.

1-13 *Aristoteles*, AABT T66c Düring 1-4 *Io. Antiochenus*, *De consilibus*
 4 (*Lampros*, *Νέος Ἑλληνομνήμων* t.1 [1904] p.23.1-5), et *Suda*, s.v. Σύλλας
 (no. 1337, LG t.1 pars 4 p.456.8-13 Adler) = *Aristoteles*, AABT T66e Düring

2 *crucem posuit* Ziegler μυθηεῖς] (ἐκπλεῖν) ὁρμηθεῖς vel sim. Düring, →

39 Porphyrius, Vita Plotini 24 (OCT p.32.20-9 Henry et Schwyzer)

ἐπεὶ δὲ αὐτὸς τὴν διάταξιν καὶ τὴν διόρθωσιν τῶν βιβλίων
 ποιεῖσθαι ἡμῖν ἐπέτρεψεν, ἐγὼ δὲ κάκεῖνφ ζῶντι ὑπεσχόμην καὶ τοῖς
 ἄλλοις ἐταῖροις ἐπηγγειλάμην ποιῆσαι τοῦτο, πρῶτον μὲν τὰ βιβλία
 οὐ κατὰ χρόνους ἑᾶσαι φύρδην ἐκδεδομένα ἐδικαίωσα, μμησάμενος
 δ' Ἀπολλόδωρον τὸν Ἀθηναῖον καὶ Ἀνδρόνικον τὸν Περιπατητικόν, ὧν 5

of Aristotle, got his hands on it by playing up to the person in charge of the library; and some booksellers, employing poor scribes and not comparing (manuscripts)¹ — which also happens in the case of other books copied for sale, both here and in Alexandria. But enough about these matters.

¹ The sentence is incomplete, but Strabo's thought is clear: the scribes produced faulty copies.

38 Plutarch, *Sulla* 26.1-3 (BT vol.3.2 p.170.17-171.4 Ziegler)

Having put out from Ephesus with all his ships, (Sulla) anchored on the third day in Piraeus. And after being initiated into the mysteries,¹ he carried off for himself the library of Apellicon
 2 of Teos, in which were most of the books of Aristotle and Theophrastus, at that time not yet clearly known to many. When it (the library) was brought to Rome, Tyrannion the grammarian is said to have prepared many (of the books) and the Rhodian Andronicus,
 3 obtaining the use of copies from him, published them and drew up the lists now in circulation. In themselves the elder Peripatetics appear to have been elegant and fond of learning, but neither to have read many of the writings of Aristotle and Theophrastus nor (to have done so) with care, since the estate of Neleus of Scepsis, to whom Theophrastus left his books, passed to men who lacked aspiration and were ordinary.

¹ Ziegler marks the text as corrupt.

AABT p.383 10 συγγραμμάτων Robbe: γραμμάτων codd. ἀκρι-
 βῶς (γεγραμμένοις) Reiske: ἀκριβέσιν Coraes 11 τὸ add. Musurus
 κληῖρον Reiske: κληρονόμον GL: κληρονομίαν Musurus et Anon. 13
 περιγενέσθαι Reiske: παραγενέσθαι codd.

39 Porphyry, *Life of Plotinus* 24 (OCT p.32.20-9 Henry and Schwyzer)

Since he himself (Plotinus) has entrusted it to us to make the arrangement and the recension of his books, and since I myself promised him while he was still alive and have announced it to his other companions that I would do this, I first deemed it right not to leave them in utter confusion according to the chronological order in which they were produced, but to imitate Apollodorus the Athenian and Andronicus the Peripatetic, of whom the former collected (the writings of) Epicharmus the comic writer, bringing

ὁ μὲν Ἐπίχαρμον τὸν κωμωδιογράφον εἰς δέκα τόμους φέρων
συνήγαγεν, ὁ δὲ τὰ Ἀριστοτέλους καὶ Θεοφράστου εἰς πραγματείας
διεῖλε τὰς οἰκείας ὑποθέσεις εἰς ταὐτὸν συναγαγών.

1-8 *Aristoteles*, AABT T75g *Düring* 3-8 *Apollodorus*, FGrH 244 T 18 6-
7 *Epicharmus*, FVS 23A7; *vid. etiam Epicharm. fr. 202 Kaibel* (= *Apollodorus*,
FGrH 244 F 213)

40 *Athenaeus, Deipnosophistae* 1.4 3A-B (BT t.1 p.4.27-5.11 *Kaibel*)

ἦν δέ, φησί, καὶ βιβλίων κτήσις αὐτῷ ἀρχαίων Ἑλληνικῶν τοσ-
αύτῃ ὥς ὑπερβάλλειν πάντας τοὺς ἐπὶ συναγωγῇ τεθναμασμένους,
Πολυκράτην τε τὸν Σάμιον καὶ Πεισίστρατον τὸν Ἀθηναίων τυραν-
νήσαντα Εὐκλείδην τε τὸν καὶ αὐτὸν Ἀθηναῖον καὶ Νικοκράτην τὸν 5
Κύπριον ἔτι τε τοὺς Περγάμου βασιλέας Εὐριπίδην τε τὸν ποιητὴν
Ἀριστοτέλην τε τὸν φιλόσοφον (καὶ Θεόφραστον) καὶ τὸν τὰ τούτων
B διατηρήσαντα βιβλία Νηλέα· παρ' οὗ πάντα, φησί, πριάμενος ὁ ἡ-
μεδαπὸς βασιλεὺς Πτολεμαῖος, Φιλάδελφος δὲ ἐπὶ κλην, μετὰ τῶν
Ἀθήνηθεν καὶ τῶν ἀπὸ Ῥόδου εἰς τὴν καλὴν Ἀλεξάνδρειαν μετήγαγε.

1-9 *Aristoteles*, AABT T42d *Düring*

6 καὶ Θεόφραστον *add. Adam*

41 *al-Fārābī, Fī zuhūr al-falsafa*, ap. *Ibn Abī Uṣaybi'a, 'Uyūn al-anbā'*
fī ṭabaqāt al-aṭibbā' 15, cap. de *al-Fārābī* (t.2 p.135.2-4 *Müller*)

وكان آخر هؤلاء الملوك المرأة فغلبها اوغسطس الملك من أهل رومية وقتلها
واستحوذ على الملك فلما استقر له نظر في خزائن الكتب وصنعها فوجد فيها
نسخاً لكتب ارسطوطاليس قد نسخت في أيامه وأيام ثاوفرسطس

Genera et qualitates

42 *Galenus, De substantia naturalium facultatum* (t.4 p.758.6-9 *Kühn*)

διαφωνίαν οὐ χρή τοῦτο νομίζειν εἶναι, τάνδρὸς ἑαυτῷ τάναντία
λέγοντος, ὥσπερ οὐδ' Ἀριστοτέλους ἢ Θεοφράστου, τὰ μὲν τοῖς πολλοῖς
γεγραφότων, τὰς δὲ ἀκροάσεις τοῖς ἐταίροις.

1-3 *Aristoteles*, AABT T76g *Düring*; cf. *Cic. De fin.* 5.12 = 498

(them) into ten volumes, while the latter divided the works of Aristotle and Theophrastus into treatises, collecting together related subjects.

- 40 Athenaeus, *The Sophists at Dinner* 1.4 3A-B (BT vol.1 p.4.27-5.11 Kaibel)

He (Athenaeus) says¹ that he (Larensis) possessed such a great number of ancient Greek books that he outdid all those who have been admired for their collections: Polycrates the Samian and Peisistratus, who was tyrant of the Athenians, and Euclid, who was also an Athenian, and Nicocrates the Cypriot and, moreover, the kings of Pergamum and Euripides the poet and Aristotle the philosopher <and Theophrastus>, and Neleus, who preserved their books. From him, he says, Ptolemy, surnamed Philadelphus, the king of our country, purchased all of them and transferred them along with those from Athens and Rhodes to beautiful Alexandria.

¹ The phrase "he says", here and below, reflects the fact that we are dealing with an excerpt from Athenaeus' work.

- 41 Fārābī, *On the Appearance of Philosophy*, in Ibn-Abī-Uṣaybi'a, *Essential Information on the Generations of Physicians* 15, chap. on Fārābī (vol.2 p.135.2-4 Müller)

The last of these rulers (the Ptolemies in Alexandria) was the woman (Cleopatra). The Roman Emperor Augustus defeated her, put her to death, and took over the rule. When he had secured it, he inspected the libraries and the (dates of) production of books, and found there manuscripts of Aristotle's works, written in his lifetime and in that of Theophrastus.

Kinds and Characteristics

- 42 Galen, *On the Substance of the Natural Faculties* (vol.4 p.758.6-9 Kühn)

One should not think that this is an inconsistency, with the man (Plato) contradicting himself, just as neither Aristotle nor Theophrastus (are contradicting themselves), when they write some things for the multitude, but their lectures for their associates.

- 43 Basilius Magnus, Epistulae 135 (Ad Diodorum Antiochiae Presbyterum).1 (CB t.2 p.49.20-50.3 Courtonne)

ἐκεῖνο γὰρ πάντως συνειδέ σου ἡ ἀγχίνοια, ὅτι καὶ τῶν ἔξωθεν
50 φιλοσόφων οἱ τοὺς διαλόγους συγγράφαντες, Ἀριστοτέλης μὲν καὶ
Θεόφραστος, εὐθύς αὐτῶν ἦσαν τοῖς πραγματίων, διὰ τὸ συνειδέσθαι
ἑαυτοῖς τῶν Πλατωνικῶν χαρίτων τὴν ἔνδειαν.

- 44 Proclus, In Platonis Parmenidem 1, prooemium (col.659.20-3 Cousin)

τὸ δὲ παντελῶς ἀλλότρια τὰ προοίμια τῶν ἐπομένων εἶναι, καθάπερ
τὰ τῶν Ἡρακλείδου τοῦ Ποντικοῦ καὶ Θεοφράστου διαλόγων, πᾶσαν
ἀνιᾶ κρίσεως μετέχουσιν ἀκοήν.

1-3 *Heraclides, fr. 23 Wehrli*

- 45 Hieronymus, Epistulae 49 (Ad Pammachium).13.3 (CSEL t.54.1 p.369.3-8 Hilberg)

legite, obsecro vos, Demosthenen, legite Tullium; ac ne forsitan
rhetores vobis displiceant, quorum artis est verisimilia magis quam
vera dicere, legite Platonem, Theophrastum, Xenophonta, Aristotelen et reliquos, qui de Socratis fonte manantes divisim cucurrere
fluminibus.

5

1 ne] si AD

- 46 Cicero, Academici libri 1.10 (BT p.5.10-13 Plasberg)

quanto magis philosophi delectabunt, si ut illi Aeschylum Sophoclen Euripiden sic hi Platonem imitentur Aristotelem Theophrastum?

2 imitentur] mirentur Γ

- 47 Galenus, An in arteriis natura sanguis contineatur 7 (p.17.1-5 Albrecht)

θαυμάζω δ' ὑμῶν, ὧς Ἑρασιστράτειοι, πῶς ὑμνοῦντες ἐκάστοτε τὸν
'Ερασιστρατον τὰ <τ'> ἄλλα καὶ ὡς Θεοφράστῳ συνεγένετο, φεύγειν

- 43 Basil the Great, *Epistles* 135 (To Diodorus, Presbyter of Antioch).1 (CB vol.2 p.49.20-50.3 Courtonne)

For surely your (Diodorus') clever mind recognizes this, that
 50 even those of the pagan philosophers who wrote dialogues, Aristotle and Theophrastus, at once fastened on to the subject matter itself, because of their recognition that they lacked the Platonic graces.

- 44 Proclus, *On Plato's Parmenides* 1, Introduction (col.659.20-3 Cousin)

But the fact that the introductions are completely foreign to what follows, just as (are) those of the dialogues of Heraclides Ponticus and Theophrastus, annoys every ear that has judgment.

- 45 Jerome, *Epistles* 49 (To Pammachius).13.3 (CSEL vol.54.1 p.369.3-8 Hilberg)

Read, I beg you, Demosthenes, read Tully; and if perchance you do not like the orators, whose art is characterized by speaking likelihoods rather than truths, read Plato, Theophrastus, Xenophon, Aristotle and the rest, who, springing from their source Socrates, proceeded by different streams.

- 46 Cicero, *Academic Books* 1.10 (BT p.5.10-13 Plasberg)

How much more will philosophers delight them¹ if, just as those others² (imitated) Aeschylus, Sophocles, (and) Euripides, so these imitate Plato, Aristotle, (and) Theophrastus?

¹ Those Romans who can read Greek literature.

² The older Roman poets like Ennius, Pacuvius, and Accius.

- 47 Galen, *Whether Blood is Naturally Contained in the Arteries* 7 (p.17.1-5 Albrecht)

I am amazed at you, followers of Erasistratus, how it is that while you constantly sing the praises of Erasistratus and make a special point that he was an associate of Theophrastus, you dare

τολμᾶτε τὰς λογικὰς μεθόδους, ὧν χωρὶς οὔτε Θεόφραστος οὔτ' Ἀριστοτέλης ἐνεχεῖρουν τι γράφειν.

2 τὰ <τ> ἄλλα Kühn: τὰ ἄλλα LV: τᾶλλα a

48 Galenus, De optima doctrina 2 (BT p.84.21-85.3 Marquardt)

ἔτι δ' οὐ δεησόμεθα τὴν ἀρχὴν ἡμεῖς τοιούτων διδασκάλων, δυνάμενοί γε καὶ αὐτοὶ τὰ γεγραμμένα τοῖς ἀπὸ τῶν αἰρέσεων ἀντιδιηρημένων ἀναγιγνώσκειν καὶ οὐδὲν ἥττον τῶν Ἀκαδημαϊκῶν εἰδέναι, ἐὰν ἀσαφὲς αὐτῶν τι ᾖ, τὸ μὲν παρὰ [τῷ Χρυσίπῳ] τοῖς Στωικοῖς διδασκάλοις, [ἀσφαλέστερον ὀνομάζειν ἐστὶ] τὸ δὲ παρὰ 5
85 [Θεοφράστῳ καὶ Ἀριστοτέλει] τοῖς Περιπατητικοῖς, οὕτω δὲ καπὶ τῶν ἄλλων, ὥστ' οὐδὲν ἂν τι λείποιτο πρὸς διδασκαλίαν τοῖς Ἀκαδημαϊκοῖς, ὅσον ἐπὶ τῷ Φαβωρίνου λόγῳ.

1-8 *Favorinus, fr. 28 Barigazzi*

1-8 *ut glossema secl. Marquardt* 1 ἔτι δ' οὐ O: ὅτι δὲ καὶ L: δῆλον ὅτι δ' οὐ *coni. Marquardt* 3 ἀντιδιηρημένων *om. L* 4 ἐὰν *Marquardt: κἂν O* τῷ Χρυσίπῳ *secl. Marquardt ut interpolationem secundae manus* 5 ἀσφ.—ἐστὶ *secl. Marquardt ut interpol.: ἀναφέρειν ἐστὶ L* 6 *nomina Theophrasti et Aristotelis secl. Marquardt ut interpolata* 8 ὅσον ἐπὶ *Charterius: ὡς ἐπὶ Goulston: ὃν ἐπὶ L et cod. Lond. ap. Goulston: ὃν ἐπὶ Ald. et ed. Basil.: οἷα coni. Marquardt*

49 Theodorus Metochita, Miscellanea philosophica et historica 80 (p.526.13-19 Mueller et Kiessling)

καὶ τοιαῦτα μὲν τὰ Ζήνωνος, τοιαῦτα δὲ τὰ Χρυσίππου, τοιαῦτα δὲ τὰ Θεοφράστου, καὶ οὐκ οἶδ' ὧντινων ἄλλων πάντα παραπλήσια, ἃ καὶ κακῶς γε ποιῶν ὁ χρόνος ἐλέγχει καὶ ἀφανῆ τίθησιν, ὥς ἀσυντελῆ καὶ ἀνόνητα τῷ βίῳ, καὶ μηδὲν ἄλλ' ἢ γέλωτα πλατὺν κατὰ τῶν συνταξαμένων κινεῶντα. 5

50 Cicero, De finibus 1.6 (BT p.3.16-18 Schiche)

quid? Theophrastus mediocriterne delectat, cum tractat locos ab Aristotele ante tractatos?

1-2 *cf. Boet. comm. In lib. Arist. De interp., sec. ed., 1 prooem. (BT p.12.3-16 Meiser) = 72A*



to avoid logical methods, without which neither Theophrastus nor Aristotle attempted to write anything.

48 Galen, *On the Best Education* 2 (BT p.84.21-85.3 Marquardt)

Moreover,¹ we will not need such teachers in the first place, since we ourselves are quite able to read the things written by those from the opposed sects and to understand them no less than the Academics, if something in them is obscure, as the (obscurity) in the writings of the Stoic teachers on the one hand, and in those
85 of the Peripatetics on the other.² And likewise in other matters too, so that nothing is left for the Academics to teach, at least according to the report of Favorinus.

¹ The entire passage is regarded as a gloss by the editor Marquardt.

² Before "the Stoic teachers" the manuscripts include a reference to Chrysippus, and before "the Peripatetics" there is a reference to Theophrastus and Aristotle. Both references are bracketed as interpolations by Marquardt.

49 Theodorus the Metochite, *Philosophical and Historical Miscellanies* 80 (p.526.13-19 Mueller and Kiessling)

And such¹ are the writings of Zeno, and such those of Chrysippus, and such those of Theophrastus, and similar are all the writings of I do not know how many others, writings which time has treated badly, refuted, and obliterated as being useless and unprofitable to life, and stimulating nothing other than loud laughter toward their authors.

¹ Theodorus has been attacking philosophers in general on the grounds that in their writings, although many are worthy of admiration in some respects (e.g., style, clarity of thought), they deal with matters that are theoretical and speculative and do not concern themselves with what is practical.

50 Cicero, *On Ends* 1.6 (BT p.3.16-18 Schiche)

Well? Is Theophrastus (only) moderately delightful when he deals with topics dealt with before by Aristotle?

1 Theophrastus *Aldus Manutius*: theophrastum RNV: theophastrum A: theoprastum BE

51 Cicero, *De oratore* 1.49 (BT p.21.2-8 Kumaniecki)

et si Plato de rebus ab civilibus controversiis remotissimis divinitus est locutus, quod ego concedo, si item Aristoteles, si Theophrastus, si Carneades in rebus iis de quibus disputaverunt eloquentes et in dicendo suaves atque ornati fuerunt, sint eae res de quibus disputant in aliis quibusdam studiis, oratio quidem ipsa 5
propria est huius unius rationis de qua loquimur et quaerimus.

3-5 *Carneades*, fr. 61 *Wiśniewski* 4 suaves] *Cicero*, *Acad. libri* 1.33 = 497 et *Aulus Gellius*, NA 13.5.11 = 8

3-4 eloquentes] intellegentes *Kayser*

52A Cicero, *Brutus* 121 (BT p.36.10-13 Malcovati)

quis enim uberior in dicendo Platone? Iovem sic aiunt philosophi, si Graece loquatur, loqui. quis Aristotele nervosior, Theophrasto dulcior?

1-2 Iovem—loqui] *Dionysius Halicarnassensis*, *Demosthenes* 23 (*Opusc. t.1* →)

52B Cicero, *De Officiis* 1.3 (BT p.2.5-10 Atzert)

et id quidem nemini video Graecorum adhuc contigisse, ut idem utroque in genere laboraret sequereturque et illud forense dicendi et hoc quietum disputandi genus, nisi forte Demetrius Phalereus in hoc numero haberi potest, disputator subtilis, orator parum vehemens, dulcis tamen, ut Theophrasti discipulum possis 5
agnoscere.

1-6 *Demetrius Phalereus*, fr. 73 *Wehrli*

2 laboraret *codd.*: elaboraret *Lambinus*

53 Plutarchus, Cicero 24.5-6 (BT t.1.2 p.337.26-338.3 Ziegler)

πολλὰ δ' αὐτοῦ καὶ ἀπομνημονεύουσιν, οἷον περὶ Ἀριστοτέλους, ὅτι χρυσοῦ ποταμὸς εἶη ῥέοντος, καὶ περὶ τῶν Πλάτωνος διαλόγων, ὥς

51 Cicero, *On the Orator* 1.49 (BT p.21.2-8 Kumaniecki)

And if Plato spoke divinely about things very far away from civil disputes, and I grant that he did, if likewise Aristotle, if Theophrastus, if Carneades were eloquent in the subjects they discussed and pleasant and ornate in speaking, (then) granting that these subjects which they discuss belong to certain other studies, yet speech itself is the property of this one pursuit about which we are speaking and investigating.

52A Cicero, *Brutus* 121 (BT p.36.10-13 Malcovati)

For who was more copious in speaking than Plato? The philosophers say that Jupiter would speak in his manner, if he spoke Greek. Who was more sinewy than Aristotle, sweeter than Theophrastus?

p.178.15-16 Usener et Radermacher) et vid. 53

1 aiunt *Schütz*: ut aiunt *L*: ut illum aiunt *Reis*

52B Cicero, *On Duties*, 1.3 (BT p.2.5-10 Atzert)

And indeed I observe that as yet it has not been true of any Greek that the same person has worked in each area and pursued both that forensic mode of speaking and this quiet (philosophic) kind of discussion; unless perhaps Demetrius of Phalerum can be counted in this number, (for he was) clever in discussion, an orator rather lacking in force and yet sweet, so that you can recognize him as the pupil of Theophrastus.

53 Plutarch, *Cicero* 24.5-6 (BT vol.1.2 p.337.26-338.3 Ziegler)

Many of his (Cicero's) sayings are also recorded, like the one on Aristotle, that he was a river of flowing gold, and on Plato's dialogues, that Zeus, if it were his nature to use human speech,

- 6 τοῦ Διός, εἰ λόγῳ χρησθαι πέφυκεν, οὕτως (ἄν) διαλεγομένου. τὸν δὲ Θεόφραστον εἰώθει τρυφήν ἰδίαν ἀποκαλεῖν.

1-2 *Aristoteles, AABT T55a Düring* 2 *Cicero, Acad. libri 2.119, ex quo pendet Ammianus Marcellinus, Res gestae 27.4-8* →

- 54 Cicero, De finibus 1.14 (BT p.7.2-5 Schiche)

sed existimo te, sicut nostrum Triarium, minus ab eo delectari, quod ista Platonis, Aristoteli, Theophrasti orationis ornamenta neglexerit.

- 55 Suda, s.v. Διογένης (no. 1141, LG t.1 pars 2 p.101.15-17 Adler)

Διογένης· . . . τί χρῆ περὶ τῆς ἀνδρείας Διογένους λέγειν, τῆς πραότητος Ξενοκράτους, τῆς Ἀριστοτέλους εὐμουσίας, τῆς Θεοφράστου βαρύτητος,

2 *Xenocrates, fr. 67 Parente* 2-3 *Aristoteles, AABT T55e Düring*

- 6 would speak in that manner. And he used to call Theophrastus his own private indulgence.

2 χρυσσοῦ *Schaefer*: χρυσίου *NT*

3 ἄν *add. Naber*

54 Cicero, *On Ends* 1.14 (*BT* p.7.2-5 Schiche)

But I (Torquatus) think that you (Cicero), just like our friend Triarius, are less delighted with him (Epicurus) because he has neglected those ornaments of language characteristic of Plato, Aristotle, Theophrastus.

55 *Suda*, on *Diogenēs* (no. 1141, *LG* vol.1 part 2 p.101.15-17 Adler)

Diogenes (the Cynic): . . . Why should one speak of Diogenes' bravery, Xenocrates' gentleness, Aristotle's sense for beauty and art, Theophrastus' gravity,

RELATIONES VARIAE

Iudicia secunda et adversa

- 56 Cicero, De finibus 4.79 (BT p.155.7-14 Schiche)

quam illorum tristitiam atque asperitatem fugiens Panaetius nec acerbitatem sententiarum nec disserendi spinas probavit fuitque in altero genere mitior, in altero illustrior semperque habuit in ore Platonem, Aristotelem, Xenocratem, Theophrastum, Dicaearchum, ut ipsius scripta declarant. quos quidem tibi studiose et diligenter 5 tractandos magnopere censeo.

1-6 *Panaetius, fr. 55 van Straaten; Dicaearchus, fr. 3 Wehrli*

- 57 Anonymus (Gaius vel Caius?), *Parvus labyrinthus*, ap. Eusebium in *Historia ecclesiastica* 5.28.14 (GCS t.9 p.504.16-21 Schwartz)

καταλιπόντες δὲ τὰς ἀγίας τοῦ θεοῦ γραφάς, γεωμετρίαν ἐπιτηδεύουσιν, ὥς ἂν ἐκ τῆς γῆς ὄντες καὶ ἐκ τῆς γῆς λαλοῦντες καὶ τὸν ἄνωθεν ἐρχόμενον ἀγνοοῦντες. Εὐκλείδης γοῦν παρὰ τισιν αὐτῶν φιλοπόνως γεωμετρεῖται, Ἀριστοτέλης δὲ καὶ Θεόφραστος θαυμάζονται· Γαληνὸς γὰρ ἴσως ὑπὸ τινων καὶ προσκυνεῖται. 5

1-5 *Rufinus, Interpretatio Eusebii Historiae ecclesiasticae* 5.28.14 (GCS t.9 p.505.18-23 Mommson)

- 58 Theophylactus Simocatta, *Quaestiones naturales* 19 (p.35.1-8 Positano)

οὐδὲ τὸν Ἰάμβλιχον ἀστεφάνωτον καταλίπομι, οὐ Πρόκλον, οὐ Γαληνόν, τοὺς ἐν ἐπιστήμῃ κομψούς, οὐ Πλωτίνον, οὐ Σωτίωνα, οὐκ Ἀλέξανδρον, οὐ Θεόφραστον τὴν τῆς γνώσεως θάλατταν, . . .

VARIOUS REPORTS

Favorable and Unfavorable Judgments

- 56 Cicero, *On Ends* 4.79 (BT p.155.7-14 Schiche)

Avoiding their (sc. the Stoics') austerity and roughness, Panaetius approved of neither the severity of their opinions nor the thorns of their logic, and in the former he was milder and in the latter more lucid, and always had Plato, Aristotle, Xenocrates, Theophrastus, Dicaearchus on his lips, as his own writings show. And these men especially I strongly recommend you to study attentively and diligently.

- 57 Anonymous (Gaius or Caius?), *Little Labyrinth*, in Eusebius, *Ecclesiastical History* 5.28.14 (GCS vol.9 p.504.16-21 Schwartz)

Abandoning the holy scriptures of God, they (heretics) pursue geometry, as if they were from the earth and babbled from the earth and were ignorant of the one who comes from above. At any rate, Euclid's geometry is studied diligently by some of them, and Aristotle and Theophrastus are admired. Galen is perhaps even worshipped by some.

- 58 Theophylactus of Simocatta, *Natural Questions* 19 (p.35.1-8 Positano)

Nor would I leave Iamblichus uncrowned, nor Proclus, nor Galen, who were subtle in their knowledge, nor Plotinus, nor Sotion, nor Alexander, nor Theophrastus, the ocean of knowledge,

- 59** Michael Psellus, *Epistulae* 182, *Ad Metropolitanum Euchaitonem* (Bibl. Gr. Med. Aev. t.5 p.462.24-9 Sathas)

καὶ πῶς γὰρ οὐ σοφώτερος τῶν ἄλλων ἐγὼ καὶ τῶν ἀπ' αἰῶνος ἐπὶ λόγοις εὐδοκιμησάντων ἐλλογιμώτερος; Πλάτωνα μὲν γὰρ Ἀριστοτέλης ἐπῆνεσε, καὶ τοῦτον Θεόφραστος, καὶ τοῦτον Ἀρχύτας ὁ Ταραντῖνος, ἄνδρες φιλόσοφοι μὲν, καὶ γενναῖοι τὴν γλῶτταν, οὐκ ἐν πάσαις δὲ ταῖς ἀρεταῖς ἀκριβῆ τὴν πείραν παρεσχηκότες.

5

- 60** Plutarchus, *Non posse suaviter vivi secundum Epicurum* 2 1086E (BT t.6.2 p.125.9-14 Pohlenz et Westman)

τὰ γὰρ ἐν ἀνθρώποις αἴσχιστα ῥήματα — βωμολοχίας, ληκυθισμούς, ἀλαζονείας, ἐταιρήσεις, ἀνδροφονίας, βαρυστόνους, πολυφθόρους, βαρυνεγκεφάλους — συναγάγοντες Ἀριστοτέλους καὶ Σωκράτους καὶ Πυθαγόρου καὶ Πρωταγόρου καὶ Θεοφράστου καὶ Ἡρακλείδου καὶ Ἰππαρχίας καὶ τίνος γὰρ οὐχὶ τῶν ἐπιφανῶν κατεσκεδάσαν, . . .

5

1-5 *Epicurus*, fr. 237 *Usener*; *Heraclides*, fr. 20 *Wehrli*

5 Ἰππαρχίας Xgc: Ἰπάρχου Π

- 61A** Cicero, *De natura deorum* 1.93 (BT p.36.24-9 Plasberg et Ax)

istisne fidentes somniis non modo Epicurus et Metrodorus et Hermarchus contra Pythagoram Platonem Empedoclemque dixerunt, sed meretricula etiam Leontium contra Theophrastum scribere ausast? scito illa quidem sermone et Attico, sed tamen. tantum Epicuri hortus habuit licentiae.

5

1-2 *de disputationibus horum Epicureorum contra Pythagoram, Platonem, et Empedoclem vid.*, e.g., *Athen.* 8.50 354B, *Cic. De fin.* 2.3-4, *Diog. Laert. Vit.* 10.8 et 25, *Plut. Non posse suav. vivi sec. Epic.* 2 1086E, et *Sext. Emp. Adv. math.* 1.1 3-4 *Fr. Petrarca, De sui ipsius et multorum ignorantia* 5 (t.2 p.1150.5-7 *Bufano*),

→

- 61B** Plinius, *Naturalis historia* 1, praef. 29 (CB t.1 p.55.20-3 Beaujeu)

ceu vero nesciam adversus Theophrastum, hominem in eloquentia tantum, ut nomen divinum inde invenerit, scripsisse etiam feminam, et proverbium inde natum suspendio arborem eligendi.

1-2 *de mutatione nominis Theophrasti vid.* 1 (*Diog. Laert.* 5.38), 2, 5 et 6

- 59 Michael Psellus, *Epistles* 182, To Metropolitan Euchaito (*Bibl. Gr. Med. Aev.* vol.5 p.462.24-9 Sathas)

For how indeed (am) I not wiser than the others and of more account than those of old who were distinguished in letters? For Aristotle praised Plato, and Theophrastus praised Aristotle, and Archytas of Tarentum praised Theophrastus, men of philosophy, and noble in speech, but not furnished with complete experience in all the excellences.

- 60 Plutarch, *A Pleasant Life is Impossible Following Epicurus* 2 1086E (*BT* vol.6.2 p.125.9-14 Pohlenz and Westman)

For collecting the most reproachful phrases used by men — buffoonery, hollow-sounding, boastfulness, prostitution, murder, heavy groaner, utterly corrupted, heavy-headed — they (Epicurus and Metrodorus) poured (them) on Aristotle and Socrates and Pythagoras and Protagoras and Theophrastus and Heraclides and Hipparchia, and indeed on what eminent person did they not do so? . . .

- 61A Cicero, *On the Nature of the Gods* 1.93 (*BT* p.36.24-9 Plasberg and Ax)

Was it by relying on those dreams¹ that not only Epicurus and Metrodorus and Hermarchus spoke against Pythagoras, Plato and Empedocles, but also the prostitute Leontium dared to write against Theophrastus? She did indeed say witty things, and in Attic dialect, but really! — Such great license did the garden of Epicurus have.

¹ By “dreams” is meant Epicurean views on the nature and forms of the gods which have just been discussed.

G. Boccaccio, De mulieribus claris 60.2 (t.10 p.244.23-7 Branca)

- 61B Pliny, *Natural History* 1, Preface 29 (*CB* vol.1 p.55.20-3 Beaujeu)

Just as if I don't know that even a woman wrote critically of Theophrastus, a man so great in eloquence that he acquired a divine name from it, and that from this (criticism) arose the proverb of choosing a tree for hanging (oneself).

- 62A** Plutarchus, *Adversus Colotem* 29 1124C (BT t.6.2 p.208.22-7 Pohlenz et Westman)

“σοφισταί” δ’ εἰσὶ καὶ “ἀλαζόνες” οἱ πρὸς ἄνδρας ἐλλογίμους οὕτως ἀσελγῶς καὶ ὑπερηφάνως γράφοντες. καίτοι Πλάτων καὶ Ἀριστοτέλης καὶ Θεόφραστος καὶ Δημόκριτος ἀντειρήκασιν τοῖς πρὸ αὐτῶν· βιβλίον δὲ τοιαύτην ἐπιγραφὴν ἔχον ὁμοῦ πρὸς ἅπαντας οὐδεὶς ἄλλος ἐξενεγκεῖν ἐτόλμησεν.

5

1-2 cf. *Plut. Adv. Col.* 20 1118D (BT t.6.2 p.196.26-7)

- 62B** Themistius, *Orationes* 23 286B (BT t.2 p.80.3-5 Downey et Norman)

ὁ γὰρ “σοφιστής” καὶ “ἀλαζών” καὶ ὁ “καινοτόμος” πρῶτον μὲν Σωκράτους ὀνειδὴ ἦν, ἔπειτα Πλάτωνος ἐφεξῆς, εἰθ’ ὕστερον Ἀριστοτέλους καὶ Θεοφράστου.

1 πρῶτον *Downey et Norman*: πρῶτον Δ

- 63** Themistius, *Orationes* 21 255D (BT t.2 p.36.19-37.3 Downey et Norman)

ἀλλ’ οὐχ οἱ παράξενοι οὗτοι καὶ ψευδώνυμοι, ἀλλ’ ἐάν τις ὑπὸ φιλοτιμίας καὶ ἅμα οὐκ ἔχων ἕτερόν τι περιεργάζεσθαι ἐν τῷ δωματίῳ αὐτοῦ καὶ τῷ κλινιδίῳ διαβουκολῆται Ἀριστοτέλει καὶ Θεοφράστῳ, ὁξέως τε ἐπύθοντο, καὶ ἐπαράμενοι πᾶσαν τὴν πόλιν ἐπικαλοῦνται τοὺς βασιλέως ὀφθαλμούς, εἰ ἀναπνεῖ ἔτι καὶ τὸν ἥλιον ἀφορᾷ ὁ μαιφόνος καὶ ἀλιτήριος καὶ πατραλοίας καὶ φαρμακεύς.

5

2 φιλοτιμίας] φιλολογίας *Φο vulg.*

- 64** Iulianus, *Antiochicus aut Misopogon* 12.24 353B (CB t.2.2 p.177.10-22 Lacombrade)

“εἶν· ἀλλὰ τί παθὼν αὐτὸς ἐπιχειρεῖς ἀκροᾶσθαι περὶ τῶν συμβολαίων καὶ δικάζειν; οὐ γὰρ δὴ καὶ τοῦτό σε ὁ παιδαγωγὸς ἐδίδασκεν, ὃς οὐδὲ εἰ ἄρξεις ἡπίστατο.” δεινὸς δὲ ἀνέπεισε γέρων, ὃν καὶ ὑμεῖς ὡς ὄντα μάλιστα αἰτιώτατον τῶν ἐμῶν ἐπιτηδευμάτων ὀρθῶς ποιοῦντες ξυλλοιδορεῖτέ μοι. καὶ τοῦτον δέ, εὖ ἴστε, ὑπ’ ἄλλων ἐξηπατημένον.

5

- 62A** Plutarch, *Against Colotes* 29 1124C (BT vol.6.2 p.208.22-7 Pohlenz and Westman)

“Sophists” and “impostors” are those who write so outrageously and arrogantly against highly esteemed men. And indeed Plato and Aristotle and Theophrastus and Democritus did speak against their predecessors. But a book bearing such a title against everyone altogether no one else dared to publish.¹

¹ I.e., no one besides Colotes, who entitled his broadside attack *On the Fact that It is Impossible to Live in Conformity with the Doctrines of the Other Philosophers* (*Against Colotes* 1 1107E)

- 62B** Themistius, *Orations* 23 286B (BT vol.2 p.80.3-5 Downey and Norman)

For “sophist” and “impostor” and “innovator” were first reproaches against Socrates, and then Plato, and then later Aristotle and Theophrastus.

- 63** Themistius, *Orations* 21 255D (BT vol.2 p.36.19-37.3 Downey and Norman)

But not these half-foreigners going under false names, but if anyone, because of vanity and also having nothing else to busy himself with, should beguile himself in his house and on his couch with Aristotle and Theophrastus, they (public officials) soon hear about it, and putting a curse on the whole city they summon the eyes of the king, if (such a person) even takes a breath and looks up at the sun, this bloodthirsty and sinning father-slayer and poisoner.

- 64** Julian, *Discourse at Antioch or Beard-Hater* 12.24 353B (CB vol.2.2 p.177.10-22 Lacombrade)

“Very well. But what is the matter with you (Julian) that you undertake to hear and decide about contracts? For certainly your tutor did not teach you this, too, because he did not know whether you would rule.” A clever old man persuaded me, and you too (the people of Antioch) are right to join with me in reviling him as most responsible for the things I do. And he, too, understand, had been

ὀνόματα ἥκει πρὸς ὑμᾶς πολλάκις κωμωδούμενα, Πλάτων καὶ Σωκράτης καὶ Ἀριστοτέλης καὶ Θεόφραστος.

7 cf. *Libanii Orationes* 15.28 (t.2 p.129.21-130.8 Foerster)

1 παθὼν a: μαθὼν V

65 Hieronymus, *Apologia contra Rufinum* 2.9 (CCSL t.79 p.40.27-30)

antequam de sensibus disputem, Theophrasti verba mirabor: “audio,” inquit, “de anima quaestiones esse commotas. de qua re utrum recipi debeat querimonia aut abici, vos probate.”

2-3 *Rufinus, Apologia ad Anastasium* 6 (CCSL t.20 p.27.3-4) = *Hieronymus, Apologia contra Rufinum* 2.8 (CCSL t.79 p.40.6-8)

In tabulis variis nominatus

66 Loci non alibi in his voluminibus exscripti in quibus Theophrastus in tabula nominatur

- 1 Anonymus Matritensis, *Chronographia Syntomos* (BT p.39.1-2 Bauer), qui Theophrastum philosophum in tabula chronographica nominat
- 2 Georgius Cedrenus, *Historiarum compendium* 193D (PG t.121 col.377A), qui etiam Theophrastum philosophum in tabula chronographica nominat
- 3 Georgius Hamartolus, *Cronicon* 3 (PG t.110 col.508C), quo loco Theophrasti philosophi nomen in tabula chronographica invenitur
- 4 Georgius Syncellus, *Chronographia* 275B (BT p.331.25 Mosshammer), qui etiam Theophrastum philosophum in tabula chronographica nominat
- 5 Hieronymus, *In Amos* 1.1.2 (CCSL t.76 p.115.14 Adriaen), quo loco Theophrastus in tabula philosophorum includitur
- 6 Ioannes Saresberiensis, *Metalogicon* 2.16 (p.90.12 Webb), qui Theo-

deceived by others. (Their) names often come to you lampooned: Plato and Socrates and Aristotle and Theophrastus.

65 Jerome, *Defence against Rufinus* 2.9 (CCSL vol.79 p.40.27-30)

Before I discuss the senses, I shall express surprise at the words of this Theophrastus¹: "I hear," he says, "that questions have been raised concerning the soul. Whether a complaint about this matter should be accepted or rejected is for you to decide."

¹ That is, Rufinus; "Theophrastus" is used as a term of mild abuse.

Named in Various Lists

66 Passages Not Printed Elsewhere in These Volumes in which Theophrastus is named in a list

- 1 Anonymous of Madrid, *Concise Chronography* (BT p.39.1-2 Bauer), who names Theophrastus the philosopher in a chronological table
- 2 George Cedrenus, *Compendium of Histories* 193D (PG vol.121 col.377A), who also names Theophrastus the philosopher in a chronological table
- 3 George Hamartolus, *Chronicle* 3 (PG vol.110 col.508C), where the name of Theophrastus the philosopher is found in a chronological table
- 4 George the Secretary, *Chronography* 275B (BT p.331.25 Mosshammer), who also names Theophrastus the philosopher in a chronological table
- 5 Jerome, *On Amos* 1.1.2 (CCSL vol.76 p.115.14 Adriaen), where Theophrastus is included in a list of philosophers
- 6 John of Salisbury, *Metalogicon* 2.16 (p.90.12 Webb), who names Theo-

phrastum inter expositores Aristotelis nominat

- 7 Isidorus Iunior, *Chronica* 4913.198 (MGH t.11.2 p.449 Mommsen), qui nomen Theophrasti philosophi in tabula chronographica includit
- 8 al-Masʿūdī, *at-Tanbīh wa-l-iṣrāf* p.115 de Goeje (versio Anglica ap. Gutas, *RUSCH* t.2 [1985] p.79-80), quo loco Theophrasti nomen in tabula philosophorum invenitur
- 9 Pap. Dukensis inv. G 178 col.2 v.19 (Willis, *ICS* t.3 [1978] p.46), quo loco Θεόφραστος Ἰών nominatur in successione philosophorum Graecorum
- 10 Photius, *Bibliotheca* 167 114b2 (CB t.2 p.156.2 Henry), quo loco Theophrastus nominatur inter philosophos ex quibus Stobaeus excerptit
- 11 Seneca, *De brevitae vitae* 1.14.5 (CB p.69.13 Bourgery), qui Theophrastum in tabula philosophorum nominat; ex Seneca dependet Roger Bacon, *Moralis philosophia* 3.5.4.11 (p.142.19-22 Massa)

Tantum ut exemplum nominatus

- 67 Loci non alibi in his voluminibus exscripti in quibus Theophrastus tantum ut exemplum nominatur
- 1 [Alexander Aphrodisiensis], In *Aristotelis Metaphysica* 6(E).2 1026a33 (CAG t.1 p.448.20-1 Hayduck)
- 2 Galenus, *De temperamentis* 1.6 (BT p.22.18 Helmreich)

phrastus among the interpreters of Aristotle

- 7 Isidore the Younger, *Chronicles* 4913.198 (MGH vol.11.2 p.449 Mommsen), who includes the name of Theophrastus the philosopher in a chronological table
- 8 Mas'ūdī, *Noting and Reviewing* p.115 de Goeje (English version in Gutas, *RUSCH* vol.2 [1985] p.79-80), where Theophrastus is named in a list of philosophers
- 9 Pap. Duke inv. G 178 col.2 v.19 (Willis, *ICS* vol.3 [1978] p.46), where "Theophrastus the Ionian" is named in a succession of Greek philosophers
- 10 Photius, *Library* 167 114b2 (CB vol.2 p.156.2 Henry), where Theophrastus is named among philosophers from whom Stobaeus excerpted
- 11 Seneca, *On the Brevity of Life* 1.14.5 (CB p.69.13 Bourgery), who names Theophrastus in a list of philosophers; on Seneca depends Roger Bacon, *Moral Philosophy* 3.5.4.11 (p.142.19-22 Massa)

Named Only as an Example

- 67 Passages Not Printed Elsewhere in These Volumes in which Theophrastus is Named Only as an Example
 - 1 pseudo-Alexander of Aphrodisias, *On Aristotle's Metaphysics* 6(E).2 1026a33 (CAG vol.1 p.448.20-1 Hayduck)
 - 2 Galen, *On Temperaments* 1.6 (BT p.22.18 Helmreich)

LOGICA

Inscriptiones librorum

68 Tabula inscriptionum ad opera logica spectantium

- 1a Κατηγορίαι] Philoponus, In Aristotelis Categorias, prooemium (CAG t.13.1 p.7.21) = **71E**; Olympiodorus, In Aristotelis Categorias, prolegomena (CAG t.12.1 p.13.24, 25 et 24.13) = **71F**; [Elias], In Porphyrii Isagogen p.1.3 (p.63.23 Westerink) = **71C**; [Ammonius], In Porphyrii Isagogen p.1.3 (cod. Paris. Gr. 1973 f.21^v ap. Rose, Ar. ps. p.129.16) = app. **71B**; Anonymus, In Porphyrii Isagogen p.1.3 (cod. Laur. 85.1 f.17 ap. Rose, Ar. ps. p.129.21) = app. **71C**; vid. etiam Davidis comm. In Porphyrii Isagogen p.1.3 (CAG t.18.2 p.102.5) = **71B**
- b Tafsīr Kitāb Qāṭigūriyās] Ibn an-Nadīm, Fihrist 7.1, cap. de Theophrasto (p.252.10-11 Flügel) = **3A**; az-Zawzanī, Muntaḥabāt, cap. de Theophrasto (p.107.6 Lippert) = **3B**; vid. etiam Ibn an-Nadīm, al-Fihrist 7.1, cap. de Aristotele (p.248.20-1 Flügel) = **71 I**
- 2 Ὑπόμνημα εἰς τὰς οἰκείας Κατηγορίας] Olympiodorus, In Aristotelis Categorias, prolegomena (CAG t.12.1 p.13.30) = **71F**
- 3a Περί καταφάσεως καὶ ἀποφάσεως α΄] Diogenes Laertius, Vitae 5.44 = **1** (ex corr.); Galenus, De suis propriis libris 14 (p.123.2-3 Mueller) = **73**; cf. ibid. 11 (p.118.15) = app. **73**
- b De affirmatione et negatione] Boetius, In Aristotelis De interpretatione, secunda editio, 1 prooemium (p.9.25 et 12.5-6 Meiser) et 2.5 (p.102.27) = **79, 72A, 118**
- c Περί καταφάσεως] Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.1 (CAG t.2.1 p.11.14-15), 1.4 (p.66.7), 1.37 (p.367.13-14), 1.41 (p.378.19-20 et 379.9-10) = **81A, 82A, 88, 110A**; In Aristotelis Metaphysica 4(Γ).4 (CAG t.1 p.273.18-19) = **85A**; In Aristotelis Topica 3.6 (CAG t.2.2 p.290.29) = **89**; vid. etiam In Aristotelis Metaphysica

LOGIC

Titles of Books

68 List of Titles Referring to Logical Works

- 1 *Categories*] Philoponus, *On Aristotle's Categories*, Introduction (CAG vol.13.1 p.7.21) = **71E**; Olympiodorus, *On Aristotle's Categories*, Prologue (CAG vol.12.1 p.13.24, 25 and 24.13) = **71F**; pseudo-Elias, *On Porphyry's Isagoge* p.1.3 (p.63.23 Westerink) = **71C**; pseudo-Ammonius, *On Porphyry's Isagoge* p.1.3 (cod. Paris. Gr. 1973 f.21^v in Rose, *Ar. ps.* p.129.16) = app. **71B**; Anonymus, *On Porphyry's Isagoge* p.1.3 (Cod. Laur. 85.1 f.17 in Rose, *Ar. ps.* p.129.21 = app. **71C**; see also David, *On Porphyry's Isagoge* p.1.3 (CAG vol.18.2 p.102.4, 7, 8) = **71B**
- b *Commentary on the Categories* (of Aristotle)] Ibn-an-Nadīm, *The Index* 7.1, chap. on Theophrastus (p.252.10-1 Flügel) = **3A**; Zawzanī, *Selections from Qiftī's History of the Philosophers*, chap. on Theophrastus (p.107.6 Lippert) = **3B**; see also Ibn-an-Nadīm, *The Index* 7.1, chap. on Aristotle (p.248.20-1 Flügel) = **71I**
- 2 *Commentary on his own Categories*] Olympiodorus, *On Aristotle's Categories*, Prologue (CAG vol.12.1 p.13.30) = **71F**
- 3a *On Affirmation and Denial*, 1 book] Diogenes Laertius, *Lives* 5.44 = **1** (as corrected); Galen, *On his own Books* 14 (p.123.2-3 Mueller) = **73**; compare *ibid.* 11 (p.118.15) = app. **73**
- b *On Affirmation and Denial*] Boethius, *On Aristotle's De interpretatione*, second edition, 1 introduction (p.9.25 and 12.5-6 Meiser) and 2.5 (p.102.27) = **79**, **72A**, **118**
- c *On Affirmation*] Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.1 (CAG vol.2.1 p.11.14-15), 1.4 (p.66.7), 1.37 (p.367.13-14), 1.41 (p.378.19-20 and 379.9-10) = **81A**, **82A**, **88**, **110A**; *On Aristotle's Metaphysics* 4 (Γ).4 (CAG vol.1 p.273.18-19) = **85A**; *On Aristotle's Topics* 3.6 (CAG vol.2.2 p.290.29) = **89**; see also *On Aristotle's Metaphysics*

- 4(Γ).7 (CAG t.1 p.328.18) = **86**, auctore non nominato
- d Kitāb al-mūǧiba wa-s-sāliba] Al-Fārabi, Šarḥ li-Kitāb Aristūṭālīs Fī l-ʿibāra, prooemium (p.22.7-8 Kutsch et Marrow) = **81B**; cf. **72B** et **87F**
- e Περὶ ἐρμηνείας] Philoponus, In Aristotelis Categorias, prooemium (CAG t.13.1 p.7.21-2) = **71E**; cf. Ammonii comm. In Porphyrii Isagogen p.1.3 (CAG t.4.3 p.26.15) = **71A**
- 4 Περὶ ἀποφάσεως α'] Diogenes Laertius, Vitae 5.46 = **1** (Περὶ ἀποφά(ν)σεως coni. Usener)
- 5 Πρώτων προτάσεων α'—η'] Diogenes Laertius, Vitae 5.45 = **1**
- 6a Ἀναλυτικῶν προτέρων α'—γ'] Diogenes Laertius, Vitae 5.42 = **1**; Suda, s.v. Θεόφραστος (no. 199, LG t.1 pars 2 p.701.31 Adler) = **2**, et ordine verborum inverso, Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.8 (CAG t.2.1 p.123.19), 1.13 (p.156.29), 1.29 (p.326.22), 1.44 (p.388.18) = **104**, **100B**, **113B**, **112B** (ἐν τῷ πρώτῳ omnibus locis); Simplicius, In Aristotelis De caelo 3.1 (CAG t.7 p.553.3) = **112C** (ἐν τῷ πρώτῳ)
- b Anālūṭiqā al-ūlā] Ptolemaeus, Waṣīyat Aristūṭālīs wa-fihrist kutubihī wa-šay' min aḥbārihī ilā Ġalus, Fihrist (cod. Constantinopolitanus Ayasofya 4833, f.16^v v.12-13 et ap. Ibn Abī Uṣaybi'a, ʿUyūn al-anbā' 4, cap. de Aristotele, t.1 p.68.22 Müller) = **121**
- c Ἀναλυτικά] Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.29 (CAG t.2.1 p.328.2) = **113B**, quo loco Προτέρων fortasse addendum est, 1.44 (p.390.2) = **111E**; Philoponus, In Aristotelis Categorias, prooemium (CAG t.13.1 p.7.22) = **71E**, ubi inscriptio etiam ad Analytica posteriora pertinet
- 7a Ἀναλυτικῶν ὑστέρων α'—ζ'] Diogenes Laertius, Vitae 5.42 = **1**; Suda, s.v. Θεόφραστος (no. 199, LG t.1 pars 2 p.701.32 Adler) = **2**, et ordine verborum inverso, Alexander Aphrodisiensis, Quaestiones et solutiones 1.26 (Suppl. Arist. t.2.2 p.42.28-9) = **117**
- b Δεύτερα ἀναλυτικά] Galenus, De placitis Hippocratis et Platonis 2.2.4 (CMG t.5.4.1.2 p.104.3) = **114**
- c vid. 6c ad fin.

- ics 4(Γ).7 1011b13 (CAG vol.1 p.328.18) = **86**, though no author is named
- d *The Book of Affirmative and Negative (Propositions)*] Fārābī, *On Aristotle's De interpretatione*, Introduction (p.22.7-8 Kutsch and Marrow) = **81B**; cf. **72B** and **87F**
- e *De interpretatione*] Philoponus, *On Aristotle's Categories*, introduction (CAG vol.13.1 p.7.21-2) = **71E**; cf. Ammonius, *On Porphyry's Isagoge* p.1.3 (CAG vol.4.3 p.26.15) = **71A**
- 4 *On Denial*, 1 book] Diogenes Laertius, *Lives* 5.46 = **1** (Usener has conjectured *On Statement*)
- 5 *Primary Propositions*, 18 books] Diogenes Laertius, *Lives* 5.45 = **1**
- 6a *Prior Analytics*, 3 books] Diogenes Laertius, *Lives* 5.42 = **1**; *Suda*, on *Theophrastus* (no. 199, LG vol.1 part 2 p.701.31 Adler) = **2**, and with the order of the (Greek) words reversed, Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.8 (CAG vol.2.1 p.123.19), 1.13 (p.156.29), 1.29 (p.326.22), 1.44 (p.388.18) = **104**, **100B**, **113B**, **112B** ("in the first book" in all places); Simplicius, *On Aristotle's On Heaven* (CAG vol.7 p.553.3) = **112C** ("in the first book")
- b *Prior Analytics*] Ptolemy, *The Will of Aristotle, the Pinax of His Works, and a Brief Life, to Gallus*, from the Pinax (cod. Istanbul, Ayasofya 4833, f.16^v v.12-13 and ap. Ibn-Abī-Uṣaybi'a, *Essential Information on the Generations of Physicians* 4, chap. on Aristotle (vol.1 p.68.22 Müller) = **121**
- c *Analytics*] Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.29 (CAG vol.2.1 p.328.2) = **113B**, where perhaps "*Prior*" should be added; 1.44 (p.390.2) = **111E**; Philoponus, *On Aristotle's Categories*, Introduction (CAG vol.13.1 p.7.22) = **71E**, where the title refers also to the *Posterior Analytics*
- 7a *Posterior Analytics*, 7 books] Diogenes Laertius, *Lives* 5.42 = **1**; *Suda*, on *Theophrastus* (no. 199, LG vol.1 part 2 p.701.32 Adler) = **2**, and with the order of the (Greek) words reversed, Alexander of Aphrodisias, *Questions and Solutions* 1.26 (Suppl. Arist. vol.2.2 p.42.28-9) = **117**
- b *Second Analytics*] Galen, *On the Doctrines of Hippocrates and Plato* 2.2.4 (CMG vol.5.4.1.2 p.104.3) = **114**
- c see the end of 6c

cf. **285**, sed dubium ad quod opus quemque auctorem textus spectet

- 8 Ἀναλυτικῶν ἐπιτομή α'] Diogenes Laertius, Vitae 5.42 = 1; Suda, s.v. Θεόφραστος (no. 199, LG t.1 pars 2 p.701.32-3 Adler) = 2
- 9a Περί ἀναλύσεως συλλογισμῶν α'] Diogenes Laertius, Vitae 5.42 = 1; Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.32 (CAG t.2.1 p.340.21) = 97
- b Ἀνάλυσις συλλογισμῶν] Suda, s.v. Θεόφραστος (no. 199, LG t.1 pars 2 p.701.32 Adler) = 2
- c Περί συλλογισμῶν λύσεως α'] Diogenes Laertius, Vitae 5.45 = 1 et vid. infra, no. 21
- 10 Περί κρίσεως συλλογισμῶν α'] Diogenes Laertius, Vitae 5.47 = 1
- 11 Ὅριστικά περὶ λέξεως συλλογισμῶν α'] Diogenes Laertius, Vitae 5.50 = 1
- 12 Διορισμῶν α—γ'] Diogenes Laertius, Vitae 5.43 = 1
- 13 Πρὸς τοὺς ὁρισμοὺς α'] Diogenes Laertius, Vitae 5.45 = 1
- 14 Πρὸς ὅρους α'β'] Diogenes Laertius, Vitae 5.49 = 1
- 15 Διαιρέσεις α'β'] Diogenes Laertius, Vitae 5.46 = 1
- 16 Περί τῶν διαφορῶν α'] Diogenes Laertius, Vitae 5.46 = 1
- 17 Τοπικῶν α'β'] Diogenes Laertius, Vitae 5.45 = 1; Alexander Aphrodisiensis, In Aristotelis Topica 1.6 (CAG t.2.2 p.55.24) = **124A**; In Aristotelis Metaphysica 5(Δ).10 (CAG t.1 p.381.13) et 5.15 (p.408.19) = **127B** (ἐν τῷ πρώτῳ) et **131** (ἐν τῷ β'); Simplicius, In Aristotelis Categoriae 11 (CAG t.8 p.415.16) = **127A**
- 18a Ἀνηγμένων τόπων α'β'] Diogenes Laertius, Vitae 5.42 = 1; Suda, s.v. Θεόφραστος (no. 199, LG t.1 pars 2 p.701.32-3 Adler) = 2
- b Ἀνηγμένων λόγων εἰς τὰ σχήματα (δύο)] Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.32 (CAG t.2.1 p.340.14-15) = 97

cf. **285**, but it is uncertain to what work and what author the text refers

- 8 *Epitome of the Analytics*, 1 book] Diogenes Laertius, *Lives* 5.42 = **1**; *Suda*, on *Theophrastus* (no. 199, LG vol.1 part 2 p.701.32-3 Adler) = **2**
- 9a *On the Analysis of Syllogisms*, 1 book] Diogenes Laertius, *Lives* 5.42 = **1**; Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.32 (CAG vol.2.1 p.340.21) = **97**
- b *The Analysis of Syllogisms*] *Suda*, on *Theophrastus* (no. 199, LG vol.1 part 2 p.701.32 Adler) = **2**
- c *On the Solution of Syllogisms*, 1 book] Diogenes Laertius, *Lives* 5.45 = **1** and see below, no. 21
- 10 *On the Deciding of Syllogisms*, 1 book] Diogenes Laertius, *Lives* 5.47 = **1**
- 11 *Definitions connected with the Language of Syllogisms*, 1 book] Diogenes Laertius, *Lives* 5.50 = **1**
- 12 *Definitions*, 3 books] Diogenes Laertius, *Lives* 5.43 = **1**
- 13 *Regarding Definitions*, 1 book] Diogenes Laertius, *Lives* 5.45 = **1**
- 14 *Regarding Definitions (or Terms)*, 2 books] Diogenes Laertius, *Lives* 5.49 = **1**
- 15 *Divisions*, 2 books] Diogenes Laertius, *Lives* 5.46 = **1**
- 16 *On Differentiae*, 1 book] Diogenes Laertius, *Lives* 5.46 = **1**
- 17 *Topics*, 2 books] Diogenes Laertius, *Lives* 5.45 = **1**; Alexander of Aphrodisias, *On Aristotle's Topics* 1.6 (CAG vol.2.2 p.55.24) = **124A**; *On Aristotle's Metaphysics* 5(Δ).10 (CAG vol.1 p.381.13) and 5.15 (p.408.19) = **127B** ("in the first book") and **131** ("in Book 2"); Simplicius, *On Aristotle's Categories* 11 (CAG vol.8 p.415.16) = **127A**
- 18a *The Reduction of Topics*, 2 books] Diogenes Laertius, *Lives* 5.42 = **1**; *Suda*, on *Theophrastus* (no. 199 LG vol.1 part 2 p.701.32-3 Adler) = **2**
- b *Arguments Reduced to the Figures* (two books)] Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.32 (CAG vol.2.1 p.340.14-15) = **97**

- 19 Τὰ πρὸ τῶν Τόπων α'] Diogenes Laertius, Vitae 5.50 = 1
- 20a Περὶ τῶν ποσαχῶς] Alexander Aphrodisiensis, In Aristotelis Topica 2.3 (CAG t.2.2 p.154.16) = **133**; vid. etiam Galeni librum De suis propriis libris 14 (p.123.2-3 Mueller) = **73**
- b Περὶ τοῦ πολλαχῶς] Alexander Aphrodisiensis, In Aristotelis Topica 5.2 (CAG t.2.2 p.378.27) = **134**, sed aliqui codices ποσαχῶς exhibent
- 21 Λύσεις α'] Diogenes Laertius, Vitae 5.47 = 1; vid. supra, no. 9c
- 22 Ἐπιχειρημάτων α'—ιη'] Diogenes Laertius, Vitae 5.43 = 1
- 23 Ἐπιχειρημάτων α'β'] Diogenes Laertius, vitae 5.49 = 1
- 24 Ἐνστάσεων α'—γ'] Diogenes Laertius, Vitae 5.43 = 1
- 25 Ἀφορμαὶ ἢ ἐναντιώσεις α'] Diogenes Laertius, Vitae 5.46 = 1
- 26 Ἀγωνιστικῶν ἢ τῆς περὶ τοὺς ἐριστικούς λόγους θεωρίας] Diogenes Laertius, Vitae 5.42 (ex corr.) = 1
- 27 Περὶ οἰκείων λόγων α'] Diogenes Laertius, Vitae 5.50 = 1
- 28 Περὶ τῶν ὁμολογουμένων α'] Diogenes Laertius, Vitae 5.49 = 1
- 29 Περὶ τοῦ δεδοσθαι α'] Diogenes Laertius, Vitae 5.49 = 1
- 30 Περὶ μείζονος καὶ ἐλάττονος α'] Diogenes Laertius, Vitae 5.49 = 1
- 31 Σοφισμάτων α'β'] Diogenes Laertius, Vitae 5.45 = 1
- 32 Περὶ τῶν ἀπλῶν διαπορημάτων α'] Diogenes Laertius, Vitae 5.46 = 1
- 33 Περὶ τοῦ ψευδομένου α'—γ'] Diogenes Laertius, Vitae 5.49 = 1
- vid. **246** no. 5 (Περὶ ψεύδους καὶ ἀληθοῦς α')

- 19 *Preliminaries to the Topics*, 1 book] Diogenes Laertius, *Lives* 5.50 = 1
 - 20a *On How Many (Senses)*] Alexander of Aphrodisias, *On Aristotle's Topics* 2.3 (CAG vol.2.2 p.154.16) = 133; see also Galen, *On his own Works* 14 (p.121.2-3 Mueller) = 73
 - b *On Many (Senses)*] Alexander of Aphrodisias, *On Aristotle's Topics* 5.2 (CAG vol.2.2 p.378.27) = 134, but some manuscripts have "*How Many*"
 - 21 *Solutions*, 1 book] Diogenes Laertius, *Lives* 5.47 = 1; see above, no. 9c
 - 22 *Epicheiremes (Dialectical Arguments)*, 18 books] Diogenes Laertius, *Lives* 5.43 = 1
 - 23 *Epicheiremes*, 2 books] Diogenes Laertius, *Lives* 5.49 = 1
 - 24 *Objections*, 3 books] Diogenes Laertius, *Lives* 5.43 = 1
 - 25 *Subjects for Argument or Controversies*, 1 book] Diogenes Laertius, *Lives* 5.46 = 1
 - 26 *Polemics or The Theory of Eristic Arguments*] Diogenes Laertius, *Lives* 5.42 (as corrected) = 1
 - 27 *On Relevant Arguments*, 1 book] Diogenes Laertius, *Lives* 5.50 = 1
 - 28 *On Agreed (Premises)*, 1 book] Diogenes Laertius, *Lives* 5.49 = 1
 - 29 *On Having been Granted*, 1 book] Diogenes Laertius, *Lives* 5.49 = 1
 - 30 *On Greater and Lesser*, 1 book] Diogenes Laertius, *Lives* 5.49 = 1
 - 31 *Sophisms*, 2 books] Diogenes Laertius, *Lives* 5.45 = 1
 - 32 *On Simple Problems*, 1 book] Diogenes Laertius, *Lives* 5.46 = 1
 - 33 *On the Liar (Paradox)*, 3 books] Diogenes Laertius, *Lives* 5.49 = 1
- see 246 no. 5 (*On False and True*, 1 book)

- 34 **θέσεις κδ'**] Diogenes Laertius, Vitae 5.44 = 1; Aelius Theon, Progymnasmata 2 (RhGr t.2 p.69.1-4 Spengel) = 74; cf. Diogenem Laertium 4.27 = 75, ex quo pendet Suda, s.v. θέσεις (no. 262, LG t.1 pars 2 p.709.8-9 Adler) = app. 75; etiam Hippolochum ap. Athenaeum 4.5 130D = 76 et Alexandri Aphrodisiensis comm. In Aristotelis Topica 1.2 101a26 (CAG t.2.2 p.27.17) = 135, ex quo pendet Suda, s.v. γυμνασία (no. 479, LG t.1 pars 1 p.546.14-15 Adler) = app. 135
- 35 **θέσεις γ'**] Diogenes Laertius, Vitae 5.49 = 1
- 36 **Περὶ ψυχῆς θέσεις α'**] Diogenes Laertius, Vitae 5.46 = 1
- 37 **Λόγων συναγωγή α'**] Diogenes Laertius, Vitae 5.47 = 1

Scripta logica

- 69 Ibn an-Nadīm, Kitāb al-Fihrist 7.1, asmā' falāsifa ṭabīʿiyīn (p.255.13-14 Flügel)

وجدتُ على ظهر جزء بخط عتيق مكتوب تسمية من خرج إلينا اسمه من
مفسري كتب الفيلسوف في المنطق وغيره من الفلسفة وهم ثاوفرسطس ...

- 70 Theodorus Metochita, Miscellanea philosophica et historica 12 (p.90.12-91.1 Mueller et Kiessling)

“καὶ μόνος ἄλιος ἐν οὐρανῷ,” φησὶ Σιμωνίδης, καὶ μόνος Ἀριστοτέλης, καὶ τὰ ἐκείνου συντάγματα πᾶσα πρόθεσις ἐστὶ τοῖς περὶ φιλοσοφίαν, καὶ μάλιστα τὴν τῶν φυσικῶν καὶ λογικῶν κατάληψιν σπουδάζειν αἰρουμένοις. καίτοι οὐκ ὀλίγαι μὲν ἐκδόσεις εἰσὶ Θεοφράστου, οὐκ ὀλίγαι δὲ Χρυσίππου καὶ τῶν ἀπὸ τῆς στοᾶς διαδόχων 5
κατεπανιστάμεναί γε αὐταὶ δριμύτεραι μάλιστα τῶν τοῦ ἀνδρὸς ἐκείνου, οὐκ ὀλίγαι δὲ καὶ χρόνοις ὕστερον ἐπὶ τούτοις αὐτοῦ Γαληνοῦ,

- 34 *Theses*, 24 books] Diogenes Laertius, *Lives* 5.44 = 1; Aelius Theon, *Preliminary Exercises* 2 (RhGr vol.2 p.69.1-4 Spengel) = 74, cf. Diogenes Laertius 4.27 = 75, on which depends *Suda*, on *theseis* (no. 262, LG vol.1 part 2 p.709.8-9 Adler) = app. 75; also Hippolochus in Athenaeus 4.5 130D = 76 and Alexander of Aphrodisias, *On Aristotle's Topics* 1.2 (CAG vol.2.2 p.27.17) = 135, on which depends *Suda*, on *gymnasia* (no. 479, LG vol.1 part 1 p.546.14-15 Adler) = app. 135
- 35 *Theses*, 3 books] Diogenes Laertius, *Lives* 5.49 = 1
- 36 *Thesis on the Soul*, 1 book] Diogenes Laertius, *Lives* 5.46 = 1
- 37 *A Collection of Arguments*, 1 book] Diogenes Laertius, *Lives* 5.47 = 1

Logical Writings

- 69 Ibn-an-Nadīm, *The Index* 7.1, The Names of Natural Philosophers (p.255.13-14 Flügel)

I found on the flyleaf of a volume, written in an old hand, the names that have reached us of the commentators on the logical and other philosophical books by Aristotle. They are Theophrastus,

- 70 Theodorus the Metochite, *Philosophical and Historical Miscellanies* 12 (p.90.12-91.1 Mueller and Kiessling)

"And the sun (is) alone in the sky," says Simonides, and Aristotle too (stands out) alone, and his treatises are the whole concern of those who choose to study philosophy and especially the apprehension of physics and logic. And yet the publications of Theophrastus are not few, nor are those of the Stoic Chrysippus and his successors. These (publications) indeed rise up in revolt in a rather fierce fashion especially against those of that man (Aristotle). And not a few are those of Galen himself, later in time after these (the

φιλονείκως καὶ αὐτὰ καὶ διαφόρως πάνυ τοι κατ' Ἀριστοτέλους καὶ
91 τῶν αὐτοῦ, τοῦτο μὲν περὶ τῶν φυσικῶν, τοῦτο δὲ περὶ τῶν λογικῶν.

1 *Simonides, fr. 100 (PMG p.307 Page)*

1 ἄλιος *codd.*: ἄγιος *coni. Mueller* οὐρανῷ *Schneidewin*: οὐρανοῖς *codd.* →

71A Ammonius, In Porphyrii Isagogen p.1.3 (CAG t.4.3 p.26.11-17 Busse)

ἄλλως τε “τῶν παρὰ Ἀριστοτέλει” εἶπεν, ἐπειδὴ συμβάλλεται οὐ
μόνον εἰς τὸ βιβλίον τῶν Κατηγοριῶν Ἀριστοτέλους, ἀλλὰ καὶ εἰς τὰς
ἄλλων Κατηγορίας· εἰδέναι γὰρ χρὴ ὥς πολλοὶ τῶν Ἀριστοτέλους
ἐταίρων κατὰ ζῆλον τοῦ διδασκάλου ἔγραψαν Κατηγορίας καὶ Περὶ
ἐρμηνείας καὶ Ἀναλυτικά. συμβάλλεται οὖν τὸ βιβλίον τοῦτο οὐ μόνον 5
εἰς τὰς Ἀριστοτέλους Κατηγορίας, ἀλλὰ καὶ εἰς τὰς Ἀρχύτου καὶ εἰς
πάσας τὰς τῶν φιλοσόφων πραγματείας.

1 καὶ εἰς τὴν *post* τε *Laur.* 72,7 *p*: καὶ εἰς *mg.E* 2-3 τὰς ἄλλων
Busse: τὰς ἄλλας *DEMr*: ἐτέρων *V*

71B David, In Porphyrii Isagogen p.1.3 (CAG t.18.2 p.102.1-9 Busse)

ζητοῦσι δὲ τινες διὰ τί εἰρηκῶς τῶν Κατηγοριῶν λέγει “τῶν παρὰ
Ἀριστοτέλει”· ἥρκει γὰρ “τῶν Κατηγοριῶν” εἰπεῖν. καὶ τινὲς φασιν ὅτι
πρὸς ἀντιδιαστολὴν ἄλλων εἶπε “παρὰ Ἀριστοτέλει”· βούλεται γὰρ
δεῖξαι ὅτι συμβάλλεται εἰς τὰς Κατηγορίας Ἀριστοτέλους καὶ οὐκ
ἄλλων· ἔγραψε γὰρ καὶ Θεόφραστος καὶ Εὐδημος περὶ κατηγοριῶν 5
κατὰ μίμησιν τοῦ οἰκείου διδασκάλου. κακῶς δὲ οὗτοι ἐπελύσαντο·
εἰ γὰρ ἅπαξ συμβάλλεται ταῖς Κατηγορίαις Ἀριστοτέλους, καὶ πάσαις
ταῖς Κατηγορίαις συμβάλλεται. τοῦτο δὲ ἔδει εἰπεῖν ὅτι ἐκ τοῦ μείζονος
θέλει δεῖξαι ὅτι πάσαις ταῖς Κατηγορίαις συμβάλλεται, εἰ καὶ ταῖς 10
Ἀριστοτέλους.

3-6 [*Ammonius*], In *Porph. Isag. p.1.3 (cod. Paris. Gr. 1973 f.21^a ap. Rose, Arist. pseud. p.129.14-17)* 5-6 *Eudemus, fr. 8 Wehrli*

71C [Elias], In Porphyrii Isagogen p.1.3 (p.63.13-14 et 20-5 Westerink)

“καὶ εἰς τὴν τῶν παρὰ Ἀριστοτέλει Κατηγοριῶν”· ζητοῦσι διατὶ
20 πρόσκειται ὁ “καὶ” σύνδεσμος· καὶ φαμέν . . . ἢ οὖν τοῦτο ἢ ὅτι οὐ

Stoics), and these too are contentious and really at odds with
 91 Aristotle and his writings, now concerning physics, now logic.

ἐστιν *post ἄλιος coni. Koster* 4 καίτοι *Mueller* : καίτοιγε *codd.* 7
 χρόνους *cod. Mon.* : χρόνους *cod. Aug.*

71A Ammonius, *On Porphyry's Isagoge* p.1.3 (CAG vol.4.3 p.26.11-17 Busse)

And on another interpretation he (Porphyry) said "the (*Categories*) of Aristotle" because (his own book) helps us to understand not only the book of Aristotle's *Categories* but also the *Categories* of others. For you must know that many of Aristotle's colleagues wrote (books called) *Categories* and *De interpretatione* and *Analytics*, in emulation of their teacher. This book, then, helps us to understand not only Aristotle's *Categories*, but also that of Archytas and all the works of the philosophers.¹

¹ This passage is part of a section (p.26.9-17) which Busse athetizes.

71B David, *On Porphyry's Isagoge* p.1.3 (CAG vol.18.2 p.102.1-9 Busse)

Some enquire why, in speaking of the *Categories*, he (Porphyry) says "of the (*Categories*) of Aristotle"; for it would have been sufficient to say "of the *Categories*". Some say that he said "of Aristotle" to distinguish his from others; for he wants to show that he is contributing to (our understanding of) the *Categories* of Aristotle and not of others; for Theophrastus and Eudemus also wrote about categories in imitation of their master. But these give a poor solution: for if he is at all concerned with Aristotle's *Categories*, he is also concerned with all *Categories*. They should have said that he wants to show *a fortiori* that he is concerned with all the *Categories*, if he is also concerned with Aristotle's.

71C pseudo-Elias, *On Porphyry's Isagoge* p.1.3 (p.63.13-14 and 20-5 Westerink)

"Also for the (explanation) of the *Categories* of Aristotle": They
 20 enquire why the conjunction "also" is added; and we say . . . either

μόνον εἰς τὰς τοῦ Ἀριστοτέλους Κατηγορίας συμβάλλεται ἡμῖν, ἀλλὰ καὶ εἰς τὰς ἄλλας Κατηγορίας· ἔγραψαν γὰρ κατὰ ζῆλον τοῦ Ἀριστοτέλους καὶ οἱ ἐταῖροι αὐτοῦ Κατηγορίας, ὃ τε Θεόφραστος καὶ Εὐδημος· καὶ εἰς ταῦτα οὖν συμβάλλεται τὸ παρὸν βιβλίον καὶ διὰ τοῦτο ἔχει τὸν “καὶ” σύνδεσμον.

4-6 Anonymus, In Porph. Isag. p.1.3 (cod. Laur. 85.1 f.17 ap. Rose, Arist. pseud. →

71D Abū l-Faraḡ Ibn aṭ-Ṭayyib, Tafsīr Kitāb Īsāḡūḡī li-Furfūriyūs p.1.3 (p.48.21-4 Gyekye)

فَأَمَّا تَخْصِيصُهُ (أَي فَرْفُورِيُوس) مَقُولَاتِ اِرْطُوطَاوَانِ ذَلِكَ لَيْسَ مِنْ قَبْلِ أَنْ
هَذِهِ الْخَمْسَةُ تَنْفَعُ فِي مَقُولَاتِ اِرْطُوطَاوَانِ وَكُتِبَتْ فَقَطْ — لَكِنْ فِي مَقُولَاتِ قَوْمِ آخَرِينَ
وَكُتِبَ فَلَاطُنَ وَبُوثَاغُورَسَ وَثَاوُفَرْسُطُسَ وَجَالِينُوسَ وَغَيْرَهُمْ — لَكِنْ مِنْ قَبْلِ أَنْ
خُرُوسَاوُورِيَا إِنَّمَا كُتِبَ لِيَشْكُو صَعُوبَةَ مَقُولَاتِ اِرْطُوطَاوَانِ حَسَبَ

2 *scripsit Gutas* : *arسطوطاليس* ed. Gyekye
sic ed. Gyekye

4 *pro* *خُرُوسَاوُورِيُوس*

71E Philoponus, In Aristotelis Categorias, prooemium (CAG t.13.1 p.7.16-17 et 19-22 Busse)

19 τρεῖς γὰρ ἀφορμαὶ γέγονασι τοῦ νοθεύεσθαι τὰ συγγράμματα τοῦ Ἀριστοτέλους. . . . δευτέρα δὲ ἡ τῶν συγγραμμάτων ὁμωνυμία· οἱ γὰρ μαθηταὶ αὐτοῦ Εὐδημος καὶ Φανίας καὶ Θεόφραστος κατὰ ζῆλον τοῦ διδασκάλου γεγράφασι Κατηγορίας καὶ Περὶ ἐρμηνείας καὶ Ἀναλυτικά.

5

1-5 Eudemus, fr. 7 Wehrli; Phainias, fr. 8 Wehrli

71F Olympiodorus, In Aristotelis Categorias, prolegomena (CAG t.12.1 p.13.23-35 et 24.12-14 Busse)

δι' ὁμωνυμίαν δὲ συγγραμμάτων ἐνοθεύοντο τὰ βιβλία, διότι μὴ μόνος Ἀριστοτέλης ἔγραψε Κατηγορίας, ἀλλὰ καὶ Θεόφραστος καὶ

this (explanation), or that it contributes to our understanding not only of the *Categories* of Aristotle, but also of the other *Categories*. For, in emulation of Aristotle, his colleagues, Theophrastus and Eudemus, wrote *Categories*. The present book, then, contributes to our understanding of these too, and for this reason it has the conjunction “also”.

p.129.20-1), quo loco Cleinias (error pro Phainias, ut videtur), Eudemus et Theophrastus nominantur

- 71D** Abū-l-Farağ Ibn-aṭ-Tayyib, *On Porphyry's Isagoge* p.1.3 (p.48.21-4 Gyekye)

Porphyry singled out the categories of Aristotle not because these five (predicables) are useful just for Aristotle's categories and his books — they are useful for the categories of other people and for the books of Plato, Pythagoras, Theophrastus, Galen, and others — but because Chrysaorius had written to complain about the difficulty of Aristotle's categories¹ only.

¹ It is not clear from the Arabic text whether “categories” refers to the title or the teaching.

- 71E** Philoponus, *On Aristotle's Categories*, Introduction (CAG vol.13.1 p.7.16-17 and 19-22 Busse)

- For there have been three reasons for branding the writings of
 19 Aristotle as spurious. . . . The second is the similarity of the titles of the writings. For his pupils, Eudemus and Phainias and Theophrastus, in emulation of their teacher, wrote (works entitled) *Categories* and *De interpretatione* and *Analytics*.

- 71F** Olympiodorus, *On Aristotle's Categories*, Prologue (CAG vol.12.1 p.13.23-35 and 24.12-14 Busse)

Books were branded as spurious through the similarity of title of the writings, because not only Aristotle wrote *Categories*, but also

Εὐδημος, οἱ τούτου μαθηταί. πολλάκις οὖν τις περιτυχὼν ταῖς Κατηγορίαις Θεοφράστου, εἰ τύχοι, ἐνόμισεν αὐτάς εἶναι Ἀριστοτέλους. ἔσθ' ὅτε δὲ οὐδὲ διὰ ὁμωνυμίαν συγγραφέων ἐνοθεύοντο τὰ βιβλία οὐδὲ διὰ ὁμωνυμίαν συγγραμμάτων, ἀλλὰ διὰ ὁμωνυμίαν ὑπομνημάτων, διότι πολλάκις ὑπόμνημά τις ἐποίησεν εἰς ὁμώνυμον πραγματείαν καὶ ἐνομίσθη ἄλλης εἶναι· ὥσπερ οὖν καὶ Θεόφραστος ἐποίησεν Ὑπόμνημα εἰς τὰς οἰκείας Κατηγορίας, καὶ πολλάκις τις ἀποπλανᾶται ὅτι τῶν Ἀριστοτέλους ἐστὶ τὸ ὑπόμνημα. ἢ πολλάκις ἐντυγχάνων τις τῷ ὑπομνήματι Ἀλεξάνδρου τοῦ Ἀφροδισιεύως εἰς τὰς Κατηγορίας ἐνόμιζεν αὐτὸ πάντως εἶναι τῶν Ἀριστοτέλους, λανθάνον ὅτι οὐ μόνον γέγραπται αὐτῷ εἰς τὰς Ἀριστοτέλους ἀλλὰ καὶ εἰς τὰς Θεοφράστου. . . .

24 καὶ ἄλλως· εἰ οἱ μαθηταὶ αὐτοῦ κατὰ ζῆλον τοῦ οἰκείου διδασκάλου ἔγραψαν Κατηγορίας, πῶς οὐκ ἔστι δῆλον ὅτι γνήσιον αὐτοῦ ἐστὶ τότε τὸ σύγγραμμα;

10-12 cf. *Eliae comm. In Arist. Cat., prooemium* (CAG t.18.1 p.128.15-18)
 14-16 cf. *Eliae comm. In Arist. Cat. p.133.9-14 et Anon. comm. In Arist. Cat., prolegomena* (cod. Urbin. 35 = p.33b25-8 Brandis) 14-15 cf. *Eliae comm. In Porph. Isag., prooemium* (CAG t.18.1 p.36.32-6 et 38.15-16)

71G Anonymus Coislinianus, In Aristotelis De interpretatione (CAG t.4.5 p.xxiii.29-30 et 34-6 Busse)

γνήσιον οὖν Ἀριστοτέλους πανταχόθεν δέικνυται . . . καὶ ἀπὸ τοῦ γεγράφθαι ἑτέροις κατὰ ζῆλον Ἀριστοτέλους ὁμώνυμα συγγράμματα καὶ φέρεσθαι ἐν αὐτοῖς ἀντὶ μὲν τῶν Κατηγοριῶν τὸ Περὶ λέξεως, ἀντὶ δὲ τοῦ Περὶ ἑρμηνείας τὸ Περὶ καταφάσεως καὶ ἀποφάσεως.

71H Abū l-Farağ Ibn aṭ-Ṭayyib, Tafsīr Kitāb al-Maqūlāt li-Aristūṭālīs, prooemium (p.82 Badawī ap. Mohaghegh et Izutsu)

من شهادة المفسرين الموثوق بهم ... يُعَلَمُ أَنَّ هذا الكتاب (أى قاطيغورياس) هو له (أى لارسطو) وذلك أَنَّ المفسرين يشهدون بصحة ذلك حتى تنتهى الشهادة إلى ثاوفرسطس واوذيemos تلميذه الخاصين به

1-3 cf. *Anonymi comm. In Arist. Cat., De int., Anal. pr. et Anal. post. p.69 Badawī ap. Mohaghegh et Izutsu*

Theophrastus and Eudemus, his pupils. Often, then, someone coming across the *Categories* of Theophrastus, as it might be, thought they were Aristotle's. And sometimes books were branded as spurious neither through the similarity of the names of the authors, nor through the similarity of the titles of the writings, but through the similarity of the titles of commentaries, because often someone wrote a commentary on a work with a similar title, and it was thought to be on a different one; thus Theophrastus wrote a commentary on his own *Categories*, and often someone is misled into thinking that it is the commentary on the *Categories* of Aristotle. Or often someone coming across the commentary of Alexander of Aphrodisias on the *Categories* thought that it was entirely concerned with Aristotle's, not knowing that it was written by him not only on Aristotle's, but also on that of Theophrastus. . . .

- 24 And (it can be shown to be genuine) in another way: if his (Aristotle's) pupils, in emulation of their own teacher, wrote *Categories*, how is it not clear that this treatise is a genuine (work) of his?

- 71G Anonymous Coislinianus, *On Aristotle's De interpretatione* (CAG vol.4.5 p.xxiii.29-30 and 34-6 Busse)

That it (the *De interpretatione*) is a genuine work of Aristotle is proved in every way . . . including the fact that works of the same name have been written by others in emulation of Aristotle, and traditionally included with them are the *On Style* in place of the *Categories* and the *On Affirmation and Denial* in place of the *De interpretatione*.

- 71H Abū-l-Farağ Ibn-aṭ-Tayyib, *On Aristotle's Categories*, Introduction (p.82 Badawī in Mohaghegh and Izutsu)

From the attestation of trustworthy commentators . . . it is known that this book (*Categories*) is by him (Aristotle). That is, commentators going back to Theophrastus and Eudemus, his very own two disciples, attest to the soundness of this (attribution).

- 71I Ibn an-Nadīm, Kitāb al-Fihrist 7.1, cap. de Aristotele (p.248.20-1 Flügel)

قاطيفوريوس ... فممن شرحه وفسره ... ثاوفرستس

¹ *ex Ibn an-Nadīm pendet amplior versio ap. az-Zawzanī, Muntahabāt p.35.2-5 Lippert* : قاطيفوريوس ... وشرحه وفسره جماعة من يونان ومن العرب : ... ثاوفرستس يوناني ... cf. 3A et 3B quo tamen loco quasi spurium hoc opus commemoratur

- 72A Boetius, In Aristotelis De interpretatione, secunda editio, 1 pro-oemium (BT p.11.30-2 et 12.3-16 Meiser)

- his Alexander multa alia addit argumenta, cur hoc opus
 12 Aristotelis maxime esse videatur. . . . et quod Theophrastus, ut
 in aliis solet, cum de similibus rebus tractat, quae scilicet ab
 Aristotele ante tractata sunt, in libro quoque De adfirmatione et
 negatione isdem aliquibus verbis utitur, quibus hoc libro 5
 Aristoteles usus est. idem quoque Theophrastus dat signum hunc
 esse Aristotelis librum: in omnibus enim, de quibus ipse disputat
 post magistrum, leviter ea tangit quae ab Aristotele dicta ante
 cognovit, alias vero diligentius res non ab Aristotele tractatas
 exsequitur. hic quoque idem fecit. nam quae Aristoteles hoc libro de 10
 enuntiatione tractavit, leviter ab illo transcurra sunt, quae vero
 magister eius tacuit, ipse subtiliore modo considerationis adiecit.

2 et b : vel *codd.*

- 72B Ibn an-Nadīm, Kitāb al-Fihrist 7.1, cap. de Aristotele (p.249.1-3 Flügel)

باري ارمينياس ... المفسرون ... وthaوفرستس ***

¹ *az-Zawzanī, Muntahabāt, cap. de Aristotele p.35.16-36.1 Lippert*

¹ *lacunam ind. Gutas, qui < في هذا كتاب الموجبة والسالبة > coni; cf. az-Zawzanī (codd. ABCGMV): * * * وthaوفرستس ... والذين تولوا تفسيره ... اthaوفرستس AM: اthaوفرستس Lippert) V: اthaوفرستس BCG*

71I Ibn-an-Nadīm, *The Index* 7.1, chap. on Aristotle (p.248.20-1 Flügel)

Categories: . . . Among those who interpreted and commented on it are the following: . . . Theophrastus.¹

¹ This report is amplified by Zawzanī (*Selections from Qiftī's History of the Philosophers*, article on Aristotle, p.35.2-5 Lippert) as follows: "*Categories*: . . . It was interpreted and commented upon by a number of Greeks and Arabs. Among them are the following: . . . Theophrastus the Greek," See, however, **3A** and **3B** where Ibn-an-Nadīm, followed by Ibn-Abī-Uṣaybi'a and Zawzanī (Ibn-al-Qiftī) expresses himself in a way which indicates that there was some doubt in his sources about the authenticity of the attribution of such a commentary to Theophrastus.

72A Boethius, *On Aristotle's De interpretatione*, *Second edition*, 1 Introduction (BT p.11.30-2 and 12.3-16 Meiser)

- To these Alexander adds many other arguments why this work
- 12 (*De interpretatione*) seems certainly to be Aristotle's. . . . There is also the fact that Theophrastus, as is his custom in other works as well, when he is dealing with matters similar to those which have been dealt with by Aristotle, in the book *On Affirmation and Denial*, too, uses some of the same words as Aristotle used in this book (*De interpretatione*). Again, Theophrastus gives another indication that this book is by Aristotle: on all matters about which he argues after his master, he touches lightly on those which he knows have been said by Aristotle earlier, but follows up more diligently other things not dealt with by Aristotle. Here too he did the same thing. Aristotle's treatment of statements in this book was covered by him lightly, but matters on which his master was silent he added with a more exact kind of consideration.

72B Ibn-an-Nadīm, *The Index* 7.1, chap. on Aristotle (p.249.1-3 Flügel)

De interpretatione: . . . The commentators are . . . ; and by Theo-

73 Galenus, *De suis propriis libris* 14 (BT p.122.19-123.9 Mueller)

Περὶ τῶν πρὸς τὴν Ἀριστοτέλους φιλοσοφίαν ἀνηκόντων

Εἰς τὸ Περὶ ἑρμηνείας ὑπομνήματα τρία· Προτέρων ἀναλυτικῶν τοῦ προτέρου (ὑπομνήματα τέτταρα, τοῦ δευτέρου τέτταρα, Δευτέρων 123 δὲ τοῦ προτέρου) ἕξ· τοῦ δευτέρου ὑπομνήματα πέντε· Εἰς τὰς δέκα κατηγορίας ὑπομνήματα τέτταρα· Εἰς τὸ Περὶ καταφάσεως καὶ ἀποφάσεως Θεοφράστου ὑπομνήματα ἕξ· Εἰς τὸ Περὶ τοῦ ποσαχῶς τὰ ὑπομνήματα τρία· Εἰς τὸ πρῶτον κινοῦν ἀκίνητον· Εἰς τὸ Περὶ λέξεως Εὐδήμου ὑπομνήματα τρία· Περὶ τῶν κατὰ τὸ διότι ἀποδείξεων ἓν· Περὶ τῶν ἐνδεχομένων προτάσεων καὶ συλλογισμῶν ἓν· Περὶ τῶν ἐκ μικτῶν προτάσεων συλλογισμῶν ἓν· Περὶ τῶν παρὰ τὴν λέξιν σοφισ- 10 μάτων.

5-6 *Galenus, De suis propriis libris* 11 (p.118.14-16 Mueller) 6-7 *ibid.*
p.121.2-3 7-8 *ibid.* p.118.16-17 8 *ibid.* p.119.15-16 9 *ibid.*
p.119.24-120.2 10-11 *Galenus, De sophismatis seu captionibus penes dic-*
tionem (t.14 p.582-98 Kühn) →

74 Aelius Theon, *Progymnasmatia* 2 (RhGr t.2 p.69.1-4 Spengel)

παραδείγματα δὲ τῆς τῶν θέσεων γυμνασίας λαβεῖν ἐστι παρά τε Ἀριστοτέλους καὶ Θεοφράστου· πολλὰ γάρ ἐστιν αὐτῶν βιβλία θέσεων ἐπιγραφόμενα.

vid. 135

phrastus * * *.¹

¹ After "Theophrastus" there is almost certainly a lacuna in the text. Zawzani (Ibn-al-Qifti), who copies Ibn-an-Nadim, reproduces the lacuna: "*De interpretatione*: . . . Those who undertook to comment on it are . . .; and by Theophrastus * * *" (*History of the Philosophers*, p.35.16-36.1 Lippert). It would appear that the lacuna is to be supplemented as follows: "and by Theophrastus <there is on this subject *The Book of Affirmative and Negative (Propositions)*>"; for this title, see 81B.

73 Galen, *On His Own Books* 14 (BT p.122.19-123.9 Mueller)

On the Works relating to Aristotle's Philosophy

123 *On the De interpretatione*, three commentaries; (*On the First Book of the Prior Analytics*, four commentaries; (*On the Second*, four; (*On the First of the Posterior*, six; (*On the Second*, five commentaries; *On the Ten Categories*, four commentaries; *On Theophrastus' On Affirmation and Denial*, six commentaries; *On the On How Many (Senses)*, three commentaries; *On the First Unmoved Mover*; *On Eudemus' On Style*, three commentaries; *On Proofs concerned with Why*, one; *On Problematic Premises and Syllogisms*¹, one; *On Syllogisms with Mixed Premises*, one; *On Sophisms based on Language*.

¹ At p.119.24 the title *On Problematic Premises* without the addition of "and Syllogisms" is found.

3-4 ὑπομνήματα—προτέρου inser. Mueller, conferens p.118.4-12 7 post
ἀκίνητον add. αὐτό Mueller, conferens Arist. *Metaph.*4(Γ).8 1012b31 9-
10 Περί—ἐν secl. Mueller, conferens p.119.24-120.1 10 παρὰ Mueller,
conferens t.14.582-98 Kühn: κατὰ Q libri

74 Aelius Theon, *Preliminary Exercises* 2 (RhGr vol.2 p.69.1-4 Spengel)

Examples of the exercise with theses can be obtained from Aristotle and Theophrastus, for many of their books are entitled *Theses*.

see 135

- 75 Diogenes Laertius, *Vitae philosophorum* 4.27 (OCT t.1 p.178.17, 19-20 Long)

ἦν δὲ καὶ δεινὸς ὀνοματοποιῆσαι. . . . καὶ τὰς Θεοφράστου θέσεις ὁστρέφω γεγράφθαι.

1-2 Crantor, *T1a Mette* ex *Diogene Laertio pendet Suda*, s.v. θέσεις (no. 262, LG t.1 pars 2 p.709.8-9 Adler)

- 76 Hippolochus, *Epistula ad Lynceum*, ap. *Athenaeum in libro Deipnosophistarum* 4.5 130D (BT t.1 p.296.5-11 Kaibel)

σὺ δὲ μόνον ἐν Ἀθήναις μένων εὐδαιμονίζεις τὰς Θεοφράστου θέσεις ἀκούων, θύμα καὶ εὐζωμα καὶ τοὺς καλοὺς ἐσθίων στρεπτούς, Λήναια καὶ Χύτρους θεωρῶν. ἡμεῖς δ' ἐκ τοῦ Καράνου δείπνου πλοῦτον ἀντὶ μερίδων εὐωχηθέντες νῦν ζητοῦμεν οἱ μὲν οἰκίας, οἱ δὲ ἀγρούς, οἱ δὲ ἀνδράποδ' ὥνῃσασθαι. 5

1 μόνον A: om. C: μᾶλλον Meyer

Logica non est pars philosophiae

- 77 Ioannes Italus, *Quaestiones quodlibetales* 16 (p.18.1-22 Ioannou)

πρὸς οὖν τοῦτον τὸν λόγον γενναίως ἀπηντήκασιν οἱ τε περὶ Ἀριστοτέλην καὶ Θεόφραστον, ἐλλιπῶς ἔχειν τὸν λόγον φάσκοντες ὡς πορρωτάτω τῆς ἀληθείας ἀπωκισμένον· ἔδει γὰρ οὕτω τοὺς Στωϊκοὺς τὸν λόγον ἐκφέρειν· εἰ μὴ εἴη ἑτέρας τέχνης ἢ μέρος ἢ μόριον εἴτε μὴν καὶ ὄργανον, τῆς καταγινομένης περὶ αὐτό ἢ μέρος ἢ μόριον ἢ καὶ ὄργανον, ὡς εἰκός, ἔσται· ἀλλ' ἐπειδὴ ἡ λογικὴ πραγματεία οὔτε μέρος ἐστὶν οὔτε μόριον ἄλλης ἐπιστήμης οὔτ' αὐθις ὄργανον, τῆς φιλοσοφίας ἂν εἴη ἢ μέρος ἢ μόριον ἢ καί, ὡς εἴρηται, ὄργανον· ὅτι οὐκ ἔστι μέρος οὔτε πάλιν μόριον ἐκ τῶν ἐπομένων φανερόν· τὰ γὰρ μέρη τὴν αὐτὴν τῷ ὅλῳ ὕλην ἔχει καὶ τέλος τὸ αὐτό· ὅπερ οὐχ ὁρᾶται ἔχουσα ἡ λογικὴ· ταύτη μὲν γὰρ προτάσεις ὕλη ὑποκειμένη καὶ τέλος συμπεράσματα, ὄντα δὲ ἢ ἐστὶ ἀνθρώπινά τε καὶ θεῖα τῇ φιλοσοφίᾳ ὑποκείμενα πράγματα, καὶ τέλος, ὃ πᾶσι τοῖς ἀληθῶς φιλοσοφοῦσι γνώριμον, 10

- 75 Diogenes Laertius, *The Lives of the Philosophers* 4.27 (OCT vol.1 p.178.17, 19-20 Long)

He (Crantor) was also clever at coining terms. . . . And (he said) that the theses of Theophrastus had been written with purple coloring.

- 76 Hippolochus, *Letter to Lynceus*, in Athenaeus, *The Sophists at Dinner* 4.5 130D (BT vol.1 p.296.5-11 Kaibel)

You (Lynceus) simply remain in Athens and declare as sheer happiness the theses of Theophrastus, as you listen to them, the thyme and rocket and the fine rolls, as you eat them, the Lenaea and the Festival of the Pots, as you celebrate them. But we have been feasted at Caranus' table with wealth rather than with portions, and now some of us are looking for houses to buy, some fields, some slaves.

Logic Is Not a Part of Philosophy

- 77 John of Italy, *Various Questions* 16 (p.18.1-22 Ioannou)

Those associated with Aristotle and Theophrastus met this argument¹ nobly, saying that it was incomplete and as far removed from the truth as it could be; for the Stoics ought to set out their argument thus: if it (logic) is not a part or a sub-part, or again a tool, of another art, it will be a part or a sub-part, or again a tool, as it seems, of the art which is concerned with it. But since the discipline of logic is neither a part nor a sub-part of some other branch of knowledge, nor again a tool (of it), it should be a part or a sub-part of philosophy, or again, as has been said, a tool of it. That it is not a part or again a sub-part of it is clear from the following: the parts have the same matter as the whole, and the same goal, which logic is seen not to have; for its underlying matter is premises, and its goal is conclusions, but the things which are the underlying (matter) of philosophy are beings, human and divine, as beings, and its goal, which is known to all who

μελέτη θανάτου καὶ θεοῦ κατὰ τὸ δυνατόν ἀνθρώπων ἑξομοίωσις. ἔτι, εἰ ἦν φιλοσοφίας μέρος ἡ λογική, οὐκ ἂν ταύτῃ συνέβαινεν, ὃ 15 πεπονθυῖα φαίνεται· λειπομένης γὰρ τῆς λογικῆς, ἀφαίρεσιν ὑπομένειν τὴν φιλοσοφίαν λέγομεν· ὃ οὐκ ἂν ἐγεγόνει, εἴ γε μέρος ἦν· διαίρεσιν γὰρ ἐπὶ τῶν μερῶν καὶ οὐκ ἀφαίρεσιν λέγομεν, ὅτι τὸ διαιρούμενον ἐκ τῆς οὐσίας λέγεται κατὰ σύνθεσιν ὄν, τὸ δὲ ἀφαιρούμενον κατὰ 20 πρόσθεσιν· ἔστιν ἄρα φιλοσοφία καὶ μὴ οὐσης λογικῆς· οὐ γὰρ τῷ εἶναι ταύτην ἐκείνη ἐστί, ἀλλὰ τῷ πρὸς ἡμᾶς εἶναι, εἴποι δ' ἂν τις καὶ καθ' ἡμᾶς· ὁδὸς γὰρ ἡμῖν διὰ ταύτης ἐπ' ἐκείνην ῥαδία καὶ ταύτης, ὥς οἶμαι, χωρὶς, ἀδύνατος. διὰ ταῦτα ἄρα ὄργανον μὲν τῆς φιλοσοφίας ἡ λογική εἰκότως λεχθεῖη, μέρος δὲ οὐδαμῶς.

1-5 Philoponus, In Arist. Anal. pr., prooemium (CAG t.13.2 p.7.11-23), Olympiodorus, In Arist. Cat., prolegomena (CAG t.12.1 p.16.10-30), Anonymus, De arte logica disputatio (CAG t.12.1 p.xi-xii), quibus locis Theophrastus non nominatur 2-8 Elias, In Arist. Anal. pr. (Mnemosyne 4.14 [1961] p.137.17-21 Westerink), Theophrasto non nominato 4-6 scholion in Arist. Anal. pr. 1 (p.140b7-11 Brandis) 9 cf. Alex. Aphrod. In Arist. Anal. pr. (CAG t.2.1 p.1.19-2.2) 14 μελέτη θανάτου] Plato, Phaedo 81A θεοῦ ... ἑξομοίωσις] Plato, e.g., Theaetetus 176B; vid. 483 et 584B 14-20 Ammonius, In Arist. Anal. pr. (CAG t.4.6 p.10.9-11), Philoponus, In Arist. Anal. pr., prooemium (CAG t.13.2 p.8.27-9) et Olympiodorus, In Arist. Cat., prolegomena (CAG t.12.1 p.17.4-17) 16-17 Elias, In Arist. Anal. pr. (Mnemosyne 4.14
→

Enuntiatio

78 Ammonius, In Aristotelis De interpretatione 4 17a1 (CAG t.4.5 p.65.31-66.10 Busse)

διττῆς γὰρ οὐσης τῆς τοῦ λόγου σχέσεως, καθὰ διώρισεν ὁ φιλόσοφος Θεόφραστος, τῆς τε πρὸς τοὺς ἀκροωμένους, οἷς καὶ σημαίνει τι, καὶ τῆς πρὸς τὰ πράγματα, ὑπὲρ ὧν ὁ λέγων πείσαι 66 προτίθεται τοὺς ἀκροωμένους, περὶ μὲν τὴν σχέσιν αὐτοῦ τὴν πρὸς τοὺς ἀκροατὰς καταγίνονται ποιητικὴ καὶ ῥητορικὴ, διόπερ ἔργον αὐταῖς 5 ἐκλέγεσθαι τε τὰ σεμνότερα τῶν ὀνομάτων, ἀλλὰ μὴ τὰ κοινὰ καὶ δεδημευμένα, καὶ ταῦτα ἐναρμονίως συμπλέκειν ἀλλήλοις, ὥστε διὰ τούτων καὶ τῶν τούτοις ἐπομένων, οἷον σαφηνείας γλυκύτητος καὶ τῶν ἄλλων ἰδεῶν ἔτι τε μακρολογίας καὶ βραχυλογίας, κατὰ καιρὸν πάντων παραλαμβανόμενων, ἥσαι τε τὸν ἀκροατὴν καὶ ἐκπλήξαι καὶ πρὸς τὴν 10 πειθὸν χειρωθέντα ἔχειν. τῆς δὲ γε πρὸς τὰ πράγματα τοῦ λόγου σχέσεως

philosophize truly, is practicing death and becoming like god, as far as that is possible for man. Again, if logic were a part of philosophy, it (philosophy) would not be affected in the way it clearly is. For when (only) logic is left, we say that philosophy has undergone removal. This would not have happened, if it (logic) were a part. For in the case of parts we speak of division rather than removal. "Divided" is applied to what was in a substance as a result of composition;² "removed" to what was simply added on. Philosophy exists, then, even when logic does not, for the existence of the former does not depend on that of the latter, but on being in relation to us, and, one might say, in us. For the road to philosophy by way of logic is easy for us, and, as I think, impossible without it. For these reasons, then, it would be reasonable to say that logic is the tool of philosophy, but in no way a part of it.

¹ The Stoic argument that logic is part of philosophy.

² More literally, "Divided" is applied to what is (divided) from a substance, being in it by composition".

[1961] p.135.30-1 et 137.33-138.1 Westerink)

23-4 cf. *Alex. Aphrod. In*

Arist. Anal. pr. (CAG t.2.1 p.3.2-4)

10 ὅλφ p.176b10 Ioannou (*index verborum*): ὅρφ p.18.9 (*error typographicus*)
20 τῶ] τὸ Vm

Statement

- 78 Ammonius, *On Aristotle's De interpretatione* 4 17a1 (CAG vol.4.5 p.65.31-66.10 Busse)

66 Since the sentence is related to two things, according to the distinction made by the philosopher Theophrastus, on the one hand to its hearers, to whom it also conveys some meaning, and on the other to the facts, about which the speaker aims at convincing his hearers, poetry and rhetoric are concerned with its relation to the audience. Hence it is their business to select more dignified words, and not common and hackneyed ones, and to weave them together harmoniously, so that through them and what goes with them, like clarity and sweetness and other qualities of style, and again length and brevity of speech, all used on the right occasions, the hearer is pleased and amazed and forced into conviction. But the philoso-

ὁ φιλόσοφος προηγουμένως ἐπιμελήσεται τό τε ψεύδος διελέγχων καὶ τὸ ἀληθὲς ἀποδεικνύς, ὃν ἑκάτερον ἀπόφανσίν τινα ἀμφισβητουμένην δι' ἐναργῶν ἀποφάνσεων προτίθεται συμπεραίνεσθαι.

1-12 *Anonymus Coislinianus, In Aristotelis De interpretatione* (CAG t.4.5 p.xxiii.15-17)

- 79** Boetius, In Aristotelis De interpretatione, secunda editio, 1 prooemium (BT p.9.24-6 Meiser)

et Theophrastus quidem in eo libro, quem De adfirmatione et negatione composuit, de enuntiativa oratione tractavit.

- 80** Boetius, In Aristotelis De interpretatione 1 16a1, secunda editio, 1.1 (BT p.17.24-7 Meiser)

sed Porphyrius ait sese docuisse species enuntiationis esse adfirmationem et negationem in his commentariis quos in Theophrastum edidit.

- 81A** Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.1 24a16 (CAG t.2.1 p.11.13-16 Wallies)

ὥς δὲ πολλαχῶς λεγομένης τῆς προτάσεως ἔοικε καὶ Θεόφραστος ἐν τῷ Περὶ καταφάσεως φρονεῖν. αὐτὴν γοῦν οὐχ ὀρίζεται, ἀλλὰ κατάφασιν καὶ ἀπόφασιν.

- 81B** Al-Fārābī, Šarḥ li-Kitāb Aristūṭalīs Fī l-ʿIbāra, prooemium (p.22.1-9 Kutsch et Marrow)

ليس هو (أى كتاب العبارة لارسطو) فى المقدمات بل إنما تعرف فيه المطلوبات التى لأجلها القياس ... أنه (أى ارسطو) لم يذكر شيئاً من المقدمات فى هذا الكتاب ... لكن ذكر فى هذا الكتاب المطلوبات مستقصاة وذكر من المقدمات جنسها الذى يعمها والمطلوبات وخلى عن ذكر المقدمات من حيث هى

pher will take care especially of the relation of the sentence to the facts, refuting the false and demonstrating the true, in each case aiming to deduce the truth or falsity of a disputed statement by means of statements that are self-evident.

- 79** Boethius, *On Aristotle's De interpretatione, Second edition*, 1 Introduction (BT p.9.24-6 Meiser)

Theophrastus, too, in that book which he wrote *On Affirmation and Denial*, dealt with indicative speech.

- 80** Boethius, *On Aristotle's De interpretatione* 1 16a1, *Second edition*, 1.1 (BT p.17.24-7 Meiser)

But Porphyry says that he has shown that affirmation and denial are species of statement, in those commentaries which he produced on Theophrastus.

- 81A** Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.1 24a16 (CAG vol.2.1 p.11.13-16 Wallies)

But Theophrastus too, in the *On Affirmation*, seems to think that "proposition" has several senses. At any rate he defines not it, but "affirmation" and "denial".

- 81B** Fārābī, *On Aristotle's De interpretatione*, Introduction (p.22.1-9 Kutsch and Marrow)

It (*Aristotle's De interpretatione*) is not about premises, but rather contains a description only of things sought, for the sake of which syllogisms (are constructed). . . . He (Aristotle) did not say a word about premises in this book, . . . but discussed in depth the things sought. Of premises he discussed their genus, which they share with things sought, and left aside any discussion of premises as such; he devoted his attention to a discussion of things sought and to

مقدّمات وأقبل على ذكر المطلوبات وتمييزها من سائر أصناف المتقابلات وكان
قصده الأول في هذا الكتاب هو تمييز المطلوبات من سائر المتقابلات ولذلك
سمي ثاوفرسطس كتابه الذي عمله في مثل الغرض الذي عمل هذا الكتاب فيه
كتاب الموجبة والسالبة ولم يسمه كتاب المقدّمات

82A Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.4
26b15 (CAG t.2.1 p.66.2-10 Wallies)

τὸ “τινὶ οὐχ ὑπάρχει” λέγεται ἀδιορίστως· καὶ γὰρ μηδενὶ
ὑπάρχοντος ἀληθὲς τὸ τινὶ μὴ ὑπάρχειν καὶ εἰ τινί· τὴν γὰρ οὐχ
ὠρισμένον τὸ ἀληθὲς ἔχουσιν ἀδιορίστον εἶπε νῦν· τινὶ γοῦν χιόνι τὸ
θερμὸν μὴ ὑπάρχειν ἀληθὲς ἐστὶν εἰπεῖν, καίτοι οὐδεμιᾷ χιόνι τὸ
θερμὸν ὑπάρχει· ὁμοίως καὶ ἵππῳ τινὶ ἄνθρωπον μὴ ὑπάρχειν, ὅτι καὶ
οὐδενί. ἐμνημόνευκε (δὲ) τοῦ οὕτως ἀδιορίστου καὶ Θεόφραστος ἐν τῷ
Περὶ καταφάσεως· τὸ γὰρ εἶναι τι τούτων καὶ τὸ τὸ ἕτερον εἶναι
ἀδιορίστα λέγει, τὸ μὲν εἶναι τι τούτων, ὅτι καὶ πάντων ὄντων ἀληθὲς
καὶ τῶν μὲν ὄντων τῶν δὲ μὴ, τὸ δὲ τὸ ἕτερον εἶναι, ὅτι καὶ τοῦτο ἀληθὲς
καὶ ἀμφοτέρων ὄντων καὶ τοῦ ἑτέρου μόνου.

3 *Aristoteles, Anal. pr. 1.4 26a28*

6 δὲ *add. a: om. BLM* 9 τὸ (*alt.*) *om. LM*

82B Boetius, In Aristotelis De interpretatione 7 17a38, secunda editio
2.7 (BT p.140.3-12 Meiser)

quidam enim homo potest esse et Socrates et Plato et Cicero
et unusquisque singulorum quorum proprietates a se in singulari-
tatis ratione et natura diversae sunt. unde commodissime Theo-
phrastus huiusmodi particulares propositiones, quales sunt “qui-
dam homo iustus est”, particulares indefinitas vocavit. partem

their discrimination from other kinds of opposite pairs; his primary intention in this book was to discriminate things sought from the rest of opposite pairs. This is why Theophrastus named his own book, which he wrote for the same purpose as this book was written, *The Book of Affirmative and Negative (Propositions)* and did not name it *The Book of Premises*.

82A Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.4 26b15 (CAG vol.2.1 p.66.2-10 Wallies)

"It does not belong to some" is used in an indefinite sense; for not belonging to something is true both when it belongs to nothing and if it belongs to something; for just now he (Aristotle) called a proposition whose truth is not defined "indefinite"; for example, it is true to say that warmth does not belong to some snow, although warmth belongs to no snow; and similarly that man does not belong to some horse, because in fact it belongs to none. Theophrastus too mentioned this sense of "indefinite" in the *On Affirmation*; for both the statement that some of these are, and the statement that one or the other is he called "indefinite", that some of these are because it is true when all are and when some are and some are not, and that one or the other is because this too is true both when both are, and when one alone is.

82B Boethius, *On Aristotle's De interpretatione* 7 17a38, *Second edition* 2.7 (BT p.140.3-12 Meiser)

For *some man* can as well be Socrates as Plato or Cicero or any one of the individuals whose properties differ naturally by reason of their individuality. Hence Theophrastus very aptly called particular propositions of this kind, like "Some man is just", "indefinite particular". For it takes a part from *man*, which is universal in name

namque tollit ex homine quod est universale vel vocabulo vel natura, quae tamen ipsa sit pars et qua proprietate descripta non determinat nec definit.

3-4 Theophrastus] cf. *Sigerum de Curtraco, In Arist. De int.* 7 17a38 (p.54.46-
→

82C Anonymus, In Aristotelis De interpretatione 7 17a38 (cod. Paris. Gr. 2064 = p.32.15-33.6 Tarán)

διὰ τί δὲ ἀξιούμεν ὅλως τὸ “τις ἄνθρωπος περιπατεῖ” καὶ τὸ “οὐ πᾶς ἄνθρωπος περιπατεῖ” καθόλου εἶναι καίτοι μερικόν τι σημαίνουσιν; λέγομεν ὅτι τὸ μερικόν ὁ προσδιορισμός ἐστιν ὁ σημαίνων, ἐπεὶ δηλοῖ ἢ φωνὴ ὅτι ἐκ πολλῶν ἓνα τινὰ ἀφαιρεῖται· ἀδιόριστον δὲ τοῦτο· δύναται γὰρ πολλῶν ἅμα ὄντων καὶ Σωκράτης 5
(τις) εἶναι καὶ Πλάτων τις εἶναι καὶ ἕκαστος τῶν ἐν πλήθει ὄντων. ἐπειδὴ οὖν ὁμοίως ὑπάρχει ἐπὶ πάντων καὶ οὐκ ἔστιν ἐν διωρισμένῳ εἰκότως λέγεται καθόλου, διότι δὲ μερικόν λαμβάνει προσδιορισμὸν ἡξίουν αὐτὸν οἱ ἀρχαῖοι καλεῖν καθόλου ὡς μερικόν. εἰδέναι δὲ δεῖ 10
ὅτι διὰ τὴν γενομένην ἀπορίαν Θεόφραστος μερικὴν ἀπροσδιόριστον
ἐκάλεσεν αὐτὴν τὴν ἀντίθεσιν, καὶ δῆλον διὰ τί.

6 τις *add. Tarán*

82D Anonymus, In Aristotelis De interpretatione 7 17b16 (cod. Paris. Gr. 2064 = p.37.15-21 Tarán)

		ἐναντία	
καθόλου	ὅ	πᾶς ἄνθρωπος ζῶν ἐστιν	οὐδεὶς ἄνθρωπος ζῶν ἐστιν
ὡς	π		π
καθόλου	α		α
	λ		λ
	ή		ή
	λ		λ
	ο		ο
	ι		ι
καθόλου	ι	τις ἄνθρωπος ζῶν ἐστιν	οὐ πᾶς ἄνθρωπος ζῶν ἐστιν
ὡς		ὑπεναντία	
μερικὴ ἢ ὡς			
Θεόφραστος μερικὴ			
ὡς ἀπροσδιόριστος			

ἀντιφατικοί
ἀντιφατικοί

or in nature, but it does not determine or define which part it is, or by what property it is described.

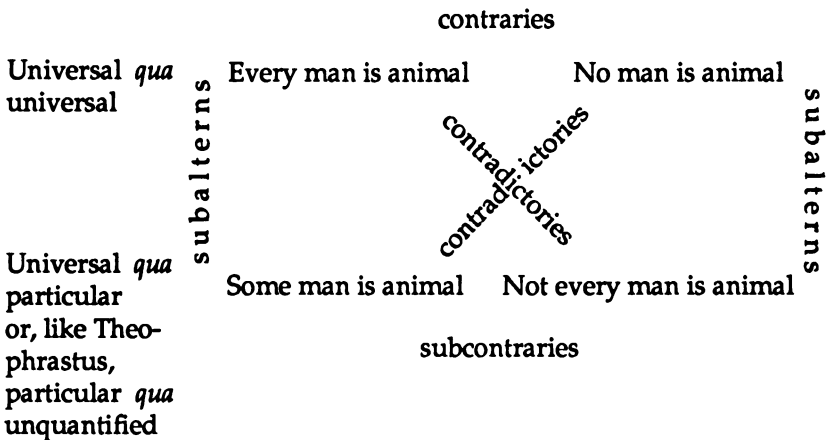
8 Verhaak) qui per errorem Aristotelis definitionem, a Boetio p.140.13-18 laudatam, ad Theophrastum transfert

- 82C** Anonymous, *On Aristotle's De interpretatione* 7 17a38 (cod. Paris. Gr. 2064 = p.32.15-33.6 Tarán)

Why do we think in general that "Some man is walking" and "Not every man is walking" are universal although they signify something particular? We say that what signifies the particular is the quantifier, since the word shows that it removes some one thing from many; but this is undetermined. For when there are many together Socrates can be *someone*, and Plato can be *someone*, and so can each of those that are in the group. Since, therefore, it applies alike over all, and no one thing is distinguished, it is with good reason said to be universal, but because it takes a particular quantifier the ancients saw fit to call it "universal *qua* particular". You should know that because of the problem that arose Theophrastus called the antithesis¹ "unquantified particular", and it is clear why.

¹ I.e., "Some A is B", and "Not every A is B".

- 82D** Anonymous, *On Aristotle De interpretatione* 7 17b16 (cod. Paris. Gr. 2064 = p.37.15-21 Tarán)



- 82E Ammonius, In Aristotelis De interpretatione 7 17a38-b12 (CAG t.4.5 p.90.12-20 Busse)

διαφέρουσι δὲ τῶν καθ' ἕκαστα αἱ μερικαὶ τῷ τὰς μὲν καθ' ἕκαστα ἐπὶ τινος ἐνὸς ὠρισμένου ποιεῖσθαι τὴν ἀπόφανσιν, οἷον Σωκράτους, τὰς δὲ μερικὰς, εἰ καὶ πρὸς ἓν τι βλέπουσαι ἀποφαίνονται, μηδὲν ὠρισμένον σημαίνειν ἄλλ' ἐπὶ τινος τοῦ τυχόντος δύνασθαι ἀληθεύειν, ὡς ὅταν εἴπωμεν "τὶς ἄνθρωπος δίκαιός ἐστιν". οὐδὲν γὰρ μᾶλλον 5 Σωκράτους χάριν ἀληθεύει ἢ πρότασις ἢ Πλάτωνος ἢ Ἀριστείδου· διόπερ ὀρθῶς ὁ Θεόφραστος τὴν μὲν καθ' ἕκαστα ὠρισμένην καλεῖ τὴν δὲ μερικὴν ἀόριστον. καὶ ἀντιδιαίρεται πρὸς μὲν τὴν ἀπλῶς καθόλου ἢ καθ' ἕκαστα, πρὸς δὲ τὴν καθόλου ὡς καθόλου ἢ μερικὴ.

- 83 Scholion in Philoponi In Aristotelis Analytica priora 1.1 24a15 (cod. Paris. Gr. 1917 = p.145a30-7 Brandis)

τὸ μὴ παντὶ ὑπάρχειν καὶ τὸ τινὶ μὴ ὑπάρχειν ὁ μὲν Ἀλέξανδρος, ὡς καὶ ὁ παρὼν Φιλόπονος, οἶται μόνῃ τῇ προφορᾷ διαφέρειν. ὁ δὲ Θεόφραστος καὶ τῷ σημαينوμένῳ· τὸ μὲν γὰρ μὴ παντὶ ὑπάρχειν δηλοῖ τὸ πλείοσιν ὑπάρχειν, τὸ δὲ τινὶ μὴ ὑπάρχειν τὸ ἐνί. καὶ διὰ τοῦτο ἔστιν εὐρεῖν τὸν Ἀριστοτέλην προτάττοντα τὸ μὴ παντὶ ἐπάγειν τὸ τινὶ μὴ 5 ὑπάρχειν, ἥ καὶ τὸ τινὶ μὴ ὑπάρχειν ἐπιφέρειν ἐνίῳτε τὸ ἢ μὴ πάντα κατὰ τὴν μεγαλεπήβολον τοῦ Θεοφράστου ἔννοιαν τοῦτο ποιοῦντα.

1-2 Alexander Aphrod., In Arist. Anal. pr. 1.4 26a36 (CAG t.2.1 p.62.11-13)
4-6 Aristoteles, Anal. pr. 1.4 26b15-16 6-7 *ibid.* 1.1 24a19, 1.4 26a37 et 26b3-4

6 τὸ (pr.)] τῷ Prantl πάντα] παντὶ *coni. Huby*

- 84 Scholion in Aristotelis De interpretatione 7 17b14 (cod. Ambros. Gr. 490 [olim L 93] f.64^v = CAG t.4.5 p.xxxiii.34-7 Busse)

πρὸς τοῦτό φησιν ὁ Θεόφραστος ὅτι ἐπὶ τινων, ἐὰν μὴ ὁ προσδιορισμὸς ἦ καὶ ἐπὶ τοῦ κατηγορουμένου, ἢ ἀντίφασις συναληθεύσει, οἷον, φησὶν, ἐὰν λέγωμεν "Φαινίας ἔχει ἐπιστήμην· Φαινίας οὐκ ἔχει

- 82E** Ammonius, *On Aristotle's De interpretatione* 7 17a38-b12 (CAG vol.4.5 p.90.12-20 Busse)

Particular (propositions) differ from singular ones in that singular ones make their statement about some one definite thing, like Socrates, but particular ones, even if they state that they are looking towards some one thing, indicate nothing definite, but are capable of being true of any chance thing, as when we say, "Some man is just"; for this proposition is true no more on account of Socrates than of Plato or Aristides. Therefore Theophrastus is correct in calling the singular definite but the particular indefinite. And the singular on the one hand is opposed to the simple universal, and the particular on the other to the universal *qua* universal.

- 83** Scholium on Philoponus' *On Aristotle's Prior Analytics* 1.1 24a15 (cod. Paris. Gr. 1917 = p.145a30-7 Brandis)

Alexander, as also this writer Philoponus, thinks that "not belonging to all" and "not belonging to some" differ only in expression, but Theophrastus thinks they differ in meaning too. For "not belonging to all" indicates "belonging to many"¹, but "not belonging to some" indicates "belonging to one". For this reason it is possible to find Aristotle putting first "not (belonging) to all" and inferring "not belonging to some", or again (putting first) "not belonging to some" (and) sometimes adding "or not all"², doing this according to the lofty idea of Theophrastus.

¹ Or, "to the majority".

² The translation is neutral between πάντα and παντί, but there may be a deeper corruption.

- 84** Scholium on Aristotle's *De interpretatione* 7 17b14 (cod. Ambros. Gr. 490 [formerly L 93] f.64^v = CAG vol.4.5 p.xxxiii.34-7 Busse)

On this point Theophrastus says that in some cases, if the quantifier¹ does not apply to the predicate too, the contradictory is true as well, as for instance, he says, if we say "Phainias has knowledge; Phainias does not have knowledge", both can be true. For it is possi-

ἐπιστήμην", δύναται εἶναι ἀμφοτέρα ἀληθῆ· ἐγχωρεῖ γὰρ αὐτὸν εἰ τύχοι γραμματικὴν μὲν ἔχειν ἐπιστήμην, ἰατρικὴν δὲ μὴ.

85A Alexander Aphrodisiensis, In Aristotelis Metaphysica 4 (Γ).4 1006a11 (CAG t.1 p.273.8-19 Hayduck)

ἔτι ἀφ' ἑαυτοῦ λαμβάνων τε καὶ τιθεὶς πᾶν εἶναι τοῦτο ὃ λέγει ἢ μὴ εἶναι δόξει τὸ ἐν ἀρχῇ αἰτεῖσθαι καὶ τὸ ζητούμενον προλαμβάνειν, ἐπεὶ περὶ τούτου ἡ ζήτησις ἦν. ὁ μὲντοι ἔλεγχος ἐπεὶ πρὸς ἄλλον γίνεται καὶ ἐξ ὧν ὁ προσδιαλεγόμενος τίθησιν (ἔστι γὰρ ἔλεγχος συλλογισμὸς δι' ἐρωτήσεως εἰς ἀντίφασιν ἄγων), δύναται γίνεσθαι καὶ διὰ τῶν 5 τοιούτων. οὐκέτι γὰρ οὔτε διὰ πρώτων ὁ τοιοῦτος συλλογισμὸς, οὔτε τὸ ἐν ἀρχῇ λαμβάνειν τις παρ' αὐτοῦ δόξει, ἂν ὁ προσδιαλεγόμενος συγχωρήσῃ πᾶν ἢ εἶναι τι ὃ λέγεται ἢ μὴ εἶναι. ἐκεῖνος γὰρ αἴτιος τοῦ τοιούτου ὁ ἀξιῶν δεικνυσθαι τε τὰ αὐτόθεν γνῶριμα καὶ διδόναι ταῦτα ἀναγκαζόμενός τε καὶ δυσωπούμενος, ἃ εἰ ὁ ἀποδεικνὺς ἐτίθει ἀφ' 10 ἑαυτοῦ, ἐδόκει ἂν τὸ ἐν ἀρχῇ αἰτεῖσθαι· ὥς γὰρ εἶπε Θεόφραστος ἐν τῷ Περὶ καταφάσεως, βίαιος καὶ παρὰ φύσιν ἡ τούτου τοῦ ἀξιώματος ἀπόδειξις.

1 ἀφ' ἑαυτοῦ] ἐφ' ἑαυτοῦ LF

7 αὐτοῦ coni. *Sepulveda*: αὐτοῦ ALF

85B Syrianus, In Aristotelis Metaphysica 4(Γ).4 1006a11 (CAG t.6.1 p.68.26-36 Kroll)

τοῦτο δὲ ἀληθὲς μὲν καὶ ἡμεῖς παρελάβομεν, ὅτι μὴ δύναται συνεῖναι τῷ εἶδει ἢ στέρησις· εἰ δὲ τοῦτο, οὐδ' ἂν ὁ ἄνθρωπος ἦ ἄνθρωπος οὐκ ἄνθρωπος εἶη· οὐ μὲντοι ἐπίσης ἐναργὲς τῷ τῆς ἀντιφάσεως ἀξιώματι· ὥστε κρατεῖν τὸ τοῦ Θεοφράστου, ὃς ἀγνωμονεστάτους εἶναι φησι καὶ βιαιοτάτους τοὺς ἀναγκάζοντας λόγον ὑπέχειν 5 τούτου τοῦ ἀξιώματος· αὐτόθεν γὰρ (ὁ) τούτῳ ἐνιστάμενος λόγου

ble for him to have, perhaps, knowledge of letters, but not knowledge of medicine.

¹ Or, "extra qualification".

85A Alexander of Aphrodisias, *On Aristotle's Metaphysics 4(Γ).4* 1006a11 (CAG vol.1 p.273.8-19 Hayduck)

Again, if he starts with his own premises and posits that everything is this which he says (it is), or is not, he will appear to beg the question and preempt the issue, since the enquiry was about this very matter. The refutation, however, since it comes about in argument with another, and from what the opponent posits (for a refutation is a syllogism leading to a contradiction through questioning), can actually be produced by premises of this kind. For such a syllogism is not any longer from unsupported¹ premises, nor will anyone seem to be taking as his own starting-point the very point at issue, if his opponent agrees that everything that is said either is so or is not so.² For that (opponent) is responsible for such a statement, he who was asking for proof of things self-evident, and was put out of countenance and forced to grant these things which would have seemed to involve begging the question if the man providing the proof had posited them on his own account. For, as Theophrastus said in *On Affirmation*, the proof of this axiom³ is forced and unnatural.

¹ Literally, "first".

² Or, "that everything is either something that it is said (to be), or is not".

³ The law of non-contradiction.

85B Syrianus, *On Aristotle's Metaphysics 4(Γ).4* 1006a11 (CAG vol.6.1 p.68.26-36 Kroll)

But we too assumed this to be true, that the privation cannot coexist with the form; but if this is true, neither would man as man be not man. It is not, however, equally as obvious as the axiom of contradiction, so that the view of Theophrastus prevails. He said that those who force us to give an argument for this axiom are most stupid and violent. For he who opposes this (axiom) immediately does away with the use of reasoning and demonstration.

χρεῖαν ἀναιρεῖ καὶ ἀποδείξεως. εἰ γὰρ μηδὲν μᾶλλον τότε ἢ τὸ ἀντικείμενον, τίς ἦν χρεῖα καὶ λόγου καὶ κατασκευῆς καὶ συμπεράσματος; τίς δὲ ὁ καρπὸς ταύτης πάσης τῆς πραγματείας, ὅταν ὁ πειρώμενος αὐτῷ παρίστασθαι τῶν ἡττόνων αὐτοῦ τι πρὸς ἐνάργειαν εἰς κατασκευὴν αὐτοῦ παραλαμβάνειν ἀναγκάζεται;

6 ἀξιώματος *Usener*: ὀνόματος *C* αὐτόθεν *Kroll*: αὐτός τε *C* ὁ
add. *Usener*

86 Alexander Aphrodisiensis, In Aristotelis Metaphysica 4(Γ).4 1011b13 (CAG t.1 p.328.14-18 Hayduck)

δεῖ δὲ μίαν λαμβάνειν ἀντίφασιν· τοῦτο δὲ εἶη ἄν, εἰ ἐν καθ' ἑνὸς εἶη καὶ τὸ καταφασκόμενον καὶ τὸ ἀποφασκόμενον· εἰ γὰρ μὴ ἐν καθ' ἑνὸς εἶη, οὐ μία ἔτι καὶ ἡ αὐτὴ ἀντίφασις, ἀλλὰ πλείους ἔσονται αἱ τε καταφάσεις καὶ ἀποφάσεις. εἴρηται δὲ περὶ τούτων ἐπὶ πλέον ἔν τε τῷ Περὶ ἐρμηνείας καὶ ἐν τῷ Περὶ καταφάσεως.

5

5 *Aristoteles, De int.* 7-8 17a38-18a27

87A Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.46 51b5 (CAG t.2.1 p.396.34-397.4 Wallies)

πρὸς τὸ συλλογίζεσθαι καὶ κατασκευάζειν τι ἢ ἀνασκευάζειν τι δύνασθαι διὰ συλλογισμοῦ διαφέρειν φησὶ τὸ εἰδέναι διακρίνειν καὶ 397 χωρίζειν τὰς προτάσεις τὰς ἀποφατικὸν μὲν ἔχουσας τὸ σχῆμα οὖσας δὲ καταφάσεις ἀπὸ τῶν ἀποφάσεων. λέγει δὲ περὶ προτάσεων ὥς Θεόφραστος κατὰ μετὰθεσιν λέγει· εἴρηκε δὲ καὶ αὐτὸς περὶ τούτων ἐν τῷ Περὶ ἐρμηνείας δεικνύς ὅτι οὐκ εἰσι καταφάσεων ἀποφάσεις.

5

5-6 *Aristoteles, De int.* 10 19b19-20b12

87B Ammonius, In Aristotelis De interpretatione 10 19b19 (CAG t.4.5 p.161.5-11 et 24-32 Busse)

τῶν δὴ γινομένων ἐν ταῖς νῦν προκειμέναις ἡμῖν προτάσεσι δύο ἀπροσδιορίστων ἀντιφάσεων τὴν μὲν ἑτέραν καλεῖ ὁ Ἀριστοτέλης ἀπλὴν, τὴν ὀρισμένον τὸ κατηγορούμενον ἔχουσαν, ὥς κατ' αὐτὸ τοῦτο

For if nothing is more this than its opposite, what was the use of reasoning and dialectical proof and conclusion? And what was the fruit of all this activity, when he who tries to defend it (the axiom) is forced to use in its proof something inferior to it in respect of self-evidence?

- 86 Alexander of Aphrodisias, *On Aristotle's Metaphysics 4 (Γ).7* 1011b13 (CAG vol.1 p.328.14-18 Hayduck)

We must take a single contradiction. This would be a case where both what was affirmed and what was denied was one of one. For if it were not one of one, the contradiction would not be one and the same, but the affirmations and the negations would be more than one. These matters have been discussed at greater length in the *De interpretatione* and the *On Affirmation*.¹

¹ No work with this title has been attributed to Aristotle anywhere else, but we have several references to Theophrastus' work of that name.

- 87A Alexander of Aphrodisias, *On Aristotle's Prior Analytics 1.46* 51b5 (CAG vol.2.1 p.396.34-397.4 Wallies)

397 He (Aristotle) says that for syllogizing and for being able to argue constructively or destructively by means of a syllogism, it makes a difference to know how to distinguish and separate propositions which have a negative form but are in fact affirmations from negations. He is talking about propositions which Theophrastus calls "by transposition"; he himself also spoke about these in the *De interpretatione*, showing that they are not negations of affirmations.

- 87B Ammonius, *On Aristotle's De interpretatione 10* 19b19 (CAG vol.4.5 p.161.5-1 and 24-32 Busse)

Of the two unquantified contradictions in the propositions with which we are now concerned, Aristotle calls the one "simple", because it has a definite predicate, and for this very reason is simpler

τῆς ἐτέρας ἀπλουστέραν οὖσαν, τὴν δὲ ἐτέραν ἀόριστον διὰ τὸ
 ἀόριστον εἶναι τὸ ἐν αὐτῇ κατηγορούμενον. ὁ μέντοι ἐταῖρος αὐτοῦ 5
 Θεόφραστος ὀνομάζει αὐτὴν ἐκ μεταθέσεως, δι' ἣν ἐξῆς ἐροῦμεν
 αἰτίαν. . . . ἐκτιθέμενος οὖν ἐπὶ διαγράμματος τὰς προτάσεις, ὅπερ
 καὶ ἡμεῖς ὑπετάξαμεν, καὶ ὑπὸ τὴν ἀπλὴν κατάφασιν τάξας τὴν
 ἀόριστον ἀπόφασιν, ἀναγκαίως λοιπὸν ὑπὸ τὴν ἀπόφασιν τὴν ἀπλὴν
 τίθησι τὴν ἀόριστον κατάφασιν. διὸ καὶ ἐκάλεσεν αὐτάς Θεόφραστος 10
 ἐκ μεταθέσεως, ὅτι μετατίθεται αὐτῶν ἐν τῷ διαγράμματι ἡ τάξις καὶ
 ὑπὸ μὲν τὴν ἀπλὴν κατάφασιν τέτακται ἡ τούτων ἀπόφασις, ὑπὸ δὲ
 τὴν ἀπλὴν ἀπόφασιν ἡ κατάφασις, ἥ καὶ ὅτι μετατεθέντος τοῦ
 ὀρισμένου κατηγορουμένου καὶ τεθέντος τοῦ ἀορίστου γεγόνασιν.

1-7 *Ioannes Italus, Quaestiones quodlibetales* 28 (p.35.26-8 *Ioannou*) 4 -
 6 *ibid.* 49 (p.62.4-9) 5-13 *Thomas Aquinas, In Arist. De int. 2 lectio 2.7*
 7-13 *cf. Pselli comm. In Arist. De int.* (CAG t.4.5 p.xlix-l), *ex quo pendet Neophyti*
scholion (Waitz, *Organon* t.1 p.41-2 et CAG t.4.5 p.xlix-l)

87C [Magentinus], In Aristotelis De interpretatione 10 19b19 (CAG t.4.5 p.xliv.11-14 Busse)

καὶ ταύτας μὲν τὰς ἐκ μεταθέσεως αὐτὸς ὁ Ἀριστοτέλης ἀορίστους
 ἐκάλεσεν, αἱ δὲ μαθηταὶ αὐτοῦ οἱ περὶ Θεόφραστον ἐκ μεταθέσεως ἢ
 διὰ τὸ μετατεθεῖσθαι τοὺς ὅρους τῆς προτάσεως ἢ διὰ τὸ τὴν “οὐ”
 δίφθογγον μὴ μεῖναι ἐν τοῖς ἰδίῳ ὅροις ἢ διὰ τὸ τὴν πᾶσαν πρότασιν 5
 μετατεθεῖσθαι.

87D Stephanus Alexandrinus, In Aristotelis De interpretatione 10 19b19 (CAG t.18.3 p.40.22-8 Hayduck)

γίνεται ἀόριστος κατάφασις, ἣν ὁ Θεόφραστος ἐκ μεταθέσεως
 ἐκάλεσεν, ἢ διὰ τὸ μετατίθεσθαι τὴν “οὐ” ἄρνησιν ἐκ τοῦ “ἔστι” τρίτου
 προσκατηγορουμένου ἐπὶ τὸν κατηγορούμενον, ἢ ὅτι μετατίθεται αὐτῶν
 ἡ τάξις ἐν τῷ διαγράμματι· γίνεται γάρ, ὥς μαθησόμεθα, οὐκέτι ἡ
 κατάφασις ὑπὸ τὴν κατάφασιν καὶ ἡ ἀπόφασις ὑπὸ τὴν ἀπόφασιν. διὰ 5
 ταύτας οὖν τὰς αἰτίας ὁ Θεόφραστος ἡξίωσεν τὰς τοιαύτας προτάσεις
 ἐκ μεταθέσεως ὀνομάζειν.

than the other, but the other "indefinite", because the predicate in it is indefinite. But his colleague Theophrastus names it "from transposition", the reason for which we will give later. . . . Setting out the propositions in a diagram, which we too have set out below,¹ and putting the indefinite negation under the simple affirmation, he necessarily puts the remaining indefinite affirmation under the simple negation. Hence Theophrastus called them "from transposition", because their order is transposed in the diagram, and under the simple affirmation is placed the negative member of this pair, and under the simple negation the affirmation, or because they are formed when the definite predicate is replaced² by the indefinite.

¹ This diagram has been lost.

² This represents the two words μετατεθέντος ("transposed") and τεθέντος ("placed") which cannot both be translated together.

87C pseudo-Magentinus, *On Aristotle's De interpretatione* 10 19b19 (CAG vol.4.5 p.xliv.11-14 Busse)

And these (propositions) from transposition Aristotle himself called "indefinite", but his pupils, those associated with Theophrastus, "from transposition", either because the terms of the proposition are transposed, or because the diphthong "not"¹ does not remain with its own terms, or because the whole proposition is transposed.

¹ The Greek word οὐ ("not") is a diphthong.

87D Stephanus of Alexandria, *On Aristotle's De interpretatione* 10 19b19 (CAG vol.18.3 p.40.22-8 Hayduck)

There is an indefinite affirmation, which Theophrastus called "from transposition", either because the negative "not" is transposed away from the "is", which is an additional element in the predicate, making three elements in all,¹ to the predicate proper, or because their order is transposed in the diagram; for, as we shall learn, the affirmation no longer comes under the affirmation, nor the negation under the negation. For these reasons, therefore, Theophrastus saw fit to call such propositions "from transposition".

¹ I.e., the subject, the predicate, and "is".

- 87E** Anonymus, In Aristotelis De interpretatione 10 19b19 (cod. Paris. Gr. 2064 = p.71.1-7 Tarán)

ταύτας τὰς ἐκ μεταθέσεως ὁ μὲν Ἀριστοτέλης (ἀορίστους) ἐξ ἀορίστου τοῦ κατηγορουμένου καλεῖ, οἱ δὲ περὶ Θεόφραστον ἐκ μεταθέσεως, διότι μετατίθεται αὐτῶν ἡ τάξις· τάττεται γὰρ ἡ μὲν ἐκ μεταθέσεως ἀπόφασις ὑπὸ τὴν ἀπλὴν κατάφασιν ἡ δὲ ἐκ μεταθέσεως κατάφασις ὑπὸ τὴν ἀπλὴν ἀπόφασιν· οὕτω γὰρ εὗρεθήσονται ἀλλήλαις 5 ἐπόμεναι.

1 ἀορίστους *add. Huby*

- 87F** Ibn Buṭlān ap. Ibn Abī Uṣaybiʿa, ‘Uyūn al-anbā’ fī ṭabaqāt al-aṭibbā’ 14, cap. de Ibn Riḍwān (t.2 p.102.18-20 Müller)

ما قاله المفسرون في الاعتياض عن السالبة البسيطة بالموجبة المعدولة : فإنهم مجمعون على أن هذا الفصل لو لم يسمعه من ارسطوطاليس تلميذاه ثاوفرستس واوديموس لما فهم قط من كتاب

- 88** Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.37 49a6 (CAG t.2.1 p.367.7-14 Wallies)

“ἐπισκεπτέον δέ,” φησί, “ταῦτα καὶ διοριστέον βέλτιον,” ἐπεὶ τῶν συγκειμένων ἐν ταῖς κατηγορίαις τὰ μὲν μίαν πρότασιν ποιεῖ, τὰ δ’ οὐ μίαν. ἔστι δὲ τῶν ιδίᾳ κατηγορουμένων ἀληθῶς τὰ μὲν καὶ συνθέντας ἀληθῶς κατηγορῆσαι, τὰ δὲ συνθέντας οὐκ ἔστιν ἀληθῶς κατηγορῆσαι. περὶ τούτων ἀξιοῖ ἄμεινον δεῖν ἐπεσκέφθαι· ἀλλὰ καὶ 5 περὶ τῶν ἄλλων, ὧν τὰ κεφάλαια ἐκτίθεται. καὶ αὐτὸς μὲν ἐν τῷ Περὶ ἐρμηνείας, ἐπὶ πλέον δὲ Θεόφραστος ἐν τῷ Περὶ καταφάσεως περὶ τούτων λέγει.

6-7 *Aristoteles, De int. 11 20b31-21a33*

- 89** Alexander Aphrodisiensis, In Aristotelis Topica 3.6 120a20 (CAG t.2.2 p.290.1-2 et 9-10 et 24-9 Wallies)

εἰ δὲ διωρισμένον εἴη τὸ πρόβλημα, ὃ θέσιν εἶπε, καὶ εἰ εἴη διορισμὸς τοιοῦτος ἐν τῷ προβλήματι, εἰ τίς μὲν ἡδονὴ ἀγαθόν, τίς δὲ

- 87E** Anonymous, *On Aristotle's De interpretatione* 10 19b19 (cod. Paris. Gr. 2064 = p.71.1-7 Tarán)

Aristotle calls these (propositions) from transposition <"indefinite"> because the predicate is indefinite, but those associated with Theophrastus call them "from transposition" because transposition occurs in their order. For the negation from transposition is placed under the simple affirmation, and the affirmation from transposition under the simple negation; for in this way they will be found to follow one another.

- 87F** Ibn-Buṭlān in Ibn-Abī-Uṣaybi'a, *Essential Information on the Generations of Physicians* 14, chap. on Ibn-Riḍwān (vol.2 p.102.18-20 Müller)

What the commentators have said about the substitution of the simple negative (proposition) by the modified (/equivalent) affirmative (proposition): they agree that this section would have never been understood from (the reading of) a book had not Aristotle's two disciples, Theophrastus and Eudemus, heard it (explained) from him.

- 88** Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.37 49a6 (CAG vol.2.1 p.367.7-14 Wallies)

"We must look into these matters further," he (Aristotle) says, "and define them better," since when predicates are joined together some produce a single proposition, and some do not. And of those which are predicated truly by themselves some are also predicated truly when combined, but others when combined are not truly predicated. About these he thinks it proper to enquire further and better, and also about the other matters which he summarises. He himself discusses them in the *De interpretatione*, and, at greater length, Theophrastus in the *On Affirmation*.

- 89** Alexander of Aphrodisias, *On Aristotle's Topics* 3.6 120a20 (CAG vol.2.2 p.290.1-2 and 9-10 and 24-9 Wallies)

But if the problem, which he (Aristotle) called a thesis, were made determinate, and if there were in the problem a determination

οὐ, . . . διχῶς δὴ, φησίν, ἐνδέχεται τὴν οὕτω διωρισμένην ἐπὶ μέρους ἀναιρεῖσθαι. . . . ἀλλὰ καὶ εἰ κείμενον εἴη τρεῖς μόνας τάσδε τινὰς ἀρετὰς ἐπιστήμας εἶναι, πενταχῶς ἂν ἀναιροῖτο κατὰ τὸν ὑφηγούμενον 5 τρόπον· καὶ γὰρ διὰ τοῦ πᾶσα καὶ διὰ τοῦ οὐδεμία καὶ διὰ τοῦ πλείους καὶ διὰ τοῦ ἐλάττους καὶ διὰ τοῦ οὐ καὶ αὐταὶ αἱ τρεῖς αἱ ἦσαν ὠνομασμένοι ἐν τῷ προβλήματι. περὶ τούτων καὶ Θεόφραστος ἐπὶ τέλει τοῦ Περὶ καταφάσεως δοκεῖ πεποιῆσθαι λόγον.

5 ὑφηγούμενον] ὑφηγημένον *coni. Wallies* 7 διὰ τοῦ οὐ καὶ αὐταὶ *Wallies*: δι' αὐτοῦ οὐ καὶ αὐταὶ *libri*: διὰ τοῦ οὐχ αἱ αὐταὶ *Van Ophuijsen*

Syllogismus categoricus

90A Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.2 25a14 (CAG t.2.1 p.31.4-10 et 34.13-15 Wallies)

Θεόφραστος μὲν καὶ Εὐδημος ἀπλούστερον ἔδειξαν τὴν καθόλου ἀποφατικὴν ἀντιστρέφουσαν ἑαυτῇ· τὴν γὰρ καθόλου ἀποφατικὴν ὠνόμασε καθόλου στερητικὴν. τὴν δὲ δεῖξιν οὕτως ποιοῦνται· κείσθω τὸ Α κατὰ μηδενὸς τοῦ Β· εἰ κατὰ μηδενός, ἀπέζευκται τοῦ Β τὸ Α καὶ κεχώρισται· τὸ δὲ ἀπεζευγμένον ἀπεζευγμένου ἀπέζευκται· καὶ τὸ 5 Β ἄρα παντὸς ἀπέζευκται τοῦ Α· εἰ δὲ τοῦτο, κατὰ μηδενὸς αὐτοῦ. οὕτως μὲν οὖν ἐκεῖνοι. . . . ἄμεινον οὖν λέγειν τὰ εἰρημένα δεικτικὰ εἶναι τοῦ δεῖν ἀπεζεύχθαι καὶ τὸ Β τοῦ Α, εἰ τὸ Α τοῦ Β ἀπέζευκται, 34 ὃ οἱ περὶ Θεόφραστον ὡς ἐναργὲς ὄν λαμβάνουσι χωρὶς δεΐξεως.

1-6 *Eudemus, fr. 10a Wehrli*

3 ὠνόμασε *BM*: ὠνόμασαν *aL*

90B Philoponus, In Aristotelis Analytica priora 1.2 25a16 (CAG t.13.2 p.48.11-18 Wallies)

οὕτω μὲν οὖν ὁ Ἀριστοτέλης δείκνυσι τὴν καθόλου ἀποφατικὴν πρὸς ἑαυτὴν ἀντιστρέφουσαν. οἱ δὲ τοῦ Ἀριστοτέλους ἐταῖροι οἱ περὶ τὸν Θεόφραστον καὶ Εὐδημον σαφέστερον καὶ ἀπλούστερον τὸ αὐτὸ 5

like this: if some pleasure is a good, and some is not, . . . there are two ways, he says, in which the particular thesis made determinate in this way can be refuted. . . .¹ And again, if it were propounded that these three particular virtues alone were knowledge, it could be refuted in five ways, according to the preceding method. For (it can be done) by means of "all" and by means of "none" and by means of "more" and by means of "fewer" and by means of "not precisely these three"² which were named in the problem". Theophrastus too seems to have written about these matters at the end of the *On Affirmation*.

¹ The omitted section follows Aristotle's account in 120a21-31.

² Or, with Van Ophuijsen, "not the same three"

Categorical Syllogism

90A Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.2 25a14 (CAG vol.2.1 p.31.4-10 and 34.13-15 Wallies)

Theophrastus and Eudemus gave a simpler proof that the universal negative is convertible; for here he (Aristotle) called the universal negative "universal privative". They give this proof thus: let it be assumed that A is of no B; if of none, A has been disjoined from B and separated from it; but what is disjoined has been disjoined from that which has been disjoined from it; B too, then, has been disjoined from every A; but if so, it is of none of it. This
 34 then is their proof. . . . It is better, then, to say that what we have stated proves that B too must have been disjoined from A, if A has been disjoined from B, which those associated with Theophrastus take as being self-evident without proof.

90B Philoponus, *On Aristotle's Prior Analytics* 1.2 25a16 (CAG vol.13.2 p.48.11-18 Wallies)

In this way, then, Aristotle proves that the universal negative converts. But the colleagues of Aristotle, those associated with Theophrastus and Eudemus, demonstrate the same point more clearly

τοῦτο κατασκευάζουσι. φασὶ γὰρ ὅτι, εἰ τὸ A κατὰ μηδενός ἐστι τοῦ B, πάντων τῶν μερῶν αὐτοῦ κεχώρισται· τὸ δὲ κεχωρισμένον κεχωρισμένου κεχώρισται· ὥστε καὶ τὸ B οὐδενὶ τῷ A ὑπάρξει. τὸ γὰρ κεχωρισμένον τῶν πρὸς τί ἐστι· τινὸς γάρ ἐστι κεχωρισμένον· τὰ δὲ πρὸς τι πρὸς ἀντιστρέφοντα λέγεται· εἰκότως ἄρα καὶ τὸ B οὐδενὶ τῷ A ὑπάρχει.

2-9 Eudemus, fr. 10b Wehrli

3 post καὶ (pr.) add. τὸν Q

91A Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.4 26b30 (CAG t.2.1 p.69.26-70.21 Wallies)

αὐτὸς μὲν οὖν τούτους τοὺς ἐκκειμένους συλλογισμοὺς τέσσαρας ἔδειξε προηγουμένως ἐν τῷ πρώτῳ σχήματι γινομένους. Θεόφραστος δὲ προστίθησιν ἄλλους πέντε τοῖς τέσσαρσι τούτοις οὐκέτι τελείους οὐδ' ἀναποδείκτους ὄντας, ὧν μνημονεύσει καὶ ὁ Ἀριστοτέλης, τῶν μὲν ἐν 70 τούτῳ τῷ βιβλίῳ προελθόν, τῶν δὲ ἐν τῷ μετὰ τοῦτο τῷ δευτέρῳ κατ' ἀρχάς, τῶν μὲν τριῶν τῶν κατὰ ἀντιστροφὴν τῶν συμπερασμάτων γινομένων, τοῦ τε πρώτου ἀναποδείκτου καὶ τοῦ δευτέρου καὶ τοῦ τρίτου, ἐν τῷ δευτέρῳ κατ' ἀρχάς, ἐν οἷς ζητεῖ, εἰ ἐνδέχεται πλείονα συμπεράσματα γενέσθαι ἐπὶ τοῖς αὐτοῖς κειμένοις, τῶν δὲ καταλειπομένων δύο ἐν τούτοις, ἐν οἷς λέγει, ὅτι τῶν ἀσυλλογίστων 10 συζυγιῶν αἱ μὲν ὁμοιοσχήμονες τέλεόν εἰσιν ἀσυλλόγιστοι, ἐν δὲ ταῖς ἀσυλλογίστοις ταῖς ἐχούσαις τὸ ἀποφατικὸν καθόλου καὶ οὐσαις ἀνομοιοσχήμοσι συνάγεται τι ἀπὸ τοῦ ἐλάττονος ὅρου πρὸς τὸν μείζονα. αὗται δὲ εἰσιν ἐν πρώτῳ σχήματι δύο συμπλοκαί, ἥ τε ἐκ καθόλου καταφατικῆς τῆς μείζονος καὶ καθόλου ἀποφατικῆς τῆς 15 ἐλάττονος καὶ ἡ ἐξ ἐπὶ μέρους καταφατικῆς τῆς μείζονος καὶ καθόλου ἀποφατικῆς τῆς ἐλάττονος. αἱ γὰρ παρὰ ταύτας συζυγίαι ἢ συλλογιστικαὶ εἰσιν ἢ ὁμοιοσχήμονες ἢ οὐκ ἔχουσι τὴν ἐλάττονα καθόλου ἀποφατικὴν· ὧν τὸν μὲν ὀγδοὺν τὸν δὲ ἔννατον Θεόφραστος λέγει. συνάγεται δὲ ἀντιστρεφόμενων ἀμφοτέρων τῶν προτάσεων ἐπὶ μέρους 20 ἀποφατικὸν ἀπὸ τοῦ ἐλάττονος ὅρου πρὸς τὸν μείζονα τὸ συμπέρασμα. ὃ εἰ μὲν ἀντέστρεφεν, ἦν ἂν ἀναγκαίως καὶ προηγουμένως ἑκατέρα τῶν συζυγιῶν συλλογιστική, δι' ἀντιστροφῆς τοῦ συμπεράσματος δεικνύσα τὸ προκείμενον. ἐπεὶ δὲ μὴ ἀντιστρέφει, πρὸς μὲν τὴν τοῦ προκειμένου δεῖξιν ἀσυλλόγιστοι αἱ συζυγίαι, ἄλλο μέντοι τι δύναται δι' αὐτῶν 25

and more simply. For they say that, if A is of no B, it is separated from all its parts; but what is separated is separated from that from which it is separated; so that B too will belong to no A. For what is separated is one of the relatives, for it is separated *from something*, and relatives are used relatively to others with which they convert; it is reasonable then that B belongs to no A.

91A Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.4 26b30 (CAG vol.2.1 p.69.26-70.21 Wallies)

He himself (Aristotle) showed that these four syllogisms set out here¹ are the primary members of the first figure. But Theophrastus adds five others to these four, which are neither perfect nor undemonstrated; these Aristotle will mention too, some later on in
 70 this book, and some in its successor, the second, at the beginning. Those three which are formed by the conversion of the conclusions of the first undemonstrated, and the second, and the third², he mentions in the second book at the beginning, where he enquires if it is possible for several conclusions to follow from the same assumptions, and the remaining two at the place where he says that, of the pairs which do not lead to a syllogism, those where the premises are of the same form lead to absolutely no conclusion, but in those non-syllogistic pairs which have the negative universal³ and are not of the same form, a conclusion can be drawn, going from the minor term towards the major. These are two combinations in the first figure, that with universal affirmative major and universal negative minor,⁴ and that with particular affirmative major and universal negative minor.⁵ (For the remaining pairs either lead to syllogisms, or have premises of the same form, or do not have a universal negative minor.) Theophrastus calls one of these the eighth, and the other the ninth. After converting both premises a particular negative conclusion is drawn, going from the minor term to the major. If this were convertible, each of the pairs would necessarily and primarily lead to a syllogism proving what was propounded by conversion of the conclusion. But since it is not convertible, the pairs do not lead to the proof of what was

συλλογιστοκῶς συνάγεσθαι. ἐπισημανούμεθα δὲ περὶ αὐτῶν, ἐπειδὴν κατ' ἐκείνους γενώμεθα τοὺς τόπους.

2-26 scholion in *Arist. Anal. pr. 2.1 53a4* (codd. *Paris Gr. 1873 et 1917, Oxon. Bodlei. 155 et Coll. Nov. 230 = p.188a4-12 Brandis*), *Theophrasto nominato 6-9 Aristoteles, anal. pr. 2.1 53a3-14* 9-14 *ibid.*, 1.7 29a19-26

11 τέλεόν Wallies (*Add. et Corr. p.426*) : τέλειοί codd. et ed. Wallies (CAG t.2.1) 23 συλλογιστική αB: συμπλοκή M

91B Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.7 29a19 (CAG t.2.1 p.110.12-21 Wallies)

οὗτοί εἰσιν οἱ δύο συλλογισμοὶ τελευταῖοι τῶν πέντε, οὓς Θεόφραστος προστιθεὶς τοῖς ἐν πρώτῳ σχήματι κειμένοις τέσσαρσιν ἐννέα λέγει γίνεσθαι συλλογισμοὺς ἐν πρώτῳ σχήματι, ὄντες τελευταῖοι, διότι οὐδ' ὅλως οὗτοι τὸ προκείμενον δεικνύουσιν, ὥς οἱ πρὸ τούτων τρεῖς ἀντιστρεφομένου τοῦ συμπεράσματος. τῶν δὲ καταλειπομένων τριῶν τῶν κατ' ἀντιστροφὴν τῶν συμπερασμάτων γινομένων, τοῦ τε πρώτου καὶ τοῦ δευτέρου καὶ τοῦ τρίτου τῶν ἐν πρώτῳ σχήματι, μνημονεύει καὶ αὐτῶν Ἀριστοτέλης ἀρχόμενος τοῦ δευτέρου τῶν Προτέρων ἀναλυτικῶν, ὥς φθάσαντές τε εἰρήκαμεν ἀκαεῖ πάλιν ἐπισημανούμεθα, οἱ πρὸ τούτων τῶν δύο ἔχουσι τὴν τάξιν παρὰ Θεοφράστῳ.

8-9 *Aristoteles, Anal. pr. 2.1 53a10-14*

91C Alexander Aphrodisiensis, *Fī n'ikās al-muqaddimāt* (p.60.8-9 Badawī)

القياسات الخمسة التي تزداد على الأربعة الأول التي لا تحتاج إلى برهان
الشيء - قد أكثر ثاوفرسطس من ذكرها - تحتاج إلى انعكاس المقدمات والنتائج

2 ذكرها ... قد ed. Badawī : ذكرها ان ثاوفرسطس أكد coni. Badawī تحتاج
scripsit Gutas : يحتاج ed. Badawī

propounded, but something else can through them be proved syllogistically. We will have more to say about them when we reach that place.

¹ Barbara, Celarent, Darii and Ferio.

² Baralipon, Celantes and Dabitis.

³ This must be the minor premise.

⁴ Fapesmo.

⁵ Frisesomorum.

91B Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.7 29a19 (CAG vol.2.1 p.110.12-21 Wallies)

These¹ are the two last syllogisms of the five which Theophrastus added to the four already lying in the first figure, saying that the syllogisms in the first figure came to nine. These came last, because they do not at all prove what was propounded by conversion of the conclusion, as do the three before them. The remaining three of those which are formed by conversion of the conclusion, the first and second and third of those in the first figure, are mentioned by Aristotle at the beginning of the second book of the *Prior Analytics*, as we said before and will indicate at that point again. They are placed by Theophrastus before these two in his arrangement.

¹ Fapesmo and Frisesomorum.

91C Alexander of Aphrodisias, *On the Conversion of Premises* (p.60.8-9 Badawī)

The five syllogisms that are added to the first four which need no demonstration¹ — Theophrastus discussed them at length — require the conversion of the premises and conclusions.

¹ The phrase translated as "which need no demonstration" (*allatī lā tahtāghu ilā burhāni š-šayʿi*) may stand for the Greek ἀναπόδεικτος in the Alexander passage 91A.

91D Boetius, De syllogismo categorico 2 (PL t.64 col.813B-C et 814C et 815A-816C Migne)

habet enim prima figura sub se, Aristotele auctore, modos
 C quatuor; sed Theophrastus vel Eudemus super hos quatuor quinque
 alios modos addunt, Aristotele dante principium in secundo pri-
 orum Analyticorum volumine, quod melius postmodum expli-
 cabitur. secunda vero figura habet sub se quatuor modos; tertia 5
 vero, auctore Aristotele, sex; addunt etiam alii unum, sicut ipse
 814C Porphyrius, superiores scilicet sequens. . . . hos ergo quatuor in
 prima figura modos in Analyticis suis Aristoteles posuit. caeteros
 vero quinque modos Theophrastus et Eudemus addiderunt, quibus
 Porphyrius, gravissimae vir auctoritatis, visus est consensisse. . . . 10
 815A hoc autem quod nuper diximus, in secundo Priorum analyticorum
 B libro ab Aristotele monstratur, quod scilicet Theophrastus et
 Eudemus principium capientes ad alios in prima figura syllogismos
 adiiciendos animum adiecere, qui sunt huiusmodi qui κατὰ ἀνάκλα-
 σιν vocantur, id est per refractionem quamdam conversionemque 15
 propositionis. et est quintus modus ex duabus universalibus affir-
 mationibus, particularem colligens affirmativam hoc modo: si A
 fuerit in omni B, et B fuerit in omni C, posset equidem concludi
 quod A terminus esset in omni C termino. sed quoniam ista
 universalis propositio, ut dictum est, particulariter convertitur, 20
 praetermisso eo quod A terminus de omni C termino praedicatur,
 conclusio esse dicitur quod C terminus de quodam A termino
 praedicatur, quod hoc exemplo monstrandum est. si enim sint
 C propositiones sic, omne iustum bonum est, omnis virtus iusta est,
 posset concludi equidem quoniam omnis virtus bonum est. Sed 25
 quoniam ita propositio sibi convertitur, ut sit, quoddam bonum
 virtus est particulariter, particularis syllogismus conclusioque col-
 ligitur ex duabus universalibus affirmativis. eius vero forma talis
 est, A terminus in omni B, B terminus in omni C, igitur C terminus
 in quodam A, ut est: 30

omne iustum bonum est
 omnis virtus iusta est
 quoddam bonum virtus est.

per conversionem refractionemque dicitur, quoniam quod univer-
 saliter colligebatur, conversum particulariter collectum est. sextus 35
 modus est primae figurae qui fit ex universali negativa et universali
 D affirmativa universalem conclusionem per conversionem colligens.

- 91D Boethius, *On the Categorical Syllogism* 2 (PL vol.64 col.813B-C and 814C and 815A-816C Migne)

For on the authority of Aristotle the first figure has four moods
 C under it; but Theophrastus or Eudemus add five others over and
 above these four, taking their starting-point from Aristotle in the
 second book of his *Prior Analytics*, as will be explained better later.
 The second figure has four moods under it, and the third, on the
 authority of Aristotle, six; others add yet one more, like Porphyry
 814C himself, following earlier writers. . . . These four moods, then, Aris-
 totle put in the first figure in his *Analytics*, and Theophrastus and
 Eudemus added five other moods, with which Porphyry, a man
 815A of the weightiest authority, seems to have agreed. . . . That which
 we have said just now, is proved by Aristotle in the second book
 B of his *Prior Analytics*, and Theophrastus and Eudemus took it as
 a starting-point and applied their minds to adding other syllogisms
 in the first figure, which are of the kind that is called "by reflexion",
 that is by a kind of reflexion or conversion of the proposition. The
 fifth mood is from two universal affirmations, implying a particular
 affirmative in this way: if A were in all B, and B were in all C,
 it could certainly be concluded that the term A was in all the term
 C. But since that universal proposition, as has been said, partially
 converts, passing over the fact that the term A is predicated of all
 the term C, the conclusion is said to be that the term C is predicated
 of some of the term A, which must be shown by the following
 C example. If the propositions are like this: everything just is good,
 every virtue is just, it can be concluded that every virtue is good.
 But since the proposition converts like this, to "some good thing
 is a virtue" as a particular proposition, a particular syllogism and
 conclusion is drawn from two universal affirmatives. Its form is
 this: the term A in all B, the term B in all C, therefore the term
 C in some A, like:

Everything just is good
 Every virtue is just
 Something good is a virtue.

It is called "by conversion and reflexion", because what was
 deduced as a universal, when converted is deduced as a particular.
 The sixth mood in the first figure is formed of a universal negative
 D and a universal affirmative, implying a universal conclusion by con-

nam si A terminus in nullo B fuerit, B vero terminus in omni C termino fuerit, posset equidem colligi quoniam A terminus in nullo C termino est; sed quoniam universalis negativa convertitur, dicimus quoniam C terminus in nullo A termino est, ut sit hoc modo: 40

nullum bonum malum est
omne iustum bonum est.

posset colligi:

nullum iustum malum est.

45

sed ex his per conversionem colligimus:

nullum malum iustum est.

816A septimus modus primae figurae est, qui ex universali affirmativa et particulari affirmativa per conversionem particularem colligit affirmativam. si enim fuerit A terminus in omni B, et B terminus de quodam C termino praedicetur, potest A terminus de quodam C termino praedicari. sed quoniam particularis affirmatio sibi ipsi convertitur, per conversionem fit conclusio, et dicitur C terminus de quodam A termino praedicari, ut sit sic: 50 55

omne bonum virtus est
quoddam iustum bonum est.

posset equidem concludi, quoniam quoddam iustum virtus est, sed quia particularis affirmatio convertitur, dicimus quoniam quaedam virtus iusta est. octavus modus primae figurae est, quoties ex universali affirmatione et universali negatione particulariter colligitur. si enim A terminus de omni B termino praedicatus fuerit, B vero terminus de nullo C termino praedicetur, non posset colligi quoniam A terminus de nullo C termino praedicatur. cur autem non possit, in Resolutoriis dictum est. sed quoniam universalis negativa sibi ipsa convertitur, potest dici et converti, quoniam C terminus de nullo B termino praedicatur, B vero terminus de quodam A termino dicitur, quoniam universalis affirmativa particulariter sibi ipsa convertitur; quare C terminus de quodam A termino non praedicabitur, ut sit sic: omne bonum iustum est, nullum malum bonum est, non posset colligi, quoniam nullum malum iustum est, sed convertitur sic: 60 65 70

nullum bonum malum est
quoddam iustum bonum est
quoddam igitur iustum malum non est.

75

version. For if the term A were in no B, but the term B were in all the term C, it could be deduced that the term A is in no term C; but since the universal negative converts, we say that the term C is in no term A, like this:

Nothing good is bad
Everything just is good.

We can deduce:

Nothing just is bad.

But from these by conversion we deduce:

Nothing bad is just.

816A The seventh mood in the first figure is that which from a universal affirmative and a particular affirmative derives by conversion a particular affirmative. For if the term A were in every B, and the term B were predicated of some term C, the term A can be predicated of some term C. But since the particular affirmation converts, the conclusion is reached by conversion, and the term C is said to be predicated of some term A, like this:

Every good thing is a virtue
Something just is good.

It can be concluded that something just is a virtue, but because the particular affirmation converts, we can say that some virtue is just. The eighth mood in the first figure is when from a universal affirmation and a universal negation a particular conclusion is drawn. For if the term A were predicated of every term B, and B the term B were predicated of no term C, it could not be deduced that the term A was predicated of no term C. Why it could not has been said in the *Analytics*.¹ But since the universal negative converts, it can be said by conversion that the term C is predicated of no term B, and the term B is said of some term A, since the universal affirmative partially converts. So the term C will not be predicated of some term A, so let it be like this: every good thing is just, nothing bad is good: it could not be deduced that nothing bad is just, but it is converted like this:

Nothing good is bad
Something just is good
Something just, therefore, is not bad.

nonus modus primae figurae est, qui ex particulari affirmativa et
 universali negativa particularem colligit negativam per conver-
 sionem. si enim A terminus de quodam B termino, B vero terminus
 de nullo C termino praedicatur, non potest quidem dici quoniam
 A terminus de quodam C termino non praedicabitur. cur autem ⁸⁰
 non possit, hoc quoque in Resolutoriis diximus; sed quoniam
 universalis negatio converti potest, dicetur quoniam C terminus de
 nullo B termino praedicatur, et B terminus de quodam A praedi-
 catur; C igitur terminus de quodam A non praedicabitur, ut sit sic:

quoddam bonum iustum est 85
 nullum malum bonum est
 quoddam igitur iustum malum non est.

2-5 Eudemus, fr. 17a Wehrli 7-10 Eud., fr. 17b Wehrli 8-9 Anonymus,
 Ars burana 3 (p.199.20-2 et 201.19-20 De Rijk) 8-10 Abaelardus, Dialectica
 2.3 (p.238.2-4 De Rijk) 11-85 Eud., fr. 17c Wehrli 12-16 Abael.,
 loc. cit. (p.238.4-7) 31-3 ibid. (p.238.10-12) 42-8 ibid. (p.238.10-
 12) 83-5 ibid. (p.238.16-18)

33 virtus Spengel: iustus Basil. Rota et ed. Migne (cf. Abael. p.238.12) 61
 particulariter] particularis negativa Spengel 68 termino om. EF et Spengel

91E Boetius, De syllogismo categorico 2 (PL t.64 col.829D Migne)

haec de categoricorum syllogismorum introductione, Aris-
 totelem plurimum sequens, et aliqua de Theophrasto et Porphyrio
 mutuatus . . . expressi.

92 Apuleius, De interpretatione 13 (BT p.193.7-13 Thomas)

verum Aristoteles in prima formula quattuor solos indemon-
 strabiles prodidit, Theophrastus et ceteri quinque enumerant. nam
 propositionem iungens indefinitam colligensque illationem indefini-
 tam * * * hoc supervacaneum est tradere, cum indefinita pro
 particulari accipi<a>tur et idem futuri sint modi, qui sunt ex ⁵
 particularibus.

4 lac. ind. Goldbacher 5 accipiatur Floridus: accipitur ω (om. LB)

The ninth mood of the first figure is that which from a particular affirmative and a universal negative derives a particular negative conclusion by conversion. For if the term A were predicated of some term B, and the term B of no term C, it cannot be said that the term A is not predicated of some term C. Why it cannot we have also said in the *Analytics*.² But since the universal negation can be converted, it can be said that the term C is predicated of no term B, and the term B is predicated of some A: the term C, therefore, will not be predicated of some A, like this:

Something good is just
 Nothing bad is good
 Something just, therefore, is not bad.

¹ and ² These must be references either to Boethius' own version of Aristotle's *Analytics* (26a3 and 26a37), or to his lost commentary on it, unless he is slavishly following a Greek model.

91E Boethius, *On the Categorical Syllogism* 2 (PL vol.64 col.829D Migne)

As regards the introduction to categorical syllogisms, I have expressed myself in this way, for the most part following Aristotle, and borrowing some things from Theophrastus and Porphyry.

92 Apuleius, *De interpretatione* 13 (BT p.193.7-13 Thomas)

But in the first figure Aristotle admitted only four indemonstrables, Theophrastus and the rest count five. For joining an indefinite premise and deducing an indefinite conclusion * * *.¹ This it is unnecessary to report, since the indefinite is taken as particular, and there will be the same moods as there are from particular (propositions).

¹ There seems to be a lacuna of some length here.

- 93 Aratus, *Philosophia*, cod. Paris. Gr. suppl. 645 f.197^r (Jb. class. Phil. suppl. 23 [1897] p.707.5-9 Kalbfleisch)

Θεόφραστος δὲ καὶ Εὐδημος καὶ τινες ἑτέρας συζυγίας παρὰ τὰς ἐκτεθείσας τῷ Ἀριστοτέλει προστεθήκασιν τῷ πρώτῳ σχήματι, περὶ ὧν ἐν τοῖς μετὰ ταῦτα ἐροῦμεν, ὡς καὶ τέταρτον ἀποτελεῖν σχῆμα τῶν νεωτέρων φήθησάν τινες, ὥς πρὸς πατέρα τὴν δόξαν τὸν Γαληνὸν ἀναφέροντες.

5

1-5 Eudemus, fr. 18 Wehrli

- 94 Themistius, *Fi r-radd 'alā Maqsimūs fi tahlīl aš-šakl at-tānī wa-t-tālīl ilā l-awwal* (p.314.5-6, 324.16-325.22 Badawī)

314 القول بأنّ الشكّين يتولّدان من الشكّ الأوّل ليس من قول ارسطوطاليس ولا
ثاوفرسطس ولا اوديمس لكنّه قول الحدث من المشأّنين ...

324 فقد بقي لنا أن نتبيّن السبب الذي له لم ير ارسطو أنّه ينبغي أن يكتفى
بالشكل الأوّل حتى أثبت معه الثاني والثالث وإن كانا لا يصحّحان بوجه من
الوجه إلاّ به

5

وقد يقول ثاوفرسطس واوديمس أيضاً بعد تمييز ارسطو لذلك الأشياء التي
أحسن مقسيمس في استعمالها وهي أنّ الأشياء التي تحمل في المقدّمات منها
ما يحمل حملاً ملائماً ومنها ما يحمل على غير ملاءمة والحمل الملائم كقولنا
«سقراط عدل» أو «انسان عدل» وما كان حملة على غير ملاءمة فمعه ما هو على
غير المجرى الطبيعي ومنه ما هو بالعرض فالحمل الذي بالعرض كقولنا
«الأبيض يمشى» لأنّنا نقول إنّ الشئ الذي عرض له أن يكون أبيض عرض له
أيضاً أن يمشى والحمل الخارج عن المجرى الطبيعي كقولنا «الأبيض ققنُس»

10

325 فقد يعرض في بعض المسائل والقياسات أن تكون المقدّمات إذا وضعت في
الشكل الثاني والشكل الثالث لم يكن الحمل فيها حملاً عرضياً ولا خارجاً عن
المجرى الطبيعي فإذا نقلت إلى الشكل الأوّل صارت بعضها عرضياً وبعضها
خارجاً عن المجرى الطبيعي وذلك أنّنا إذا قلنا «إنّ الحركة على الاستدارة توجد
لكلّ كوكب ولا توجد لشئ من النار» كان هذا الحمل حملاً تبعيةً وتاليفاً
المقدّمين في الشكل الثاني فإنّ قلنا «إنّ كلّ كوكب يتحرك على استدارة وليس
شئ ممّا يتحرك على استدارة ماء» كان هذا التاليف تاليفاً الشكل الأوّل والمقدّمة
السالبة خارجة عن المجرى الطبيعي وكذلك يجري الأمر في الشكل الثالث لأنّنا

15

20

- 93 Aratus, *Philosophy*,¹ cod. Paris. Gr. suppl. 645 f.197^r (*Jb. class. Phil.* suppl. 23 [1897] p.707.5-9 Kalbfleisch)

Theophrastus and Eudemus added some combinations, besides those set out by Aristotle, to the first figure, about which we will say something later. Some of the younger men thought that they made up a fourth figure, ascribing the doctrine to Galen as its father.

¹ The author and title *seem* to be reported in a Moscow manuscript; see Kalbfleisch p.706. In the edition of Menas (1844), the author is anonymous.

- 94 Themistius, *Against Maximus, On the Reduction of the Second and Third Figure to the First* (p.314.5-6, 324.16-325.22 Badawī)

314 The view that the two figures are generated from the first is held neither by Aristotle nor Theophrastus nor Eudemus, but by the modern Peripatetics. . . .

324 There remains for us to try to ascertain the reason why Aristotle did not think that one ought to be content with the first figure but proceeded to establish, next to it, the second and the third, despite the fact that there is no way of verifying them except through it.

After the distinctions which Aristotle made in this matter, Theophrastus and Eudemus also sometimes say the things which were made excellent use of by Maximus, namely, that of the things which are predicated in premises, (a) some are predicated appropriately and (b) others inappropriately. (a) Appropriate predication is like our statement, "Socrates is just," or "a just person." (b) Inappropriate predication is either (1) unnatural or (2) accidental. (2) Accidental predication is like our statement, "The white thing walks," because we are saying that the thing which happened to be white also happened to walk. (1) Unnatural predication is like our statement, "The white thing is swan."

It may happen in some problems and syllogisms that when the premises are put in the second and third figures, the predication in them would be neither accidental nor unnatural, but when they are transformed into the first figure some of them become accidental and others unnatural. That is, when we say that "circular motion belongs to every star but not at all to fire," this predication is natural and the combination of the two premises is in the second figure. But if we say that "every star moves in a circle and nothing that moves in a circle is water," this combination is of the first figure

إذا قلنا «كل قنّس أبيض وكل قنّس موسيقار» كان حملنا حملاً طبيعياً
 فإذا عكسنا إحدى المقدمتين صار الحمل حملاً خارجاً عن المجرى الطبيعي
 ولئلا ينكر تأليف الخارج عن المجرى الطبيعي ولا يقع لنا به غلط ألفنا
 المقدمات في أول وهلة في الشكل الثاني والثالث ليسهل تسليمها ولئلا يفلط من لا
 حنكة له بأمر المقدمات فإن الجمهور من الناس يظنون بما كان خارجاً عن
 الطبع أنه لا محالة كاذب فإذا سلّمتم وهي على ترتيبها الطبيعي سهل تأليفها
 وانعكاسها هذا إن سلّم الانسان المقدمات وناقض في تأليفها على أنه غير منتج
 فظاهر إن كان ما يجري به أمر هذا القياس شيئين أحدهما تسليم المقدمات
 والثاني حال التأليف أن تسليم المقدمات يوجد لهذين الشكلين من ذاتهما خاصّة
 وحال تأليفها من ردها إلى الشكل الأول فإذا كانا يفضلان على الشكل الأول
 بأحد هذين الشيئين وينقصان عنه بالآخر فليس هما من الفضل ولا ممّا حدث
 باطلاً أصلاً لكن من طريق ما يحملان الحمل أبين في بعض الأوقات احتيج
 إليهما حاجة تخصّهما ومن طريق صورة القياس فيهما حصّة صاراً بون الأول
 ولأن كل واحد من الأشياء المركبة إنما يكون وجوده بحسب صورته كان حكمنا
 على أن هذا من الأشكال أول وهذا ثان وهذا ثالث حكماً عادلاً

1-7 cf. Ammonii comm. In Arist. Anal. Pr. 1.1 24b18 (CAG t.4.6 p.31.11-15 et 22-3)

ولا : v.24 infra : 23 ولئلا corr. Gutas ; ed. Badawī ماء scripsit Gutas : ماء 19
 ed. Badawī ألفنا scripsit Gutas : ألفنا 29 يوجد scripsit
 31 ed. Badawī يفعلان corr. Gutas : يفضلان 30 ed. Badawī يوجد
 ed. Badawī الفصل : الفصل scripsit Gutas

95A Apuleius, De interpretatione 11 (BT p.189.19-27 Thomas)

in tertia formula primus modus est qui conducit ex dedicativis
 universalibus dedicativum particulare tam directim quam reflexim,
 ut:

and the negative premise is unnatural. Similar is the case with the third figure, because when we say, "Every swan is white, and every swan is a musician," our predication is natural; but when we convert one of the two premises, then the predication will become unnatural.

But lest the combination of the unnatural (predication) be rejected and thereby errors be committed, we combine premises initially in the second and third figures in order to facilitate their admission and save the person inexperienced with premises from falling into error — for the majority of the people believe that whatever is unnatural is inevitably false. So when (premises) are admitted while they are (expressed) in their natural order, this combination and conversion of theirs becomes easy if one admits the premises but disputes their combination on the grounds that it yields no conclusion.

If then the question of this syllogism entails two things, one of which is admitting the premises and the other is the state of the combination, it is clear that one admits the premises of these two figures (the second and the third) specifically because of themselves, while the state of their combination (is resolved) through their reduction to the first. So when they are superior to the first figure in one of these two things and inferior in the other, they are by no means either superfluous or worthless, but by way of their predication they are at certain times clearer and there is a special need for them, while by way of what they share of the syllogistic form they stand below the first figure. And because the existence of every single one of the compound things is commensurate only with its form, our judgment that this figure is first, that one second, and the other third is fair.

95A Apuleius, *De interpretatione* 11 (BT p.189.19-27 Thomas)

In the third figure, the first mood is that which leads from affirmative universals to an affirmative particular, both directly and by conversion, like:

omne iustum honestum
 omne iustum bonum
 quoddam igitur honestum bonum

5

vel sic:

quoddam igitur bonum honestum.

quippe non interest ex utra[que] propositione facias particulam subiectivam, quoniam non interest utram prius enunties. ideo non recte arbitratus est Theophrastus propter hoc non unum modum hunc, sed duos esse. 10

1-8 Cassiodorus, *Institutiones* 2.3.12 (p.117.20-118.1 Mynors)

9 ex utra Goldbacher: ex utraque GCSLB (quam ante ex superscr. L): si ex utraque cett.

95B Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.6 28a10 (CAG t.2.1 p.95.25-32 Wallies)

ἐξ δὲ ὄντων συλλογισμῶν ἐν τούτῳ τῷ σχήματι πρῶτος μὲν ἂν αὐτῶν εἴη τῇ τάξει ὁ ἐκ δύο καθόλου καταφατικῶν ἐπὶ μέρους καταφατικῶν συνάγων κατὰ ἀντιστροφὴν τῆς ἐλάττονος προτάσεως. δύναται δὲ καὶ τῆς μείζονος ἀντιστραφείσης γενέσθαι, ἀλλὰ δεήσει καὶ τὸ συμπέρασμα ἀντιστρέφειν· διὸ καὶ τοῦτόν τινες τὸν συλλογισμόν προστιθέντες ὡς ἄλλον τοῦ πρὸ αὐτοῦ ἐπὶ φασιν τοὺς ἐν τούτῳ τῷ σχήματι συλλογισμούς. πρώτη δὲ αὕτη ἡ συμπλοκὴ διὰ τὸ καὶ ἐκ καθόλου ἀμφοτέρων εἶναι καὶ καταφατικῶν. 5

96A Philoponus, In Aristotelis Analytica priora 1.6 28b5 et 31 (CAG t.13.2 p.105.28-30 et 110.4-7 Wallies)

τοῦτον δὲ τὸν συλλογισμόν οἱ περὶ Θεόφραστον τέταρτον ἔταξαν, ὅτι ἐδεήθη δύο ἀντιστροφῶν, Ἀριστοτέλης δὲ τρίτον. . . .
 110 ἰστέον δὲ ὅτι τοῦτον τὸν τρόπον οἱ περὶ Θεόφραστον πέμπτον τάττουσι προτάττοντες αὐτὸν τοῦ προειρημένου, διότι οὗτος μὲν δι' ἀντιστροφῆς κατασκευάζεται, ἐκεῖνος δὲ διὰ μόνης τῆς εἰς ἀδύνατον ἀπαγωγῆς. 5

Everything just is honourable
 Everything just is good
 Something honourable, therefore, is good;

or like this:

Something good, therefore, is honourable.

Indeed it does not matter from which premise you make the subject term, since it does not matter which you utter first. Therefore Theophrastus was not correct in thinking that, for this reason, this is not one mood but two.

95B Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.6 28a10 (CAG vol.2.1 p.95.25-32 Wallies)

There are six syllogisms in this (the third) figure, and the first of them in order would be that from two universal affirmatives leading to a particular affirmative conclusion, by conversion of the minor premise.¹ It can also be done by conversion of the major premise, but the conclusion will have to be converted too. Hence some² add on this syllogism too as a different one from the one before it, and say that the syllogisms in this figure are seven. But this combination comes first because it is made up of premises which are both universal and affirmative.

¹ Darapti.

² These include Theophrastus.

96A Philoponus, *On Aristotle's Prior Analytics* 1.6 28b5 and 31 (CAG vol.13.2 p.105.28-30 and 110.4-7 Wallies)

This syllogism (Disamis) those connected with Theophrastus ranked fourth, because it needed two conversions, but Aristotle (placed it) third. . . .

- 110 You must know that those connected with Theophrastus rank this mood (Ferison) fifth, placing it before the one mentioned before (Bocardo), because this one is proved by conversion, but that only by *reductio ad impossibile*.

96B Scholion in Aristotelis Analytica priora 1.6 28a17 (cod. Paris. Gr. 2061 = p.155b8-18 Brandis)

ὁ δὲ Θεόφραστος ὁ τοῦ Ἀριστοτέλους μαθητὴς καὶ Ἀλέξανδρος ὁ ἀμφοτέρων ἐξηγητὴς ἑτέραν τάξιν παραδεδώκασιν ἀφεωρακότες πρὸς τὸν τρόπον τῆς ἀποδείξεως. τὴν γὰρ παρ' ἡμῖν τρίτην, τὴν ἔχουσιν τὴν ἐλάττωνα “παντὶ” τὴν δὲ μείζονα “τινὶ”, τετάρτην τάττει ὡς δεομένην δύο ἀντιστροφῶν, ὡς δεχθήσεται, τὴν δὲ παρ' ἡμῖν τετάρτην τρίτην 5 τάττει ὡς μίᾳ καὶ μόνης δεομένην ἀντιστροφῆς. καὶ πάλιν τὴν πέμπτην τὴν “παντὶ” καὶ “οὐ παντὶ” ἔκτεν τάττει ὡς χρεύουσιν τῆς κρείττονος πασῶν ἀποδείξεως τῆς ἐπ' εὐθείαν, μόνον δὲ διὰ τῆς εἰς ἀδύνατον ἀπαγωγῆς δεικνυμένης. τὴν δ' ἔκτεν τὴν “τινὶ” καὶ “οὐδενὶ” πέμπτην 10 τάττει ὡς κατὰ ἄμφω δεικνυμένην, καὶ ἐπ' εὐθείας καὶ δι' ἀδυνατου.

1-10 *Alexander Aphrod., In Arist. Anal. pr. 28b5 (CAG t.2.1 p.102.14-15), in 28b12 (p.102.32-103.2), in 28b15 (p.104.9-10) et in 28b31 (p.106.16-19)*

97 Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.32 46b40 (CAG t.2.1 p.340.13-21 Wallies)

οὐ ταῦτόν δέ ἐστιν ἀνάγειν τε λόγους εἰς τὰ σχήματα, ὡς ἔχει τὰ Θεοφράστου δύο τὰ ἐπιγραφόμενα Ἀνηγμένων λόγων εἰς τὰ σχήματα, καὶ μέθοδον ὑπογράψαι, δι' ἧς πάντα τὰ προβληθέντα ἀναλύειν αὐτοὶ καὶ ἀνάγειν δυνασόμεθα. ὁ μὲν γὰρ τὴν μέθοδον τοῦ ἀναλύειν καὶ τὴν ἐπιστήμην ἔχων πάντας οἷός τε ἔσται καὶ τοὺς μήπω γνωρίμους ἀνάγειν· 5 ὁ δὲ τινὰς ἔχων ἀνηγμένους τούτους ἂν ἀνάγοι μόνους ὡς ἂν ἔχων τήρησιν αὐτῶν ἀναίτιον ἄλλ' οὐκ ἐπιστήμην. ὑπογράφει δὲ τὴν αὐτὴν ταύτην μέθοδον καὶ Θεόφραστος ἐν τῷ ἐπιγραφομένῳ Περὶ ἀναλύσεως συλλογισμῶν.

4 ἀναλύειν B: ἀνάγειν a

Logica modalis

98A Ibn Sīnā, an-Nağāt, al-qism al-awwal fī l-mantiq, faṣl fī l-muṭ-laqaṭ (p.34.3-35.4, 36.6-12, 36.15-37.3 ed. Cahirae a. 1913)

المطلقة فيها رأيان رأى ثاويرسطس ثمّ ثامسطيوس وغيره وهو أنّها هي 34

- 96B** Scholium on Aristotle's *Prior Analytics* 1.6 28a17 (cod. Paris. Gr. 2061 = p.155b8-18 Brandis)

Theophrastus, the pupil of Aristotle, and Alexander, the commentator on both, have handed down another order, having regard to the method of proof used. Our third (Disamis) which has the minor "to all" and the major "to some", he ranks fourth as needing two conversions, as will be shown, but our fourth (Datisi) he ranks third as needing only one conversion. Again the fifth (Bocardo), with "to all" and "not to all", he ranks sixth because it lacks the most powerful means of proof, the direct, but is only proved by *reductio ad impossibile*. But the sixth (Ferison), with "to some" and "to none", he ranks fifth, as being proved by both methods, both directly and *per impossibile*.

- 97** Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.32 46b40 (CAG vol.2.1 p.340.13-21 Wallies)

Reducing arguments to figures, as in the two books of Theophrastus called *Arguments Reduced to Figures*, is not the same as outlining a method by which we will be able ourselves to analyse what has been propounded and reduce it. For the man who has the method and the understanding of analysis will be able to reduce all arguments, including those he is not yet familiar with. But the man who has some particular ones reduced could reduce only these, because he has learnt them off without explanation, and does not understand them. Theophrastus too outlines this same method in the work entitled *On the Analysis of Syllogisms*.

Modal Logic

- 98A** Avicenna, *The Salvation*, Part One on Logic, Section on Absolute Premises (p.34.3-35.4, 36.6-12, 36.15-37.3 ed. Cairo 1913)

There are two opinions concerning absolute premises. (The first is) the opinion of Theophrastus and then of Themistius and others,

التي لم تذكر فيها جهة ضرورة الحكم أو إمكان للحكم بل أطلق إطلاقاً فيجوز أن يكون الحكم موجوداً بالضرورة ويجوز أن يكون الحكم موجوداً لا بالضرورة أى لا دائماً

5 وليس يبعد أن يكون هذا رأى الفيلسوف فى المطلقة على أن الفيلسوف يجوز أن تكون كَلَّتَان موجبة وسالبة مطلقتين صادقتين كقولك «كل فرس نائم» 35 «ولا شئ مما هو فرس بنائم» وأن يُنقل الحكم الكلى الموجب المطلق إلى الحكم الكلى السالب المطلق وأصحاب هذا الرأى يرون أن ذلك جائز وليس بواجب لأن الفيلسوف قد يورد أيضاً فى المطلقات أمثلة لا يجوز فيها ذلك بل هى ضرورية دائماً ... 10

فقولنا «كل ب أ» بالإطلاق معناه أن كل واحد مما يوصف عند العقل أو 36 الوجود بأنه ب سواء كان يوصف بأنه ب دائماً أو يوصف بأنه ب وقتاً ما بعد أن لا يكون ب فذلك الشئ يوصف بأنه أ لا ندرى متى هو أعند ما يوصف بأنه ب أو فى وقت آخر ودائماً أو لا دائماً هذا على رأى ثاوفرسطس 15 وأما الرأى الثانى فلا يخالف الرأى الأول من جهة الموضوع ... لكنهم يخالفون فى جانب المحمول لأن الأولين أخذوا الحكم بالمحمول أعم ما يمكن أن يفهم منه من غير شرط دوام أو لا دوام البتة وهؤلاء خصصوه بشرط اللادوام فيكون معنى قولنا «كل ب أ» عندهم أن كل ما يوصف بب — كيف وُصف به بالضرورة أو بغير الضرورة — فذلك الشئ موصوف بأنه أ لا بالضرورة بل 37 وقتاً ما 20

fontes: ed. Cahirae a. 1331/1913, ut supra (C1); et ed. Cahirae a. 1357/1938, p.23.4-12, 24.12-16, 24.19-25.4 (C2)

1-4 Averroes, *Epitome in libros logicae Aristotelis* (AOCAC t.1.2b f.45L) *Theophrasto et Themistio nominatis*; (f.47M) *Theophrasto nominato* 6 cf. *Arist. Anal. pr.* 1.11 31b8-10

C2 [ورأى الاسكندر وعدة من المحصلين] اما الاول فهو: C1 وهو 7 C2: om. C1 أن 7
C1 (أ) عند: C2 هو أعند C2: prior 13 لا 13

namely, that it (an absolute premise) is that in which neither the mode of the necessity nor that of the possibility of the statement has been mentioned, but rather that which is strictly absolute. The statement may thus exist necessarily and it may also exist not necessarily, that is, not always.

It is not unlikely that this is Aristotle's own opinion concerning absolute premises, since he allows that two universal premises, an affirmative and a negative, may both be absolute and true — e.g.,
 35 "Every horse sleeps" and "Nothing that is a horse sleeps" — and that an affirmative absolute universal statement may be transformed into a negative absolute universal. The followers of this opinion hold that such (a transformation) *may* be feasible but not that it *must* be feasible (if a premise is to be absolute), because Aristotle occasionally cites among absolute premises also examples in which it is not feasible, (the premises in these examples) being always necessary. . . .¹

36 When we say "Every B is A absolutely" it means that (in the case of) every single thing of which B is predicated either in the mind or in existence, regardless of whether B is predicated of it always or at a certain time after not being B, A is predicated of that thing without our knowing whether that is at the moment when B is predicated of it or at another time, and whether always or not always. This is according to the opinion of Theophrastus.

The second opinion is not contrary to the first with regard to the subject. . . . (The followers of the two opinions) do disagree, however, with regard to the predicate, because the first party (that of Theophrastus) took the statement made by the predicate in as general a way as it can be understood, without any condition of duration or non-duration whatsoever, while the second party (that of Alexander) restricted the predicate specifically to the condition of non-duration. According to the latter party, then, when we say
 37 "Every B is A (absolutely)", it means that of everything of which B is predicated, regardless of whether the predication is necessary or not necessary, A is predicated not necessarily but at a certain time.

¹ The omitted portion contains the second opinion, that of Alexander and others.

98B Ibn Rušd, al-Masā'il 4 (p.114.5-116.2 'Alawī)

الغرض فى هذا القول أن نفحص عن المقدّمة التى تسمّى الوجودية والمطلقة ما هى وما مذهب ارسطو فى ذلك فإنّ المفسّرين اختلفوا فى ذلك فنقول إنّ الذى تأدّى فيها إلينا عن المفسّرين بحسب ما نجده فى كتاب ثامسطيوس وبحسب ما حكاه أبو نصر رأيان أحدهما مذهب ثاوفرسطس 5 واوذيemos واثامسطيوس والثانى مذهب الاسكندر ومن جاء بعده من المفسّرين فيها خلا ثامسطيوس

115 فأمّا مذهب ثاوفرسطس فهو أنّ المقدّمة المطلقة والوجودية هى التى حُذِفَ منها جهة الإمكان وجهة الاضطراب ولم يصرح فيها بواحدة منهما والمادّة فى نفسها إمّا اضطرارية وإمّا ممكنة فالمقدّمة الوجودية عند هؤلاء هى مقدّمة غير ذات جهة وكأنّها كالجنس للضرورية والممكنة إذ كانت معدّة أن يَزَادَ عليها إحدى 10 هاتين الجهتين وذلك بحسب المادّة فهذا هو مذهب قدماء المشائين فى المطلقة وأمّا الاسكندر ومتأخّرو المفسّرين فيرون أنّ المقدّمة الوجودية هى المقدّمة الممكنة إذا وُجِدَت بالفعل — أعنى إذا وجد بالفعل محمولها لموضوعها أى فى الزمان الحاضر

15 وكلّ واحد من هؤلاء يزعم أنّ مذهبه فى ذلك هو مذهب ارسطو ولكلّ واحدة من الطائفتين احتجاج من جهة الأمر نفسه واحتجاج من كلام ارسطو نفسه ومن أقوى ما تمسك به من احتجّ لمذهب ثاوفرسطس أمّا من قبل الأمر نفسه فإنّ المقدّمة الوجودية على مذهب الاسكندر يعسر وجودها كلّية فإنّما توجد بالاتّفاق وفى الأقلّ من الزمان وأمثال هذه المقدّمات ليس تستعملها صناعة 20 البلاغة فضلاً عن صناعة الجدل وصناعة البرهان وأمّا احتجاجهم من جهة كلام ارسطو نفسه فإنّه قد أوصى عند خلط الممكنة مع المطلقة — أعنى إذا كانت المطلقة هى الكبرى — ألاّ تُستعمل فى ذلك أمثال هذه المطلقات — أعنى

98B Averroes, *Questions* 4 (p.114.5-116.12 'Alawī)

Our purpose in this essay is to enquire into the premise which is called existential and absolute: what it is and what Aristotle's doctrine about it is, for the commentators have disagreed about this matter.

We say: According to what we find in the book of Themistius and to what Abū-Naṣr (Fārābī) reported, two opinions have been transmitted to us from the commentators about this (premise). One is the doctrine of Theophrastus, Eudemus, and Themistius, and the other the doctrine of Alexander and subsequent commentators, except Themistius.

- 115 The doctrine of Theophrastus is the following: an absolute and existential premise is one from which have been omitted both the mode of possibility and the mode of necessity, neither one having been explicitly stated in it, while the matter in itself is either necessary or possible. According to these people, then, an existential premise is a premise without modality, being, as it were, like the genus of necessary and possible premises, since, in accordance with its matter, it is disposed to have added to it one of these two modes. This is the doctrine of the ancient Peripatetics about absolute premises.

Alexander and the later commentators are of the opinion that an existential premise is a possible premise when it actually exists, that is, when the predicate actually belongs to the subject, namely in the present time.

Each one of these people claims that his doctrine about this (subject) is that of Aristotle. Both parties present arguments based on the subject-matter itself and others based on the text of Aristotle himself.

The strongest line of argument adhered to by those who support the doctrine of Theophrastus is:

(a) On the basis of the subject-matter itself: it is difficult for an existential premise according to Alexander's doctrine to exist universally; it exists only by chance and in the shortest time. Premises like these are not even used in the discipline of rhetoric, let alone in the disciplines of dialectic and demonstration.

(b) On the basis of the text of Aristotle himself: Aristotle prescribed that when mixing the possible with the absolute premise, that is, when an absolute is the major premise, one should not use in this case absolute premises like these, that is, premises which

التي تصدق كليةً وقتاً ما مشاراً إليه وفي الأقل — وذلك أنه زعم أن هذا النوع من الاختلاط قد ينتج كذباً قالوا فهذا تصريح منه أنه ينبغي أن يتجنب أمثال هذه المطلقات وتستعمل المطلقة التي هي غير مقيّدة ولفظ ارسطو هو هذا قال 25

وينبغي أن تؤخذ المقدمات الموجودة في الكل في غير زمان محدود مثل الآن أو زمان ما مشار إليه ولكن مرسلاً لأن يمثل هذه المقدمات تعمل المقاييس لأنه إن أخذت المقدمات موجودة في وقت محدود لا يكون قياس 116

ولما قال هذا القول أتى بحود تنتج الصادق في هذا الاختلاط وحود تنتج الكاذب فمثال ما ينتج الكاذب قولنا 30

كل إنسان يمكن أن يتحرك
وكل متحرك الآن فرس
فيلزم عنه أن يكون كل إنسان فرساً

وذلك كذب ومثال ما ينتج الصادق 35

كل إنسان يمكن أن يتحرك
وكل متحرك الآن حتى إذا اتفق ألا يتحرك شيء غير حتى
فكل إنسان حتى

وهذا صدق فهذا أقوى ما احتج به هؤلاء من كلام ارسطو ومن الأمر نفسه وأما الفريق الثاني فإنهم أيضاً احتجوا لذلك من الأمر نفسه ومن كلام ارسطو 40

أما من الأمر نفسه فإنهم زعموا أن القصد هاهنا — أعنى في كتاب القياس — إنما هو التكلم في أنحاء المقدمات من جهة ما هي مطابقة للموجود خارج الذهن لا من جهة ما هي في الذهن فقط والمطلقة على رأى الفريق الأول -

are true universally for a certain designated and very short time; he claimed, in other words, that this sort of mixing may yield false conclusions. They said that this is an express statement by Aristotle that one ought to avoid absolute premises like these and use those that are unrestricted. These are Aristotle's own words:

116 Premises which exist universally ought to be taken not in a limited time, like "now" or some designated time, but simply, because syllogisms are constructed with premises like these, since if premises are taken as existing in a limited time, there will be no syllogism.

Having said this, Aristotle then set out terms which yield, in this mixture, true conclusions and others which yield false conclusions. An example of what yields a false conclusion is the following:

It is possible that every man is in motion:
Everything in motion now is a horse:
Therefore every man is a horse.

This is false. An example of what yields a true conclusion is the following:

It is possible that every man is in motion:
Everything in motion now is a living being, since it happens that a non-living being is not in motion:
Therefore every man is a living being.

This is true. This, then, is the strongest line of argument followed by these people, based both on Aristotle's text and on the subject-matter itself.

The second party also argued in support (of their view) on the basis of the subject-matter itself and of Aristotle's text:

On the basis of the subject-matter itself, they claimed that what is intended here, that is, in the *Prior Analytics*, is a discussion of the aspects of premises in so far as they correspond to what exists outside the mind only, not in so far as they exist exclusively in the mind, whereas according to the opinion of the first party, that

is, the opinion of Theophrastus, an absolute premise exists only in the mind.

- 18 *يعسر* *ed. Dunlop*. 'Alawī: difficile est B: ليس *ed. Dunlop* 19 *صناعة البلاغة* *Arab.*:
agricolae (<!الفلاحة) B 21 *قد أوحى* *om. B* *عند* *ed. Dunlop*. 'Alawī: apud B:
عن *ed. Dunlop* 22 *لا تستعمل* *ed. Dunlop*. 'Alawī: لا استعمل *cod. (Dunlop)*: لا يستعمل
Dunlop *المطلقات* *Arab.*: non fiunt tales absolutae de inesse per se B
23 *تصدق* *ed. Dunlop*. 'Alawī: sint verae B: تصور *ed. Dunlop* 25 *وتستعمل* *Arab.*: et
fiat B *مقيدة* *Arab.*: non connexa, i.e. non limitata secundum quid B 26
تؤخذ *Arab.*: inveniuntur (<توجد) B 31 *فمثال* *ed. Dunlop*: مثال *ed. Dunlop*. 'Alawī
34 *فرسا* *ed. Dunlop*: فرس *cod. (Dunlop), ed. Dunlop*. 'Alawī 37 *شي* *ed. Dunlop*: res
B: ليس *ed. Dunlop* 42 *القصد* *Arab.*: intentio Philosophi (Philosophi
Huby) B 43 *القياس* *corr. in marg. cod. ex* *المقاييس*: in libro Priorum B
مطابقة *Arab.*: absoluit B 45 *وجود* *om. B*

98C Averroes, *Questions* 8 (p.177.4-13 'Alawī)

Regardless of whether the absolute premise is that existing in a determinate time, as Alexander thought, or is of two sorts, that existing in a determinate time and that existing in an indeterminate time — e.g., "Every man sleeps", i.e. at some indeterminate time — according to the apparent sense of Aristotle's words, it became evident in another place that the absolute premise according to the opinion of Theophrastus and Themistius is not the absolute premise meant by Aristotle. That is to say, they claimed that the premises which Aristotle called absolute and existential are those in which it is understood that the predicate belongs to the subject either possibly or necessarily. On this basis then the absolute would have no determinate nature, but at one time it would be necessary and at another possible; and it is clear from the principles laid down by Aristotle that from syllogisms combined from indeterminate premises determinate conclusions cannot be generated.

98D Ibn Rušd, al-Masā'il 7 (p.156.11-157.1 'Alawī)

وأما المقدمة الوجودية أى مقدمة هى فإنّ المفسرين اختلفوا فى ذلك فقال بعضهم إنّه يعنى بالوجودية أن يكون المحمول موجوداً للموضوع بإطلاق وأنّ هذه تعمّ الضرورى والممكن والوجود بالفعل وهذا حكى أبو نصر أنّه مذهب ثاوفرسطس واوذيُموس ومن قال بقولهما ويحتمل عندى أن يريد هؤلاء بالوجودية 5 ما يعمّ الضرورى والوجود بالفعل الذى من طبيعة الممكن وهو الأظهر من كلامهم 157

1-5 versio Latina (Quaesitum 4) ap. AOCAC t.1..2b f.82K (B)

4 ثاوفرسطس واوذيُموس 4 Arab.: Themistii et Ammonii B om. B عندى

98E Ibn Rušd, al-Masā'il 6 (p.148.5-7 'Alawī)

وأعنى بالمطلق هاهنا ما يجرى مجرى الجنس للجهات الثلاث وهو الذى ظنّ ثاوفرسطس أنّه الذى عناء ارسطو فى هذا الكتاب بالقضايا المطلقة

1-2 versio Latina (Quaesitum 6) ap. AOCAC t.1.2b f.91K (B)

1 et verificatur de singulis ipsorum post الثلاث add. B 2 seu de inesse post المطلقة add. B

98F Ibn Rušd, Talḥīṣ al-Qiyās 1.2 24b31-25a5 (p.143.18-144.2 Jéhamy)

ولا هى (أى المقدمات الوجودية) أبضاً شئ يشمل الضرورى والممكن على ما يذهب إليه ثاوفرسطس وغيره إلا أن يريد المعلومة الوجود المجهولة كونها 144 ضرورية أو ممكنة فإنّ المقصود هاهنا هو قسمة المقدمة إلى أقسام الوجود أو إلى أقسام المعارف الأول الموجودة لنا بالطبع فى المقدمات

fontes: ed. Jéhamy, ut supra; ed. Butterworth p.69.8-11; versio Latina ap. AOCAC t.1.3 f.3H-I Burana

4 cf. Arist. De an. 3.6 430a2-7; 3.8 432a12

2 المعلومة Arab.: rationem B

98D Averroes, *Questions 7* (p.156.11-157.1 ‘Alawī)

The commentators disagreed about what sort of premise the existential premise is. Some of them said that what is meant by the existential premise is that the predicate belongs to the subject absolutely, and that this (premise) subsumes the necessary, the possible, and the actually existent. Abū-Naṣr (Fārābī) related that this is the doctrine of Theophrastus and Eudemus¹ and of those who professed their view. I think that what these people probably meant by the existential premise is the one which subsumes the necessary and the actually existent which has the nature of the possible. This is the clearest (implication) of their statements.

¹ The Latin translation has “Themistius and Ammonius”, apparently through a misreading of a corrupt form of the two names in Arabic.

98E Averroes, *Questions 6* (p.148.5-7 ‘Alawī)

I mean by “absolute” here that which is like a genus of the three modes.¹ This is what Theophrastus thought that Aristotle meant in this book (*Prior Analytics*) by absolute propositions.²

¹ The Latin translation adds: “and is valid for (or, applies to) each one of them”.

² The Latin translation adds: “that is, existential”.

98F Averroes, *Middle Commentary on Aristotle’s Prior Analytics* 1.2 24b31-25a5 (p.143.18-144.2 Jéhamy)

Nor again is it (the existential premise) something that includes the necessary and the possible, as Theophrastus and others think, unless he means the one of which we know that it exists, but do not know whether it is necessary or possible. For what is intended here is to divide premises either according to the parts of existence, or according to the parts of primary intuitions, which we have by nature, concerning premises.

98G Ibn Rušd, *Talḥīṣ al-Qiyās* 1.15 34b7-8 (p.200.15-22 Jéhamy)

وليس هذه الوصية أيضاً ممّا يفهم منها أنّ المقدّمة الوجوديّة عنده هي التي تشمل الضروري والممكن كما فهم ذلك عنه ثامسطيوس فإنّ هذه المقدّمة — أعني المطلقة التي بهذه الصفة — ليس لها وجود خارج الذهن والقصد هاهنا إنّما هو إحصاء جهات المقدّمات المطابقة لأصناف الوجود أو للمعارف الأولى فأمّا إن كان قصد أرسطو بالجهات إحصاء فصول المقدّمات من جهة الوجود والمعرفة فليس يُنتفع بالمطلقة على رأى ثاوفرسطس و ثامسطيوس وإن كان أراد إحصاءها من جهة المعارف الأولى التي لنا بالطبع فقد يُنتفع بها فإنّ كثيراً ما نعلم أنّ المحمول موجود للموضوع ونجهل هل هو موجود بإمكان أو باضطرار

fontes: ed. Jéhamy, ut supra (codd. FL); ed. Butterworth, p.148.10-149.3 (codd. FL); versio Latina ap. AOCAC t.1.1.2 f.45M-46A (B)

2 عنه L: om. F
للأول ed. Jéhamy

3 F: om. L
F فان: L فانّا 7

4 للمعارف ed. Butterworth: للمعارف الأولى
Arab.: vero necessario B باضطرار 8

99 Ibn Sīnā, *al-Masā'il al-ḡarība al-ʿiṣrīnīya*, mas'ala fī bayān anna n-natīḡa kayfa yanbaḡī an yakūna ʿan suḡrā mumkina wa-kubrā muṭlaqa (p.96.22-97.4 Dāneš-Pajūh, ap. Mohaghegh et Izutsu)

فإذا الوجود لا يمنع الإمكان الحقيقي وإن كان اعتبار الوجود غير اعتبار الإمكان وليقرأ هذا من شرحنا لاثولوجيا وبياننا
97 أنّ الرأى الذى قيل «فيه» «الممكن» — وهو منسوب إلى ثاوفرسطس — إنّهُ الذى ليس بموجود وإذا فرض موجوداً لم يفرض محالاً كيف يجب أن يتصور حتى يكون حدّاً 5

- 98G** Averroes, *Middle Commentary on Aristotle's Prior Analytics* 1.15 34b7-8 (p.200.15-22 Jéhamy)

Nor can it be understood from this recommendation¹ (of Aristotle) that the existential premise, according to him, is the one which includes the necessary and the possible, as Themistius understood it from him. For this premise, that is, the absolute with such a nature, does not exist outside the mind, whereas the intention here is to enumerate the modes of premises that correspond only to the kinds of existence or primary intuitions. If Aristotle intended by the modes to enumerate the differentiae of premises from the standpoint of existence and knowledge, then the absolute (premise) according to the opinion of Theophrastus and Themistius will be of no use; but if he wanted to enumerate them from the standpoint of primary intuitions which we have by nature, then it may be of use, because frequently we know that the predicate belongs to the subject without knowing whether it does so possibly or necessarily.

¹ The Arabic translation of the Aristotelian passage used by Averroes is to be found in **98B**, lines 26-29, (p.115-16 'Alawī).

- 99** Avicenna, *Twenty Difficult Questions*, Question on What Conclusion a Possible Minor and an Absolute Major Ought to Yield (p.96.22-97.4 Dāneš-Pajūh, in Mohaghegh and Izutsu)

Existence does not preclude real possibility, even though the way in which existence is considered is different from that of possibility. I refer the reader to my commentary on the *Prior Analytics*¹ where I explain

(a) how the opinion attributed to Theophrastus, namely, that "The possible is that which does not exist; but when it is assumed to exist, no inconsistency² is assumed," ought to be conceived so that it can become a definition (of the possible), and

وَأَنَّهُ لَيْسَ مِنْ شَرْطٍ مَا هُوَ مُمْكِنٌ أَنْ لَا يَكُونَ مَوْجُودًا فِي الْحَالِ

2 cf. *Arist. Anal. Pr.* 1.12 32a18-20

3 *suppl. Gutas* *scripsit Gutas : ثاوفرطس ed. Dāneš-Pajūh*

100A Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.3 25a29 (CAG t.2.1 p.36.25-32 Wallies)

ἐπεὶ δὲ τοῦ ἀναγκαίου τὸ μὲν ἀπλῶς ἐστὶν ἀναγκαῖον, τὸ δὲ μετὰ
διορισμοῦ λέγεται, ὥς τὸ ἄνθρωπος ἐξ ἀνάγκης παντὶ γραμματικῷ, ἔστ' ἂν
ἢ γραμματικός (αὕτη γὰρ οὐχ ἀπλῶς ἐστὶν ἢ πρότασις ἀναγκαία·
δέδειχε δὲ αὐτῶν τὴν διαφορὰν καὶ θεόφραστος· οὐ γὰρ αἰεὶ γραμ-
ματικός ἐστὶν, ἀλλ' οὐδ' ὁ ἄνθρωπος γραμματικός), ἐπεὶ τοίνυν 5
διαφέρει, δεῖ ἡμᾶς εἰδέναι, ὅτι περὶ τῶν ἀπλῶς καὶ κυρίως λεγομένων
ἀναγκαίων τὸν λόγον ποιεῖται νῦν Ἀριστοτέλης· αἱ γὰρ οὕτως
ἀναγκαῖαι ἀντιστρέφουσιν.

5 οὐδ' ὁ *BM*: οὐδὲ *aL* 6 λεγομένων *om. aLM*

100B Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.13 32a19 (CAG t.2.1 p.156.26-157.2 Wallies)

ἢ διὰ τοῦ εἰπεῖν “οὐ μὴ ὄντος ἀναγκαίου” ἀπέφησεν αὐτοῦ καὶ τὸ
ὑπάρχον· κατηγορεῖται γὰρ κατ' αὐτὸν καὶ κατὰ τοῦ ὑπάρχοντος τὸ
ἀναγκαῖον· τὸ γὰρ ὑπάρχον τινὶ ἀναγκαῖον ὑπάρχειν αὐτῷ, ἔστ' ἂν
ὑπάρχη. ὁ γοῦν θεόφραστος ἐν τῷ πρώτῳ τῶν Προτέρων ἀναλυτικῶν
λέγων περὶ τῶν ὑπὸ τοῦ ἀναγκαίου σημασινομένων οὕτως γράφει· 5
157 “τρίτον τὸ ὑπάρχον· ὅτε γὰρ ὑπάρχει, τότε οὐχ οἷόν τε μὴ ὑπάρχειν.”

3 cf. [*Ammonii*] *comm. In Arist. Anal. pr.* 1.8 29b29 (CAG t.4.6 p.37.4)

2 αὐτὸν *Wallies*: αὐτοῦ *KM*: αὐτοῦς *a* 4 ὑπάρχη *BM*: ἢ *a*

(b) that it is not a condition of its being possible that it not exist right now.³

¹ Cf. Aristotle's *Prior Analytics* 1.12 32a18-20. Avicenna's reference to his commentary on the *Prior Analytics* would appear to be to that part of the lost *al-Hāṣil wa-l-maḥṣūl* (*The Available and the Valid* [of *Theoretical Philosophy*]).

² Literally, "impossibility", "absurdity", *muḥāl*.

³ Avicenna goes on to explain the position of Theophrastus as follows: "For when one posits a possible whose condition is that it not be, (it will be non-existent,) because something which has this sort of possibility, since a certain necessity would enter into it, would lead to the assumption of something like the non-existent; except that (we said that) when it is assumed to exist, this does not lead to the assumption of an inconsistency. (And assuming that the non-existent exists is an inconsistency)"

100A Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.3 25a29 (CAG vol.2.1 p.36.25-32 Wallies)

But since of the necessary one kind is absolutely necessary, and the other is used with a qualification, as in the case of "man of necessity to every literate being, while it is literate" — for this proposition is not absolutely necessary; and Theophrastus also has shown the difference between them; for a literate being does not always exist, and neither is man always literate — since, then, there is a difference, we must know that Aristotle is now discussing things called "necessary" in its absolute and proper sense, for propositions necessary in this sense convert.

100B Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.13 32a19 (CAG vol.2.1 p.156.26-157.2 Wallies)

Or is it that by saying "when it is not necessary" he (Aristotle) excluded from it (the possible) the existent also. For according to him the necessary is predicated also of the existent: for what is (belonging) to something, is necessarily (belonging) to it, while it is (belonging).¹ Theophrastus, at any rate, in the first book of his *Prior Analytics*, speaking about the meanings of "necessary", writes this: "Third the existent: for when it actually is (belonging), it cannot then not be (belonging)."

¹ "Existent" and "is (belonging)" are both used for *ὑπάρχον*, *ὑπάρχειν*, etc.

100C Alexander Aphrodisiensis, *Maqāla fī r-radd ‘alā qawl Ġālīnūs fī l-mumkin* (cod. Escorialensis 798 Derenbourg, f.59^r)

قال جالينوسى إنَّ المعنى المفهوم من لفظة «ضرورة» وإن كان فى القولين جميعاً معنى واحد — يعنى فى قول القائل «الشمس مضيئة ضرورة» وفى قوله «الانسان أيضاً ناطق ضرورة» — وذلك أنه ليس يدل [على] لفظة «ضرورة» فى هذين القولين على شئ غير أنَّ الضياء موجود للشمس وأنَّ النطق موجود للانسان وجوداً غير مفارق فإنَّ شيعة ثاوفرسطس غلطوا فى الفصل الموجود بين الأمرين الموضوعين فى هاتين المقدمتين فنقلوه إلى المجهول المحمول فيهما جميعاً فلما كانت الشمس أبدية * * * من قبل ذلك صار النطق يفسد بفساده توهموا أنَّ الأمر الضرورى أيضاً ينتظم معنيين

2 *prior* corr. Gutas : من cod. 3 *secl.* Gutas 6 *scripsit* فيها
Gutgs : فيها *ut vid. cod.* 7 *lacunam ind.* Gutas qui ضياعها كان
con. أبدياً وكان الانسان فاسداً و >

100D Alexander Aphrodisiensis, *In Aristotelis Analytica priora* 1.10 30b37 (CAG t.2.1 p.140.14-18 et 141.1-6 Wallies)

διὰ δὲ τοῦ εἰπεῖν “οὐ μέντοι ἕως ἄν ζῶον μηδενὶ λευκῷ ὑπάρχη, ὥστε τούτων μὲν ὄντων ἀναγκαῖον ἔσται τὸ συμπέρασμα, ἀπλῶς δ’ οὐκ ἀναγκαῖον”, διὰ δὲ ταύτης τῆς προσθήκης ἐδήλωσεν, ὅτι ἐν ταῖς μίξεσιν, ὅταν ἀναγκαῖον λέγη γίνεσθαι τὸ συμπέρασμα, τὸ ἀπλῶς
 141 ἀναγκαῖον λέγει καὶ οὐ τὸ μετὰ διορισμοῦ. . . ἅμα δὲ καὶ τὴν τοῦ 5
 ἀναγκαίου διαίρεσιν ὅτι καὶ αὐτὸς οἶδεν, ἣν οἱ ἐταῖροι αὐτοῦ πεποιήνται, δεδήλωκε διὰ τῆς προσθήκης, ἣν φθάσας ἤδη καὶ ἐν τῷ Περὶ ἑρμηνείας δέδειχεν, ἐν οἷς περὶ τῆς εἰς τὸν μέλλοντα χρόνον λεγομένης ἀντιφάσεως περὶ τῶν καθ’ ἕκαστον εἰρημένων λέγει “τὸ μὲν οὖν εἶναι τὸ ὄν, ὅταν ᾗ, καὶ τὸ μὴ ὄν μὴ εἶναι, ὅταν μὴ ᾗ, ἀνάγκη.” τὸ γὰρ 10
 ἐξ ὑποθέσεως ἀναγκαῖον τοιοῦτόν ἐστι.

6-10 *Eudemus*, fr. 12 *Wehrli*

9-10 *Aristoteles*, *De int.* 9 19a23-4

- 100C** Alexander of Aphrodisias, *Refutation of Galen's Essay on the Possible* (cod. Escorial 798 Derenbourg, f.59^r)

Galen said: The meaning understood by the term "necessity", even though present in the two statements together — that is, in the statements, "the sun illuminates of necessity," and "man is endowed with speech also of necessity" — is one and the same. The reason is that the term "necessity" in both these statements refers only to the fact of the inseparable existence of light in the sun and of speech in man. The party of Theophrastus erred with regard to the *differentia* which exists between the two things posited as subjects in these two premises and transferred it (the *differentia*) to the unknown that is predicated of them jointly: Since the sun is eternal * * * ¹ consequently speech perishes along with him, they imagined that the necessary also subsumes two meanings.

¹ In order to complete the thought, it is necessary to assume a lacuna in the text, to be supplemented as follows: "<and consequently its light is eternal, and since man perishes and>".

- 100D** Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.10 30b37 (CAG vol.2.1 p.140.14-18 and 141.1-6 Wallies)

By saying, "not, however, while animal belongs to no white thing, so that in these conditions the conclusion will be necessary, but not absolutely necessary", by this addition he (Aristotle) made clear that in mixed syllogisms, when he says that the conclusion is necessary, he means absolute necessity and not qualified. . . .

- ¹⁴¹ At the same time he has made clear by the addition that he too knows the classification of necessity which his colleagues¹ have made, which he explained earlier² also in the *De interpretatione*, when, in connection with a contradictory pair expressed with regard to the future, he says about statements about individuals, "That what is, is, when it is, and what is not, is not, when it is not, is necessary." For the hypothetically necessary is like this.

¹ These are almost certainly Theophrastus and Eudemus.

² Or, "anticipating them".

- 101 Boetius, In Aristotelis De interpretatione 12 21a34, secunda editio 5.12 (p.387.27-389.20 Meiser)

an magis illud dicendum est, quod sicut se in adfirmationibus
 388 habet, ita quoque in negationibus, ut Theophrastus acutissime
 perspexit? fuit enim consequentia in adfirmativis, ut necessitatem
 et esse consequeretur et possibilitas, possibilitatem vero nec esse
 nec necessitas sequeretur. idem quoque penitus perspicientibus in 5
 negationibus adparebit. veniens namque negatio in necessario
 faciensque huiusmodi negationem quae dicit non necesse est vim
 necessitatis infringit et totam propositionem ad possibile duxit.
 quod enim non necesse est esse fracto rigore necessitatis ad
 possibilitatem perductum est. sed possibilitatem nec esse sequeba- 10
 tur nec necessitas. recte igitur fractam necessitatem et ad possibile
 perductam, cum negatio dicit non necesse esse, nec non esse nec
 non contingere esse consequitur.

rursus qui dicit possibile esse, si ei disiunctio negationis
 addatur, tollit possibile et ad necessitatis perpetuitatem negativa 15
 forma totam propositionem revocat, ut est non possibile. quod enim
 non possibile est fieri non potest ut sit, quod autem fieri non potest
 ut sit necesse est ut non sit. ergo necessariam quandam vim habet
 haec propositio in qua dicimus non posse esse aliquid. sed neces-
 sitatem sequebatur et essentia et possibilitas. non necesse autem 20
 esse ad possibilitatem respicit. recte igitur non necesse esse, quod
 est iam possibilitatis, sequetur propositionem quae dicit non posse
 esse, quod est necessitatis. alii ergo ordines propositionum sunt, vis
 tamen eadem, ut necessitatem cuncta sequantur, possibilitatem vero
 necessitas non sequatur. 25

389 hic oritur quaestio subdifficilis. nam si necessitatem sequitur
 possibilitas, non necesse autem possibilitati confine est, cur non
 necesse esse sequatur id quod dicimus non necesse esse? nam si
 possibilitas sequitur necessitatem, non necesse autem esse possibili-
 tatem, sequi debet necessitatem id quod non necesse praedicamus. 30
 quae hoc modo dissolvitur: non possibile esse quamquam vim
 habeat necessitatis, differt tamen a necessitate, quod illud adfirma-
 tivam habet speciem, illud vero negativam. sic etiam possibile esse
 et non necesse esse differunt eo tantum, quod illud est adfirma-

- 101 Boethius, *On Aristotle's De interpretatione* 12 21a34, *Second edition* 5.12 (p.387.27-389.20 Meiser)

Or should that rather be said, that what holds for affirmations
 388 also holds for negations, as Theophrastus most acutely perceived? For there was a sequence in affirmatives, that both actuality and possibility were consequences of necessity, but neither actuality nor necessity were consequences of possibility. The same will be seen to be the case with negations to those who look deeply. For a negation coming in a necessary proposition and producing a negation of this kind, which says "it is not necessary", breaks the force of necessity and has reduced the whole proposition to the possible. For what is not necessarily the case, since the force of necessity is broken, is reduced to possibility. But neither actuality nor necessity were consequences of possibility. It is correct therefore that when necessity is broken and reduced to possible, when the negation says "it is not necessarily the case", neither "it is not so" nor "it is not possibly so" are consequences.

Again, in the statement "it is possibly so", if the negative particle is added to it, it destroys "possibly" and by the negative form brings back the whole proposition to the eternity of necessity, so that it is not possible.¹ For what is not possible cannot come to exist and what cannot come to exist necessarily does not exist. Therefore this proposition, in which we say that something cannot be, has a sort of necessary force. But both actuality and possibility followed necessity. But "not necessarily the case" looks back at possibility. It is right, therefore, that "not necessarily the case", which is now a matter of possibility, should be a consequence of a proposition which says "it cannot be the case", which is a matter of necessity. The order of the propositions differs, then, but their strengths are the same, in that all the others are consequences of necessity, but necessity is not a consequence of possibility.

- 389 Here a somewhat difficult question arises. For if possibility is a consequence of necessity, and "not necessary" is akin to possibility, why is what we call "not necessarily so" not a consequence of being necessarily so? For if possibility is a consequence of necessity, but "not necessarily the case" is a consequence of possibility, that which we describe as not necessary ought to be a consequence of necessity. This difficulty is resolved in this way: "is not possibly the case", although it has the force of necessity, yet differs from necessity in that the one has an affirmative aspect, the other a negative.

tivum, illud vero negativum, cum vis significationis eadem sit. sed ³⁵
 necessitatem adfirmatio possibilitatis et contingentis sequebatur.
 quamquam tamen possibilitatem imitetur eique consentiat id quod
 dicimus non necesse esse, tamen negatio quaedam est. recte igitur
 adfirmationem quod est necesse esse non sequitur negatio per quam
 aliquid non necesse esse proponimus. et hanc quidem huius solu- ⁴⁰
 tionem quaestionis Theophrastus vir doctissimus repperit.

14 quil] quae E² 16 post possibile add. b quod enim est possibile, non
 est adhuc, quando dicitur, sed in futuro, sic quidem negatio illius in ne-
 cessitatem versa de eo quod est mutare non poterit 22 iam] etiam
 Rota 29 post esse add. F² quod diximus: post esse add. Rota sequitur
 29-30 post possibilitatem add. S² tenet

102A Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.17 36b35
 (CAG t.2.1 p.220.9-221.5 Wallies)

Θεόφραστος μέντοι καὶ Εὐδημος, ὡς καὶ κατ' ἀρχὰς ἐμνημονεύσα-
 μεν, ἀντιστρέφειν φησὶ καὶ τὴν καθόλου ἀποφατικὴν αὐτῇ, ὥσπερ
 ἀντέστρεφε καὶ ἡ ὑπάρχουσα καθόλου ἀποφατικὴ καὶ ἡ ἀναγκαία. ὅτι
 δὲ ἀντιστρέφει, δείκνυσιν οὕτως· εἰ τὸ Α τῷ Β ἐνδέχεται μηδενί, καὶ
 τὸ Β τῷ Α ἐνδέχεται μηδενί· ἐπεὶ γὰρ ἐνδέχεται τὸ Α τῷ Β μηδενί, ὅτε ⁵
 ἐνδέχεται μηδενί, τότε ἐνδέχεται ἀπεξεῦχθαι τὸ Α πάντων τῶν τοῦ Β·
 εἰ δὲ τοῦτ', ἔσται τότε καὶ τὸ Β τοῦ Α ἀπεζευγμένον· εἰ δὲ τοῦτο, καὶ
 τὸ Β τῷ Α ἐνδέχεται μηδενί.

ἔοικε δὲ Ἀριστοτέλης βέλτιον αὐτῶν λέγειν μὴ φάσκων ἀντι-
 στρέφειν τὴν καθόλου ἀποφατικὴν ἐνδεχομένην ἑαυτῇ τὴν κατὰ τὸν ¹⁰
 διορισμόν. οὐ γάρ, εἴ τί τινος ἀπέzeugται, ἤδη καὶ ἐνδεχομένως ἀπέ-
 zeυκται αὐτοῦ· ὥστε οὐκ αὐταρκες τὸ δεῖξαι, ὅτι, ὅτε ἐνδέχεται τὸ Α
 τοῦ Β ἀπεξεῦχθαι, τότε καὶ τὸ Β τοῦ Α ἀπέzeugται, καὶ πρὸς τοῦτο,
 ὅτι καὶ ἐνδεχομένως ἀπέzeugται. εἰ δὲ μὴ τοῦτο δειχθεῖν, οὐ δέδεικται
 ἡ ἐνδεχομένη ἀντιστρέφουσα, ἐπεὶ ἀπέzeugται μὲν καὶ τὸ ἐξ ἀνάγκης ¹⁵
 τινὸς κεχωρισμένον, ἀλλ' οὐκ ἐνδεχομένως.

ὅτι δὲ οὐκ ἀντιστρέφει, δείκνυσιν τῇ εἰς ἀδύνατον ἀπαγωγῇ προσ-
 χρώμενος Ἀριστοτέλης. εἰ γὰρ δυνατόν, κείσθω ἀντιστρέφουσα, καὶ

And so too “is possibly the case” and “is not necessarily the case” differ only in this, that the one is affirmative and the other negative, while the force of their meaning is the same. But the affirmation of possibility and contingency was a consequence of necessity. And although what we say is not necessarily the case imitates possibility and is in harmony with it, yet it is a kind of negation. It is right, therefore, that the negation by which we state that something is not necessarily the case is not a consequence of the affirmation that it is necessarily the case. And Theophrastus, a most learned man, discovered this solution to this problem.

¹ The Basle edition adds: “For what is possible, is not yet, when it is said, but in the future, and so the negation of that, turned into necessity, will not be able to change from what is the case.” The last few words might also be rendered: “turned into necessity concerning what is the case, will not be able to change.”

102A Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.17 36b35 (CAG vol.2.1 p.220.9-221.5 Wallies)

Theophrastus however, and Eudemus, as we mentioned at the beginning as well, says¹ that the universal negative (problematic) converts, just as the assertoric universal negative and the necessary convert. That it converts, he shows like this: if A possibly belongs to no B, B also possibly belongs to no A; for since A possibly belongs to no B, when it possibly belongs to none, then A may possibly be disjoined from all the (things under) B, and if so, B too will then be disjoined from A: and if so, B too possibly belongs to no A.

But Aristotle seems to give a better account than they do, when he says that the universal negative which is problematic according to the definition does not convert. For it is not the case that if something has been disjoined from something, it has also been disjoined from it in the problematic mode; hence to show that, when A may possibly be disjoined from B, then B too has been disjoined from A, is not sufficient to show this too, that it has also been disjoined in the problematic mode. But if this has not been shown, it has not been shown that the problematic converts, since that which is of necessity separated from something is also disjoined, but not in the problematic mode.

That it does not convert, Aristotle shows, using *reductio ad impossibile* too. If it is possible, suppose that it converts, and if A pos-

εἰ τὸ Α ἐνδέχεται μηδενὶ τῷ Β, καὶ τὸ Β ἐνδεχέσθω μηδενὶ τῷ Α. ἀλλὰ μὴν κεῖται ἡμῖν, ὅτι καὶ αἱ ἀποφατικαὶ ἐνδεχόμεναι πρὸς τὰς κατα- 20
 φατικὰς ἐνδεχομένας ἀντιστρέφουσι· κεῖται δὲ τὸ Β ἐνδέχεσθαι τῷ Α
 μηδενί. δῆλον οὖν, ὥς καὶ παντὶ αὐτῷ ἐνδέχεται. τοῦτο δὲ ψεῦδος· οὐ
 γάρ, εἰ τὸ Α τῷ Β ἐνδέχεται παντί, διότι κεῖται ἐνδέχεσθαι μηδενί,
 ἀνάγκη καὶ τὸ Β τῷ Α ἐνδέχεσθαι παντί· γίνεται γὰρ οὕτως ἡ καθόλου
 καταφατικὴ ἐνδεχομένη ἑαυτῇ ἀντιστρέφουσα, ὅπερ οὐκ ἔστιν ἀληθές 25
 οὐδὲ κατ' ἐκείνους. ἰδοὺ γοῦν τὸ μὲν λευκὸν ἐνδέχεται παντὶ ἀνθρώπῳ,
 ἐπεὶ καὶ μηδενί, οὐκέτι μέντοι τὸν ἄνθρωπον ἐνδέχεται παντὶ λευκῷ·
 τισὶ γὰρ λευκοῖς ἐξ ἀνάγκης οὐχ ὑπάρχει ὥς κύκνῳ, χιόνι καὶ ἄλλοις
 μυρίοις. εἰ δὲ ψεῦδος τὸ ἐνδέχεσθαι τὸν ἄνθρωπον παντὶ [τῷ] λευκῷ,
 ψεῦδος καὶ τὸ ἐνδέχεσθαι μηδενί. ὥστ' οὐκ, εἰ τὸ Α τῷ Β ἐνδέχεται 30
 221 μηδενί, καὶ τὸ Β τῷ Α ἐνδέχεται μηδενί· οὐ γὰρ τὸ μηδενὶ ὑπάρχον
 ἤδη καὶ ἐνδεχομένως οὐχ ὑπάρχει. ἀκολουθῶς δὲ λέγοντες τὴν καθόλου
 ἀποφατικὴν ἀντιστρέφειν τοῖς ὅροις οὐκέτι λέγουσι τὴν καταφατικὴν
 ἐνδεχομένην τῇ ἐνδεχομένη ἀποφατικῇ ἀντιστρέφειν· οὐ γὰρ οἷόν τε
 τῷ μηκέτι μόνην ἐνδεχομένην γίνεσθαι κατ' αὐτοὺς τὴν κατὰ τὸν 35
 διορισμόν.

1-16 cf. [Ammonii] comm. In Aristotelis Anal. pr. 36b35 (CAG t.4.6 p.58.19-23), qui Platonicos solos nominat 1-8 Eudemus, fr. 16 Wehrli 1-3 Alexander Aphrod., supra p.41.21-3 2-3 scholion in Philoponi comm. In Arist. Anal. pr. 1.3 25b14 p.61.14-62.1 (cod. Paris Gr. 1917 = p.150a8-10 Brandis) Theophrasto nominato 10-11 τὴν κατὰ τὸν διορισμόν] cf. Arist. Anal. pr. 1.14 33b22-4; 1.15 33b28, 30 et 34b27-8 26-32 cf. [Ammon.] op. cit. p.57.38-58.1

2 φησὶ Β: φασὶ α et Wallies 4 δείκνυσιν αΒ: δεικνῶσιν Wallies 13
 τοῦτο Wallies: τούτῳ αΒ 29 τῷ Β: om. α et del. Wallies

102B Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.17 37a9 (CAG t.2.1 p.223.3-15 Wallies)

δόξει τισὶ διὰ γε τῆς εἰς ἀδύνατον ἀπαγωγῆς δύνασθαι δεικνυσθαι ἢ καθόλου ἀποφατικὴ ἐνδεχομένη ἀντιστρέφουσα. τῇ αὐτῇ δείξει καὶ οἱ ἑταῖροι αὐτοῦ κέχρηνται. εἰ γὰρ τὸ Α τῷ Β ἐνδέχεται μηδενί, καὶ τὸ Β τῷ Α ἐνδέχεται μηδενί· εἰ γὰρ ψεῦδος τοῦτο, τὸ ἀντικείμενον ἀληθές· ἀντίκειται δὲ τῷ ἐνδέχεται μηδενί τὸ οὐκ ἐνδέχεται μηδενί, 5
 ὃ ἴσον δοκεῖ δύνασθαι τῷ ἐξ ἀνάγκης τινί. τὸ ἄρα Β τῷ Α ἐξ ἀνάγκης τινὶ ὑπάρχει. ἀλλ' ἐπεὶ ἡ ἐπὶ μέρους ἀναγκαία καταφατικὴ ἀντιστρέφει, καὶ τὸ Α τῷ Β ἐξ ἀνάγκης τινὶ ὑπάρχει, ὅπερ ἀδύνατον· ὑπέκειτο γὰρ τὸ Α τῷ Β ἐνδέχεσθαι μηδενὶ κατὰ τὸ ἐνδεχόμενον τὸ ἐκ τοῦ διορισμοῦ.

sibly belongs to no B, let B too possibly belong to no A. But it is assumed by us that negative problematics also convert with affirmative problematics: and it is assumed that B possibly belongs to no A. It is clear, then, that it also possibly belongs to all of it. But this is false: for it is not the case that, if A possibly belongs to all B, because it possibly belongs to none, as was assumed, it is necessary that B too possibly belongs to all A: for in this way it comes about that the universal affirmative problematic converts, which is not true even according to them (Theophrastus and Eudemus). Take at any rate this case: white possibly belongs to every man, because also to none, but yet it is not the case that man possibly belongs to all white things: for there are some white things to which of necessity it does not belong, like swan, snow, and a thousand others. And if it is false that man possibly belongs to all white things, it is false too that it possibly belongs to none. Hence it is not true that, if A possibly belongs to no B, B too will
 221 possibly belong to no A; for it is not the case that what in fact belongs to nothing does not belong in the problematic mode also. Accordingly, when they (Theophrastus and Eudemus) say that the universal negative is convertible in its terms,² they no longer say that the affirmative problematic converts with the problematic negative: for that is not possible, because according to them the problematic according to the definition is not simply problematic.

¹ The singular verb "says" corresponds to the manuscript reading. The same is true of "shows" in I.4. See the *apparatus criticus* and the commentary.

² Simple, as opposed to complementary, conversion.

102B Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.17 37a9 (CAG vol.2.1 p.223.3-15 Wallies)

It will seem to some that it can be shown at least by *reductio ad impossibile* that the universal negative problematic converts. The same proof is used also by his (Aristotle's) colleagues¹. For if A possibly belongs to no B, B too possibly belongs to no A. For if this is false, the opposite is true: but the opposite of "possibly belongs to none" is "does not possibly belong to none", which seems to be equivalent to "of necessity belongs to some". B, then, of necessity belongs to some A. But since the particular necessary affirmative converts, A too of necessity belongs to some B, which is impossible; for it was supposed that A possibly belonged to no

εἰ δὴ τοῦτο ἀδύνατον, ἀδύνατος καὶ ἡ ὑπόθεσις, ἥ τοῦτο ἡκολούθησεν· 10
 ἦν δὲ τὸ B τῷ A ἐξ ἀνάγκης τινὶ ὑπάρχειν μεταληφθὲν ἐκ τοῦ οὐκ
 ἐνδέχεται μηδενί. τὸ ἀντικείμενον ἄρα ἀληθὲς τὸ τὸ B ἐνδέχεσθαι
 μηδενὶ τῷ A. ταύτην δὴ τὴν δεῖξιν διαβάλλει ὁ Ἀριστοτέλης ὡς μὴ
 ὑγιῶς γινομένην.

1 γε Wallies: τε aB

8 ὑπάρχει Wallies: ὑπάρχειν B: ὑπάρξει a

102C Anonymus, In Aristotelis De interpretatione et Analytica (p.100.1-22 Menas)

περὶ τῆς καθόλου ἀποφατικῆς ἐπὶ τῆς ἐνδεχομένης ὕλης Θεόφρασ-
 τος διηνέχθη πρὸς Ἀριστοτέλην καὶ Εὐδημος, οἷς καὶ τῶν νῦν σχεδὸν
 πάντες κατακολουθοῦσιν. ἀντιστρέφειν γάρ φασι καὶ ἐπὶ τῆς ἐνδεχ-
 ομένης ὕλης πρὸς ἑαυτήν, ὥσπερ καὶ ἐπὶ τῆς ὑπαρχούσης καὶ
 ἀναγκαίας, καὶ τοῦτο ἐμπεδῶσαι περῶνται δυσὶν ἐπιχειρήμασι, διὰ τε 5
 δεῖξεως ἐκθετικῆς καὶ τῆς εἰς ἀδύνατον ἀγωγῆς.

ἡ μὲν οὖν ἐκθετικὴ δεῖξις ἐστὶ τοιαύτη· εἰ ἐνδέχεται τὸ λευκὸν ἐν
 μηδενὶ εἶναι ἀνθρώπῳ, ἐνδέχεται τὸ λευκὸν ἀπεξευχθαι παντὸς
 ἀνθρώπου, καὶ ὁ ἄνθρωπος ἀπεξευγμένος παντὸς ἔσται λευκοῦ.

ἡ δὲ εἰς ἀδύνατον δεῖξις ἐστὶ αὕτη· ἐπεὶ ψεῦδος τὸ ἐνδέχεσθαι 10
 μηδενὶ λευκῷ τὸν ἄνθρωπον εἶναι, ὥσπερ “μηδενὶ ἀνθρώπῳ ἐνδέχεται
 τὸ λευκὸν” ἀληθές, ἀληθὲς ἔσται τὸ μὴ ἐνδέχεσθαι μηδενὶ λευκῷ τὸν
 ἄνθρωπον εἶναι. κατάφασις γὰρ καὶ ἀπόφασις ταῦτά. εἰ δὲ τοῦτο
 ἀληθές, καὶ ἐξ ἀνάγκης τινὶ λευκῷ ὑπάρχειν τὸν ἄνθρωπον ἀληθές.
 αἱ γὰρ τοῦ ἐνδεχομένου προτάσεις πρὸ τοῦ τρόπου λαβοῦσαι τὴν 15
 ἄρνησιν ἰσοδυναμοῦσι ταῖς ἀναγκαίαις. ἐὰν δὲ ἀληθὲς ᾖ τὸ ἐξ ἀνάγκης
 τινὶ λευκῷ ὑπάρχειν ὁ ἄνθρωπος, καὶ τὸ λευκὸν ἐξ ἀνάγκης ὑπάρχει
 τινί. ὑπέκειτο δὲ καὶ ἐνδέχεσθαι μηδενὶ ἀνθρώπῳ τὸ λευκόν. τὸ αὐτὸ
 ἄρα καὶ ἐνδέχεται μηδενί, καὶ ἐξ ἀνάγκης τινὶ τὸ αὐτό, ὅπερ ἐστὶν 20
 ἀντίφασις.

1-20 *Eudemus*, fr. 15 Wehrli

13 ταῦτά *Graeser*: ταῦτα ed. *Menas*

B, according to the sense of “possibly” which is according to the definition. If indeed this is impossible, the hypothesis from which it followed is also impossible. That was that B belongs of necessity to some A, which was substituted for “does not possibly belong to none”. The opposite then is true, that B possibly belongs to no A. It is this proof that Aristotle attacks as not being valid.

¹ Theophrastus and Eudemus.

102C Anonymous, *On Aristotle's De interpretatione and Analytics* (p.100.1-22 Menas)

Concerning the universal negative with problematic matter, Theophrastus differs from Aristotle, and Eudemus likewise, and they are followed by almost all present-day thinkers. They say that it converts simply¹ even with problematic matter, as with assertoric and necessary, and they try to establish this with two proofs, by an expository demonstration and by *reductio ad impossibile*.

The expository demonstration is this: if it is possible for white to be in no man, it is possible for white to be disjoined from every man, and man will be disjoined from all white.

The *ad impossibile* proof is this:² since it is false that it is possible for man to apply to no white, just as “It is possible for white to apply to no man” is true, it will be true that it is not possible for man to apply to no white. For the affirmation and the denial are the same.³ And if this is true, it will also be true that of necessity man belongs to something white. For propositions of the problematic, which have the negative before the modal word, are equivalent to necessary ones. But if “Man of necessity belongs to something white” is true, so is “White of necessity belongs to some (man).” But it was assumed that it was possible for white to belong to no man. The same thing, then, both possibly belongs to none, and of necessity to some, which is a contradiction.

¹ Lit., “with itself”.

² The argument that follows seems to be confused.

³ Menas' text would give: “For these are affirmation and denial.”

103A Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.13 32a29
(CAG t.2.1 p.158.24-5 et 159.8-15 Wallies)

ἴδιον τοῦ ἐνδεχομένου τὸ ἀντιστρέφειν, τοῦτ' ἔστι τὸ ἀντα-
κολουθεῖν ἀλλήλαις τὰς κατ' αὐτὸ γινομένας καταφάσεις τε καὶ
159 ἀποφάσεις. . . . δεῖ μέντοι εἰδέναι, ὅτι ἡ τοιαύτη τῶν προτάσεων
ἀντιστροφή οὐκ ἔστιν ὑγίης κατὰ τοὺς περὶ Θεόφραστον, οὐδὲ χρῶνται
αὐτῇ· τὸ γὰρ αὐτὸ αἷτιον τοῦ τὴν τε καθόλου ἀποφατικὴν ἐνδεχομένην 5
ἀντιστρέφειν αὐτῇ λέγειν παραπλησίως τῇ τε ὑπαρχούσῃ καὶ τῇ
ἀναγκαίᾳ καὶ μὴ ἀντιστρέφειν τὰς καταφατικὰς ἐνδεχομένας ταῖς
ἀποφατικαῖς ἐνδεχομέναις, ὃ ἀξιοῖ ὁ Ἀριστοτέλης. ἐπισημανοῦμεθα δὲ
περὶ τούτου, ὅταν περὶ τῆς κατὰ τὴν ἐνδεχομένην ἀντιστροφῆς τῆς κατὰ 10
τοὺς ὅρους λέγῃ.

8-10 Alexander Aphrod. ad 1.17 36b35 p.220.9-16) = **102A**

7 μὴ BM: τοῦ α

103B Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.15 34b27
(CAG t.2.1 p.198.5-199.10 Wallies)

ἡ τούτοις χρώμενον οἷον τέ ἐστιν λέγειν μηδὲ ἐπὶ τῆς προειρημένης
συζυγίας τῆς ἐκ καταφατικῶν τοῦ κατὰ τὸν διορισμὸν ἐνδεχομένου τὸ
συμπέρασμα γίνεσθαι. καὶ γὰρ ἐπ' ἐκείνης ἡ μεταλήψις τῆς οὐκ
ἐνδέχεται παντί εἰς τὴν ἐξ ἀνάγκης τινὶ οὐ ἐγένετο· τῇ γὰρ εἰς ταύτην 5
μεταλήψῃ τὸ ἀδύνατον δείκνυται. ἂν γὰρ εἰς τὴν ἐξ ἀνάγκης τινὶ μετ-
αληφθῇ ἡ οὐκ ἐνδέχεται παντί, οὐδὲν ἀδύνατον συμβαίνει, ὥσπερ οὐδ'
ἐπὶ ταύτης, ἂν εἰς τὸ ἀνάγκη τινὶ μὴ. εἰ δὲ τοῦτο, τὸ ἰδίως ἀντικείμενον
τῷ ἐξ ἀνάγκης τινὶ μὴ ὑπάρχειν εἴη ἂν κατασκευαζόμενον, ὃ εἴη ἂν
τὸ οὐδενὶ ἐξ ἀνάγκης οὐχ ὑπάρχειν ἴσον ὃν τῷ οὐκ ἐξ ἀνάγκης τινὶ
οὐχ ὑπάρχει. ὃ εἰ μὲν μόνον τῇ φωνῇ διαφέρει τοῦ ἐνδέχεται παντί, 10
εἴη ἂν τοῦ κατὰ τὸν διορισμὸν ἐνδεχομένου τὸ συμπέρασμα.

εἰ δὲ δύναται εὑρεθῆναι ἐπὶ τινος ὕλης ἐξ ἀνάγκης μὲν τινὶ
ὑπάρχον, μὴ ἐξ ἀνάγκης δὲ τινὶ οὐχ ὑπάρχον, εἴη ἂν ἐπ' ἐκείνου τὸ
μὲν οὐδενὶ ἐξ ἀνάγκης οὐχ ὑπάρχει ἀληθές, τὸ δὲ ἐνδέχεται παντί
οὐκέτι, εἴ γε, ὃ ἐνδέχεται παντί, ἐνδέχεται καὶ μηδενί, τὸ δὲ ἐξ ἀνάγκης 15
τινὶ ὑπάρχον ἐνδέχεσθαι μηδενὶ λέγειν ψεῦδος. οὕτως τε οὐδὲ ἐπ'
ἐκείνης ἂν τῆς συμπλοκῆς τὸ κατὰ τὸν διορισμὸν ἐνδεχόμενον
συναίγοιτο. ἡ μὲν οὖν λέγουσα πρότασις “οὐδὲν ζῶον ἐξ ἀνάγκης οὐκ
ἔστιν ἀναπνευστικόν” οὐκ ἂν εἴη τοιαύτη· ἀληθὴς γὰρ αὕτη τῷ τι μὲν
ἐξ ἀνάγκης ζῶον ἀναπνευστικόν εἶναι, τι δὲ ἐξ ἀνάγκης μὴ εἶναι 20

- 103A** Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.13 32a29
(CAG vol.2.1 p.158.24-5 and 159.8-15 Wallies)

It is peculiar to the problematic that it converts, i.e. the affirmations and negations in that mode are consequences of one another.

- 159 . . . You must know, however, that this kind of conversion of these propositions is not valid according to those associated with Theophrastus and they do not use it. For there is the same reason for saying that the universal negative problematic converts like the assertoric and the necessary, as that affirmative problematics do not convert with negative problematics, which Aristotle postulates. But we will go further into this matter when he talks about conversion with regard to terms in the problematic.

- 103B** Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.15 34b27
(CAG vol.2.1 p.198.5-199.10 Wallies)

Or, using these arguments, it is possible to say that from the aforesaid pair with affirmative premises¹ the conclusion is not problematic according to the definition. For in that too a change from "not possibly belongs to all" to "of necessity to some not" took place, for by this change the impossibility is proved. For if "not possibly belongs to all" were changed into "of necessity to some", nothing impossible results, just as would be the case with this combination if it were changed into "of necessity to some not". But if this were so, the proper contradictory of "of necessity not belonging to some" would have been proved constructively, i.e. "not belonging of necessity to none", which is equivalent to "does not of necessity not belong to some". If this differs only verbally from "possibly belongs to all", the conclusion would be problematic according to the definition.

But if some subject-matter can be found in which something belongs of necessity to some, but does not of necessity not belong to some, with regard to that "There is nothing to which of necessity it does not belong" would be true, but "It possibly belongs to all" not, if, at least, what possibly belongs to all possibly belongs to none, and it is false to say that what belongs to some of necessity may possibly belong to none. So neither with that combination of premises would the conclusion be problematic according to the definition. At any rate the proposition which says, "No animal of necessity does not breathe" would not be of this kind, for this is true by virtue of the fact that some animals do of necessity breathe,

ἀναπνευστικόν, καὶ εἴη ἂν αὕτη ἡ κυρίως ἀντικειμένη τῇ ἐνδέχεται
 μηδενί. τοιαύτη δὲ ἡ οὐκ ἐνδέχεται μηδενί· καὶ γὰρ αἰεὶ κατὰ τῆς τινὶ
 ἐξ ἀνάγκης οὐχ ὑπάρχει καὶ κατὰ τῆς τινὶ ἐξ ἀνάγκης ὑπάρχει ὁμοίως
 ἡ τοιαύτη ἀληθὴς ἡ οὐκ ἐνδέχεται μηδενί ζῶν τὸ ἀναπνευστικόν. εἴη
 δ' ἂν καὶ ἡ τῆς ἐνδέχεται παντί ἀπόφασις ἡ οὐκ ἐνδέχεται παντί ἐπὶ 25
 τῆς κειμένης ὕλης ἀληθὴς ὁλοκλήρως· ἀληθὲς γὰρ ὁμοίως καὶ τὸ οὐκ
 ἐνδέχεται μηδενί. ἑκατέρα γὰρ αὐτῶν ἀληθεύεται κατ' ἀμφοτέρων· καὶ
 γὰρ καὶ κατὰ τοῦ ἐξ ἀνάγκης τινὶ καὶ κατὰ τοῦ ἐξ ἀνάγκης τινὶ μὴ.
 ἐπισκεπτέον δέ, μὴ δύναται εἶναι τοιαύτη ἡ λέγουσα “οὐδὲν λογικὸν
 ἐξ ἀνάγκης οὐ νοεῖ” ἢ “οὐδὲν νοῦν ἔχον ἐξ ἀνάγκης οὐ νοεῖ”· εἰ γὰρ 30
 παρεδέξατο τις καὶ τὸ θεῖον λογικὸν εἶναι, τούτῳ μὲν ἐξ ἀνάγκης
 199 ὑπάρχει τὸ νοεῖν, οὐδενὶ δὲ ἐξ ἀνάγκης λογικῶ τὸ μὴ νοεῖν. δόξει
 τοιαύτη εἶναι καὶ ἡ οὐδὲν σῶμα φυσικὸν ἐξ ἀνάγκης οὐ κινεῖται κατὰ
 φοράν· εἰ γὰρ καὶ ἡ κυκλοφορία φορά, τῷ μὲν κυκλοφορητικῶ ἐξ
 ἀνάγκης ὑπάρξει ἡ φορά, οὐδὲν δὲ ἔσται σῶμα, ᾧ ἐξ ἀνάγκης οὐχ 35
 ὑπάρχει ἡ φορά. εἰ δὲ ἀληθὴ ταῦτα, καὶ ἐν ἐκείνῃ τῇ συμπλοκῇ ἂν
 εἴη οὐχ ἡ κατὰ τὸν διορισμὸν ἐνδεχομένη συναγομένη ἀλλ' ἡ
 προειρημένη ἀντικειμένη τῇ ἐξ ἀνάγκης τινὶ μὴ, εἰς ἣν μετελήφθη ἡ
 ἀπόφασις τῆς ἐνδεχομένης. εἰ γὰρ τις καὶ ταύτας ἐνδεχομένας τὰς κατὰ
 τὸν διορισμὸν λέγοι, ὥσπερ οἱ περὶ Θεόφραστον λέγουσιν, οὐκέτ' (ἂν) 40
 ἀληθὲς εἴη τὸ τὰς ἐνδεχομένας καταφατικὰς τε καὶ ἀποφατικὰς
 ἀντιστρέφειν ἀλλήλαις.

8 ὑπάρχειν *a*: ὑπάρχον *BM*
lies

15 ὁ *Wallies*: τὸ *libri*

40 ἂν *add. Wal-*

103C [Ammonius], In Aristotelis Analytica priora 1.13 32a16 (CAG t.4.6 p.45.42-46.2 Wallies)

οἱ δ' ἐταῖροι αὐτοῦ, Θεόφραστος καὶ Εὐδημος, καὶ ἔτι οἱ
 Πλατωνικοὶ, οὐ βούλονται ἐνδεχομένην ἀπόφασιν ἀντιστρέφειν πρὸς
 ἐνδεχομένην κατάφασιν, ἐπειδὴ οὐ μένει τὸ ὡς ἐπὶ τὸ πολὺ ἐνδεχ-
 όμενον, περὶ οὗ ὁ λόγος. οἱ γὰρ συλλογισμοὶ ὑπὸ τεχνῶν προβάλλον-
 46 ται, αἱ περὶ τὸ ὡς ἐπὶ τὸ πολὺ ἐνδεχόμενον ἔχουσιν· εἰ γὰρ ἐνδέχεται 5

and some of necessity do not breathe, and this would be the proper contradictory of "possibly belongs to none". But "not possibly belongs to none" would be of this kind, for through "of necessity it does not belong to some" and through "of necessity it does belong to some" alike, the proposition "It is not possible for breathing to belong to no animal" is true. But the negation of "possibly belongs to all" — "not possibly belongs to all" is also equally true with this subject-matter. For "not possibly belongs to none" is likewise true, for both of these expressions are true of both cases, both of the "of necessity to some", and of the "of necessity to some not". We must enquire whether the proposition which says "No rational thing of necessity does not think," or "Nothing with a mind of necessity does not think," can be of this kind; for if one allowed that the divine were rational too, thinking belongs to this of necessity, and not thinking does not belong to anything rational of necessity. "No physical body of necessity does not move in space" will also appear to be of this kind: for if rotation is motion, motion will belong of necessity to the rotating sphere, and there will be no body to which of necessity motion does not belong. But if these things are true, with that combination too the conclusion would not be problematic according to the definition, but would be the aforesaid contradictory of "of necessity to some not", into which the negation of "possibly belonging" was changed. For if one were to say that these too were problematic according to the definition, then, as those connected with Theophrastus say, it would no longer be true that problematic affirmatives and negations convert with one another.

¹ Assertoric universal major, problematic universal minor. Aristotle tried to prove that the conclusion was problematic by *reductio ad impossibile*, using Bocardo with a necessary major premise.

103C pseudo-Ammonius, *On Aristotle's Prior Analytics* 1.13 32a16 (CAG vol.4.6 p.45.42-46.2 Wallies)

His (Aristotle's) colleagues, Theophrastus and Eudemus, and also the Platonists, do not want the problematic negative to convert with the problematic affirmative, since being more probable than not, which is currently under discussion, is not retained. For there are put forward syllogisms connected with technical matters which
 46 involve being more probable than not: for if it is possible, looking

μηδένα ἄνθρωπον ἑξαδάκτυλον εἶναι ὥς ἐπὶ τὸ πολὺ, ἐνδέχεται πάντα ἄνθρωπον καὶ τινὰ ἄνθρωπον ἑξαδάκτυλον εἶναι ἐπ' ἑλαττον.

1-7 *Eudemus*, fr. 13 Wehrli 2-5 cf. [Ammonium], *infra* p.57.32-4, *Platonici solis nominatis* 2-7 cf. *ibid.* p.58.4.7

103D [Ammonius], In Aristotelis *Analytica priora* 1.14 32b38 (CAG t.4.6 p.49.7-12 Wallies)

εἰ δ' αἱ ἐνδεχόμεναι ἀντιστροφᾶι οὐ παραδεκταί εἰσὶν ὥς μὴ φυλάττουσαι τὸ ὥς ἐπὶ τὸ πολὺ ἐνδεχόμενον, δῆλον ὥς οὐδὲ τὰς περὶ τοῦ πρώτου σχήματος ἐννοίας μετακινήσουσι Θεόφραστος καὶ Εὐδημος καὶ οἱ ἀπὸ Πλάτωνος· διὰ γὰρ τὰς ἐνδεχομένας ἀντιστροφὰς καὶ ἀτελεῖς ἦσαν ἐν πρώτῳ σχήματι καὶ συλλογιστικοὶ τὴν ἐλάττωνα ἀποφατικὴν ἔχοντες καὶ ὁκτὼ τὸν ἀριθμόν. 5

1-6 *Eudemus*, fr. 14 Wehrli

104 Alexander Aphrodisiensis, In Aristotelis *Analytica priora* 1.8 30a9 (CAG t.2.1 p.123.18-24 Wallies)

ὁ μέντοι Θεόφραστος ἐν τῷ πρώτῳ τῶν αὐτοῦ Προτέρων ἀναλυτικῶν περὶ τούτων λέγων οὐ χρῆται τῷ δι' ἐκθέσεως τρόπῳ πρὸς τὴν δεῖξιν τοῦ συλλογιστικὰς εἶναι τὰς προκειμένας συμπλοκάς, ἀλλ' ὑπερέθετο τὸν περὶ αὐτῶν λόγον ὥς δεόμενον μὲν τῆς εἰς ἀδύνατον ἀπαγωγῆς μηδέπω δὲ ὄντος προδήλου τοῦ συμβαίνοντος διὰ τὸ μῖξιν γίνεσθαι προτάσεων, μηδέπω δ' εἶναι γνωρίμον τὸ ἐκ τῶν μίξεων συναγόμενον. 5

105 Ibn Rušd, al-Masā'il 5 (p.123.5-8, 125.3-7, 127.7-18, 137.1-16 'Alawī)

الفرض في هذا القول أن نبين أن مذهب أرسطو في جهات النتائج الحادثة عن المقاييس المركبة من مقدمتين مختلطتين من المقدمات نوات الجهات الثلاث — أعني الوجودية والضرورية والممكنة — هو المذهب الحق الذي لا يصح غيره لا ما توهمه ثاوفرسطس وثامسطيوس وكثير من قدماء المشائين ...

at the majority, that no man has six fingers, it is possible, looking at the minority, for all men and for some man to have six fingers.

- 103D pseudo-Ammonius, *On Aristotle's Prior Analytics* 1.14 32b38 (CAG vol.4.6 p.49.7-12 Wallies)

But if the conversion of problematic propositions is not acceptable because it does not preserve the majority aspect of probability, it is clear that Theophrastus and Eudemus and the Platonists will not change their ideas about the first figure either; for through the conversion of problematics there were arguments in the first figure with a negative minor which were both imperfect, and valid, syllogisms — bringing the total to eight in number.

- 104 Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.8 30a9 (CAG vol.2.1 p.123.18-24 Wallies)

Theophrastus, however, talking about these matters in the first book of his *Prior Analytics*, does not use the method of exposition for the proof that the combinations set out earlier lead to syllogisms, but he postponed discussion of them because it needed *reductio ad impossibile*, and it was not yet clear what the result would be because of the mixture of premises,¹ and because what conclusion could be drawn from mixed premises was not yet known.

¹ Aristotle was here considering a syllogism with premises and conclusion all necessary. *Reductio ad impossibile* would mean combining one necessary premise with the negation of the necessary conclusion, i.e. with a problematic premise.

- 105 Averroes, *Questions* 5 (p.123.5-8, 125.3-7, 127.7-18, 137.1-16 'Alawī)

Our purpose in this essay is to make clear that Aristotle's doctrine about the modes of conclusions arising from syllogisms constructed from two premises that are a mixture of premises having the three modes, that is, the existential, the necessary and the possible, is the true and only valid doctrine, and (that the case is) not as Theophrastus, Themistius and many of the ancient Peripatetics imagined. . . .

- 5 وأما متى كانت الصفري هي الممكنة وكانت الكبرى موجبة وجودية فإنه قال 125 فيها إن النتيجة تكون ممكنة وقال إن هذا الاقتران غير تام وبينه بطريق الخلف ولم يرد هاهنا بقوله هذا أن النتيجة تكون ولا بد ممكنة كما توهمه عليه ثاوفرسطس وغيره واحتجوا عليه بأنه قد يرى أن جهة النتيجة قد تكون تابعة لأخس الجهتين الموضوعتين في مقدمتي القياس ...
- 10 وأما ثاوفرسطس وأوذيوموس وكثير من قدماء المشائين وثامسطيوس من 127 المتأخرين فإنهم جزموا بتفليطه وتخطئته في قوله في المقاييس المختلطة من الوجودية والضرورية أن جهة النتيجة فيها تابعة لجهة المقدمة الكبرى وقالوا بل جهة النتيجة تابعة في كل ضرب من ضروب الاختلاط لأخس الجهتين الموضوعتين في المقدمتين فتكون النتيجة وجودية في المقاييس المركبة من الوجودي والضروري وكذلك تكون ممكنة عندهم في المركبة من الممكن والضروري 15 أو الممكن والوجودي واحتجوا لذلك بما يظهر من ذلك في المقاييس المختلطة من المواد الممكنة والضرورية والممكنة والوجودية ويجعل ارسطو الإنتاج في هذه المواد لأخس الجهتين وذلك بحسب ظنهم الذي ظنوا في هذا الإنتاج من أنه أراد أن نتائجهما إنما تكون ممكنة فقط وقالوا في هذا إنها قياسات تامة كما تلك وإنه 20 لا فرق بين التي تكون في هذا الاختلاط والتي تكون في اختلاط الوجودي مع الضروري ...
- 137 وأما ثاوفرسطس وثامسطيوس وغيرهم من المشائين فإنهم لما ظنوا أنه لا 137 فرق بين المفهوم من قولنا «كل ب أ» إذا أردنا أنه ليس بعض ب أ بل جميع أجزاء ب أ وبين المفهوم من قولنا «كل ب أ» إذا أردنا أن كل ما هو ب فهو أ بل توهموا أن هذا المعنى الثاني هو الأول بعينه وأنه ليس يفهم في الحمل إلا الشئ الأول فقط لا المعنيين جميعاً كما نعتقده نحن وذلك أنه من البين بنفسه أن قولنا «كل ب أ» معناه أن كل جزء من ب وكل ما هو موصوف بـ «ف» هو أ 25

125 He (Aristotle) said that when the minor is the possible premise and the major is affirmative existential, the conclusion will be possible. He said that this conjunction is imperfect and explained it by *reductio ad impossibile*. By this statement he did not mean here that the conclusion cannot but be possible, as Theophrastus and others imagined him to have said and argued against him by saying that he sometimes thinks that the mode of the conclusion may follow the inferior of the two modes posited in the two premises of the syllogism. . . .

127 Theophrastus, Eudemos and many of the ancient Peripatetics, and Themistius among the later ones, charged Aristotle emphatically with having committed an error when he said about syllogisms containing a mixture of existential and necessary premises that the mode of their conclusion follows the mode of the major premise. They said that on the contrary the mode of the conclusion follows in every kind of mixture the inferior of the two modes posited in the two premises, so that the conclusion of syllogisms composed of the existential and the necessary would be existential, and similarly, according to them, that (of syllogisms) composed of the possible and the necessary, or the possible and the existential, would be possible. In support of their view they advanced the argument that this is what appears from syllogisms containing a mixture of possible and necessary matters and of possible and existential matters, and that Aristotle assigns the derivation of the conclusion with these matters to the inferior of the two modes. This (argument) is in accordance with what they thought about this derivation of the conclusion, namely, that he (Aristotle) meant that their conclusions can be possible only; and they further said about them that they are perfect syllogisms like the others, and that there is no difference between syllogisms with this mixture and those with a mixture of the existential and the necessary. . . .

137 Theophrastus, Themistius and other Peripatetics thought that there is no difference between what is understood from the statement "Every B is A" when we mean that it is not the case that some B is A but all parts of B are A, and what is understood from the statement "Every B is A" when we mean that everything that is B is A. They imagined that this second meaning is exactly the same as the first, and that what is understood in the predication is the first thing only, not both meanings together, as *we* believe. That is to say, it is self-evident that our statement "Every B is A" means that every part of B, and everything qualified as B, is A,

حتى تكون الكليّة حاصرة لجميع الأجزاء التي من قبل الكميّة والتي من قبل الكيفيّة — أعني الحمل

30 فلما ظننا كما قلنا أن المفهوم من قولنا إن «كل ب أ» أي كل جزء من ب «ف» هو أ قالوا فواجب متى كانت كل ب «أ» باضطراب وكانت ح ب بالفعل ألا تكون أ موجودة باضطراب على ح ولا فمن أين وجد لها الاضطراب لأنها إنما فرضت باضطراب على جميع أجزاء ب و ح ليس جزءاً من ب وإنما هي غيرها وإذا كان شيء يُحمل على شيء حمل اضطراب ويحمل ذلك الشيء المحمول على شيء ثالث يغير اضطراب فليس يلزم أن يكون حمّله على الثالث باضطراب 35 وذلك إلزامٌ صحيح إذا سلّمنا لهم أن المفهوم من الحمل الكلّي هو هذا المعنى فقط — أعني ما يفهم من المقدّمة الكليّة من جهة ما هي مقابلة للجزئية — إلا أنه ليس يلزم من هذا أن تكون النتيجة إذا سلّمنا هذا تابعة لجهة المقدّمة الكبرى كما يقوله ارسطو

5-7 ... قوله هذا Aristoteles, Anal. Pr. 1.15 34a1-5, 34a34-b2

ed. الموضوعية: Gutas corr. الموضوعتين 9. 'Alawī ed. نرى: Gutas corr. يرى 8
Gutas scripsit معناه ان 27. 'Alawī ed. تابع: Gutas corr. تابعة 13. 'Alawī
1 add. Gutas 31 add. Gutas ف add. Gutas 31. 'Alawī ed. ان معناه

106A Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.9 30a15 (CAG t.2.1 p.124.8-30 Wallies)

οὗτος μὲν οὖν οὕτως λέγει. οἱ δὲ γε ἑταῖροι αὐτοῦ οἱ περὶ Εὐδημόν τε καὶ Θεόφραστον οὐχ οὕτως λέγουσι, ἀλλὰ φασιν ἐν πάσαις ταῖς ἐξ ἀναγκαίας τε καὶ ὑπαρχούσης συζυγίαις, ἐὰν ᾧσι συγκεῖμεναι συλλογιστικῶς, ὑπάρχον γίνεσθαι τὸ συμπέρασμα, τοῦτο λαμβάνοντες 5 ἔκ τε τοῦ ἐν πάσαις ταῖς συμπλοκαῖς τὸ συμπέρασμα αἰεὶ τῷ ἐλάττονι καὶ χείρονι τῶν κειμένων ἕξομοιοῦσθαι· ἂν τε γὰρ ἐκ καταφατικῆς καὶ ἀποφατικῆς προτάσεως, συνάγεται ἀποφατικὸν τὸ συμπέρασμα, ἂν τ' ἐκ καθόλου καὶ ἐπὶ μέρους, ἐπὶ μέρους καὶ τὸ συμπέρασμα. τὸν αὐτὸν δὴ τρόπον καὶ ἐν ταῖς μίξεσιν ἔχειν· ὑπάρχον γὰρ γίνεσθαι ἐν ταῖς 10 ἐξ ἀναγκαίας καὶ ὑπαρχούσης συμπλοκαῖς τῷ ἐλάττον εἶναι τὸ ὑπάρχον τοῦ ἀναγκαίου. ἀλλὰ καὶ τῷ λόγῳ τοῦτο δεικνύουσιν. εἰ γὰρ τὸ Β τῷ Γ ὑπάρχει μὲν παντί, οὐ μὴν ἐξ ἀνάγκης, ἐνδέχεται ποτε αὐτὸ καὶ ἀποξευχθῆναι αὐτοῦ· ὅτε δὴ τὸ Β τοῦ Γ ἀπέξευκται, τότε καὶ τὸ

so that the (concept of) totality would encompass all parts, both from the point of view of their quantity and from that of their quality, i.e., the predication.

Now since they thought, as we said, that what is understood from our statement "Every B is A" is that every part of B is A, they said: When every B is necessarily A, and C is B actually, A must not exist necessarily for C; for if it did, where would it have gotten the necessity from? Because it (A) was postulated necessarily for all parts of B only, while C is not a part of B but merely something else. When something is predicated of something else necessarily, and this (first) predicated thing is predicated of yet a third not necessarily, it does not follow that its predication of the third thing would be necessary.

This is a valid sequence, should we grant them that what is understood from universal predication is this meaning only, i.e., what is understood from the universal premise in so far as it is the opposite of the particular. Except that should we grant that, it does not follow from this that the conclusion would follow the mode of the major premise, as Aristotle says.

106A Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.9 30a15 (CAG vol.2.1 p.124.8-30 Wallies)

He (Aristotle) then says this, but his colleagues, those associated with Eudemus and Theophrastus, do not say this, but say that in all the pairs with a necessary and an assertoric premise, if they are so related as to lead to a syllogism, the conclusion is assertoric, taking this from the claim that in all combinations the conclusion always resembles the inferior and weaker of the assumptions; for if, from an affirmative and a negative premise, the conclusion drawn is negative, and if from a universal and a particular the conclusion is also particular, the same holds for mixed modes: for the conclusion is assertoric in combinations of necessary and assertoric, because the assertoric is inferior to the necessary. But they also prove it by this argument: if B belongs to all C, but not of necessity, it is possible for it also at some time to be disjoined from it: when

Α αὐτοῦ ἀποζευχθήσεται· εἰ δὲ τοῦτο, οὐκ ἐξ ἀνάγκης αὐτῷ ὑπάρξει.
 ἀλλὰ καὶ ἐπὶ τῆς ὕλης δεικνύουσι τοῦτο ἔχον οὕτως. λάβοντες γὰρ τὴν 15
 μείζονα καθόλου ἀναγκαίαν ἀποφατικὴν ἢ καταφατικὴν καὶ τὴν
 ἐλάττωνα καθόλου καταφατικὴν ὑπάρχουσιν δεικνύουσιν ὑπάρχον
 γινόμενον τὸ συμπέρασμα. τὸ γὰρ ζῶν παντὶ ἀνθρώπῳ ἐξ ἀνάγκης,
 ὁ ἄνθρωπος παντὶ κινουμένῳ ὑπαρχέτω· οὐκέτι τὸ ζῶν παντὶ
 κινουμένῳ ἐξ ἀνάγκης. ἔτι εἰ τὸ μὲν ἐπιστήμην ἔχειν κατὰ παντὸς 20
 γραμματικοῦ ἐξ ἀνάγκης, τὸ δὲ γραμματικὸν κατὰ παντὸς ἀνθρώπου
 ὑπαρχόντως, οὐκέτι τὸ ἐπιστήμην ἔχειν κατὰ παντὸς ἀνθρώπου ἐξ
 ἀνάγκης. καὶ τὸ μὲν κινεῖσθαι διὰ σκελῶν κατὰ παντὸς περιπατοῦντος
 ἐξ ἀνάγκης, τὸ δὲ περιπατεῖν παντὶ ἀνθρώπῳ ὑπαρχέτω· οὐκέτι γὰρ τὸ 25
 κινεῖσθαι παντὶ ἀνθρώπῳ ἐξ ἀνάγκης.

1-25 *Eudemus, fr. 11a Wehrli*

106B Alexander Aphrodisiensis, In Aristotelis *Analytica priora* 1.9 30a15
 (CAG t.2.1 p.132.23-34 Wallies)

Θεόφραστος δέ, ὅτι μὴ ἀναγκαῖον γίνεται τὸ συμπέρασμα ἐν τῇ
 τοιαύτῃ συμπλοκῇ, οὕτω λέγει· “εἰ γὰρ τὸ μὲν Β τῷ Γ ἐξ ἀνάγκης, τὸ
 δὲ Α τῷ Β μὴ ἐξ ἀνάγκης, τὸ δὲ μὴ ἐξ ἀνάγκης κἂν χωρισθεῖ, φανερόν,
 ὥς τοῦ Β χωριζόμενον καὶ τοῦ Γ χωρισθήσεται τὸ Α, ὥστ’ οὐκ ἐξ
 ἀνάγκης διὰ τῶν κειμένων”. ᾧ δειχθέντι προστίθισιν “ὡσαύτως δέ, καὶ 5
 εἰ ἀναγκαῖα ἢ μείζων· ἐπεὶ γὰρ τὸ μέσον οὐκ ἐξ ἀνάγκης, κἂν
 χωρισθεῖ· τοῦτου δὲ χωριζομένου καὶ τὸ μείζον. ἐὰν γὰρ τις οὕτως
 λάβῃ ‘καθ’ οὗ τὸ Β, καὶ τὸ Α ἐξ ἀνάγκης’ ὥσπερ ἀναγκαίας ἀμφοτέρας
 λαμβάνει· μὴ γὰρ οὕτως λαβόντος ψεῦδος”. διὰ γὰρ τούτων δείκνυσι
 Θεόφραστος, ὅτι ἐν αἷς μίξεσιν ὑπάρχουσα καὶ ἀναγκαῖα ἐστίν, 10
 ὁποτέρᾳ ἂν αὐτῶν ἀναγκαῖα ᾖ, ὑπάρχον τὸ συμπέρασμα.

106C Alexander Aphrodisiensis, In Aristotelis *Analytica priora* 1.9 30a15
 (CAG t.2.1 p.126.29-127.16 Wallies)

ἀλλὰ καὶ διὰ τῆς εἰς ἀδύνατον ἀπαγωγῆς εἰσὶ τινες οἱ τὸ λεγόμενον
 ὑπ’ Ἀριστοτέλους, ὅτι καλῶς εἴρηται, δεικνύναι πειρώμενοι. ἔστω γὰρ
 ἢ μίξις ἐκκειμένη, καὶ τὸ μὲν Α τῷ Β παντὶ ἐξ ἀνάγκης ὑπαρχέτω, τὸ
 δὲ Β παντὶ τῷ Γ ὑπαρχέτω μόνον· λέγω ὅτι τὸ Α τῷ Γ ἐξ ἀνάγκης παντί.

B has been disjoined from C, then A too will have been disjoined from it: but if this is so, then it will not belong to it of necessity. And they also show that this is so by examples. For, taking the major as universal necessary, negative or affirmative, and the minor as universal affirmative assertoric, they show that the conclusion is assertoric. For let animal belong to every man of necessity, man in fact to every moving thing: yet animal does not belong to every moving thing of necessity. Again, if having knowledge is of every literate being of necessity, and being literate in fact is of every man, yet having knowledge is not of every man of necessity. And let moving on legs be of every walking thing of necessity, and let walking belong in fact to every man: yet moving (on legs) does not belong to every man of necessity.

106B Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.9 30a15 (CAG vol.2.1 p.132.23-34 Wallies)

Theophrastus, to show that the conclusion in a combination of this kind¹ is not necessary, says this: "For if B is of C of necessity, and A of B not of necessity, and if what was not of necessity were separated, it is clear that, when separated from B, A will also be separated from C, so that on the assumptions it is not of it of necessity." He adds to this demonstration: "Likewise too if the major is necessary; for since the middle is not of necessity, it might be separated, but if this is separated, so is the major (term). For if someone takes 'of what B, A too of necessity' like this, he takes both as necessary. For if he does not take it like this, it is false." Through these arguments Theophrastus shows that in those mixtures in which there is an assertoric and a necessary, whichever of them is necessary, the conclusion is assertoric.

¹ With one premise necessary and the other assertoric.

106C Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.9 30a15 (CAG vol.2.1 p.126.29-127.16 Wallies)

But there are some who try to show by *reductio ad impossibile* that what Aristotle has said has been well said. Let the mixture (in Barbara) be assumed, and let A belong to all B of necessity, but let B belong only as a matter of fact to all C. I say that A belongs

εἰ γὰρ μή, τὸ ἀντικείμενον ἐνδέχεται τὸ Α τῷ Γ τινὶ μὴ ὑπάρχειν· κείται ⁵
 δὲ καὶ τὸ Α παντὶ τῷ Β ἐξ ἀνάγκης· γίνεται δὴ ἐν δευτέρῳ σχήματι
 συζυγία ἐκ καθόλου καταφατικῆς τῆς μείζονος ἀναγκαίᾳς καὶ ἐπὶ
 127 μέρους ἀποφατικῆς ἐνδεχομένης τῆς ἐλάττονος ἐπὶ μέρους ἀποφατικὸν
 ἐνδεχόμενον συνάγουσα, καθ' ἃ καὶ Θεοφράστῳ τε καὶ Εὐδήμῳ δοκεῖ.
 τὸ ἄρα Β τῷ Γ ἐνδέχεται τινὶ μὴ ὑπάρχειν· ἀλλ' ὑπέκειτο παντὶ ¹⁰
 ὑπάρχειν.

ἔστι δὲ πιστώσασθαι, ὅτι τὸ λεγόμενον ὑπὸ Ἀριστοτέλους ὑγιές
 ἐστὶ, μάλιστα διὰ τῆς εἰς ἀδύνατον ἀπαγωγῆς τῆς γινομένης ἐν τρίτῳ
 σχήματι. κείσθω γὰρ τὸ μὲν Α παντὶ τῷ Β ἐξ ἀνάγκης, τὸ δὲ Β παντὶ
 τῷ Γ ὑπάρχειν· λέγω ὅτι τὸ Α παντὶ τῷ Γ ἐξ ἀνάγκης. εἰ γὰρ μή, τὸ ¹⁵
 ἀντικείμενον τὸ Α τῷ Γ ἐνδέχεται τινὶ μὴ ὑπάρχειν· κείται δὲ καὶ τὸ
 Β παντὶ τῷ Γ ὑπάρχειν· γίνεται ἐν τρίτῳ σχήματι συζυγία ἐξ
 ὑπαρχούσης καθόλου καταφατικῆς τῆς ἐλάττονος καὶ ἐνδεχομένης ἐπὶ
 μέρους ἀποφατικῆς τῆς μείζονος ἐπὶ μέρους ἀποφατικὸν ἐνδεχόμενον
 συνάγουσα. τὸ ἄρα Α τῷ Β ἐνδέχεται τινὶ μή, ὅπερ ἀδύνατον· κείται ²⁰
 γὰρ παντὶ ἐξ ἀνάγκης. ἐν γὰρ τῇ τοιαύτῃ συζυγίᾳ τῇ ἐν τρίτῳ σχήματι
 καὶ Ἀριστοτέλει δοκεῖ καὶ τοῖς ἐταίροις αὐτοῦ ἐπὶ μέρους ἐνδεχόμενον
 ἀποφατικὸν γίνεσθαι τὸ συμπέρασμα. τοσούτοις καὶ τοιοῦτοις ἂν τις
 25 χρήσαιτο παριστάμενος τῇ περὶ τούτων Ἀριστοτέλους δόξῃ. τί δὲ
 τούτων ὑγιῶς ἢ μὴ ὑγιῶς λέγεσθαι δοκεῖ, ἐν ἄλλοις ἡμῖν, ὡς ἔφην, μετὰ
 ἀκριβείας εἴρηται.

1-11 *Eudemus*, fr. 11b *Wehrli* 24-6 *Alexander Aphrod.* ad 1.9 30a15
 (p.125.30) et cf. ad 1.16 35b37 (p.207.35-6); ad 1.16 36a25 (p.213.25-7); ad 1.19
 38b3 (p.238.36-8); ad 1.22 40a4 (p.249.37-250.1)

106D Philoponus, In Aristotelis Analytica priora 1.9 30a15 (CAG t.13.2
 p.123.12-20 et 124.9-125.18 Wallies)

καὶ ὁ μὲν φιλόσοφος, ὥσπερ εἵπομεν, βούλεται ἀεὶ τῇ μείζονι
 ἀκολουθεῖν τὸ συμπέρασμα· διὸ καὶ ἐνταῦθα οὕτως ἐχουσῶν τῶν
 προτάσεων ἀναγκαῖόν φησι συνάγεσθαι τὸ συμπέρασμα. οἱ δὲ ἐταῖροι
 αὐτοῦ οἱ περὶ Θεόφραστον καὶ Εὐδημον καὶ ἔτι οἱ ἀπὸ Πλάτωνος οὐ
 φασιν οὕτως ἔχειν οὐδὲ πάντως τῇ μείζονι ἀκολουθεῖν τὸ συμπέρασμα, ⁵
 ἀλλ' ὑπάρχον ἀεὶ γίνεσθαι. ἄξιον οὖν ἐκθέσθαι πρότερον τὴν τε
 Ἀριστοτελικὴν δεῖξιν καὶ ὅσα οἱ τῷ φιλοσόφῳ συνηγοροῦντες εἰς
 ἀπόδειξιν τοῦ τοιοῦτου προστιθέασιν, εἴτα καὶ ἅπερ οἱ τῇ ἐναντίᾳ
 παριστάμενοι δόξῃ φασί, καὶ οὕτως τὰ ἱκανὰ διαστήσαι τῷ
 λόγῳ. . . . ¹⁰

to all C of necessity. For if not, the opposite (will be true): it is possible for A not to belong to some C. But it is assumed that A belongs also of necessity to every B: there arises then a combination in the second figure from a major universal affirmative necessary and a particular negative problematic minor, implying a particular negative problematic conclusion (Baroco), according to what both
 127 Theophrastus and Eudemus also think. B, then, may possibly not belong to some C: but it was supposed to belong to all.

It is possible to confirm that what Aristotle says is valid, especially through *reductio ad impossibile* using the third figure. Assume that A belongs to all B of necessity, and B in fact to all C. I say that A belongs to all C of necessity. For if not, the opposite (will be true): it is possible for A not to belong to some C. But it is assumed that B belongs to all C: there arises then a combination in the third figure, with the minor assertoric universal affirmative and a problematic particular negative major, implying a particular negative problematic conclusion (Bocardo). A, then, may possibly not belong to some B, which is impossible; for it is assumed that it belongs to all of necessity. For in this kind of combination in the third figure it seems to both Aristotle and his colleagues¹ that the conclusion is particular problematic negative. So many and such arguments a man might use supporting the opinion of Aristotle on these points. But which of these seems to be stated validly or invalidly, I have said in detail elsewhere, as I said.

¹ I.e., Theophrastus and Eudemus.

106D Philoponus, *On Aristotle's Prior Analytics* 1.9 30a15 (CAG vol.13.2 p.123.12-20 and 124.9-125.18 Wallies)

And the philosopher (Aristotle), as we said, wants the conclusion always to agree with the major premise. So here too, with the premises being like this,¹ he says that they lead to a necessary conclusion. But his colleagues, those associated with Theophrastus and Eudemus, and again the followers of Plato, say that it is not so, and that the conclusion does not in every case follow the major premise, but is always assertoric. It is worthwhile, therefore, to set out first the proof of Aristotle, and what those who agree with the philosopher add to the demonstration of this matter, and then what those supporting the opposite opinion say, and so sort out what is relevant to the argument. . . .

124 οἱ δὲ ἐταῖροι αὐτοῦ ἐνίστανται πρὸς τὰ εἰρημένα, καὶ πρῶτον πρὸς
 τὴν Ἀριστοτελικὴν δεῖξιν οὕτως ἐξ αὐτῆς (τῆς) τοῦ ἀναγκαίου καὶ τῆς
 τοῦ ὑπάρχοντος σημασίας. ἀναγκαῖον, φασίν, ἐστὶν ὃ παντὶ καὶ αἰ
 ὑπάρχει, ὑπάρχον δὲ ὅπερ ἐστὶ μὲν ἐν τῷ πράγματι, δύναται δὲ καὶ
 ἀπογενέσθαι αὐτοῦ. εἰ τοίνυν τὸ Β τῷ Γ οὐκ ἀναγκαίως ὑπάρχει, 15
 δύναται ἄρα χωρισθῆναι αὐτοῦ· εἰ δὲ χωρίζεται τὸ Β τοῦ Γ, οὐκ ἐξ
 ἀνάγκης ὑπάρξει τῷ Γ τὸ Α. εἰ γὰρ χωρισθῇ τὸ μέσον τοῦ ἐσχάτου,
 οὐχ ἔξει τὸ ἄκρον δι' ὅτου συναφθῇ τῷ ἐσχάτῳ· ὥστε εἰ ὑπάρξει τῷ
 Γ τὸ Α, οὐκ ἀναγκαίως αὐτῷ ὑπάρξει. καὶ γὰρ κακῶς ὑπέθεσθε, φασίν,
 ὅτι εἰ τὸ Α ἐξ ἀνάγκης παντὶ τῷ Β ὑπάρχει, μέρος δὲ τοῦ Β τὸ Γ, τὸ 20
 ἄρα Α ἐξ ἀνάγκης παντὶ τῷ Γ ὑπάρξει· τοῖς μὲν γὰρ κυρίως αὐτοῦ
 μέρεσιν ἐξ ἀνάγκης ὑπάρχει πᾶσιν, οὐ μέντοι γε τοῖς ποτὲ μὲν οὖσιν
 αὐτοῦ μέρεσι ποτὲ δὲ μὴ. τὸ δὲ Β τῷ Γ παντὶ μὲν ὑπῆρχεν, οὐκ ἐξ
 ἀνάγκης δέ, ὥστε δύναται καὶ μὴ ὑπάρχειν· αὕτη γὰρ ἡ τοῦ ὑπάρχον-
 τος φύσις, τὸ ὑπάρχον μὲν δυνάμενον δὲ καὶ μὴ ὑπάρχειν. εἰ τοίνυν 25
 δυνατὸν τὸ Γ τοῦ Β μὴ εἶναι μέρος (οὕτω γὰρ ἐδείχθη), πρόδηλον ὅτι
 οὐκ ἐξ ἀνάγκης παντὶ τῷ Γ ὑπάρξει.

ὅτι γὰρ τοῦτο οὕτως ἔχει, πρόδηλον καὶ ἐκ τῆς τῶν ὄρων
 παραθέσεως· ἔστωσαν γὰρ ὅροι “κίνησις”, “βάδις”, “ἄνθρωπος”.
 κίνησις μὲν γὰρ ἐξ ἀνάγκης πάση βαδίζει ὑπάρχει, βάδις δὲ παντὶ 30
 ἀνθρώπῳ ὑπαρχόντως, καὶ συνάγεται κίνησις παντὶ ἀνθρώπῳ
 ὑπαρχόντως. καὶ ἄλλιν “ἀρετή”, “φρόνησις”, “ἄνθρωπος”. καὶ καθόλου
 δεῖ λαμβάνειν καὶ καθολικώτερόν τι καὶ μερικώτερον καὶ τι τούτων
 ὑπαρχόντως μετέχον καὶ τὸ μὲν καθολικώτερον τιθέναι μείζονα ὅρον,
 τὸ δὲ μετέχον ἐλάττωνα. 35

πρὸς δὲ τὴν τοῦ ἀδυνάτου δεῖξιν οὕτως ἐνίστανται, ὅτι τούτῳ τῷ
 τρόπῳ δεῖξομεν οὐ μόνον ἀναγκαῖον καταφατικὸν συναγόμενον ἀλλὰ
 καὶ τὸ καθόλου καταφατικὸν ὑπάρχον καὶ ἔτι τὸ καθόλου καταφατικὸν
 ἐνδεχόμενον. λέγομεν γάρ, φασίν, ὅτι συνάγεται συμπέρασμα τὸ Α
 παντὶ τῷ Γ ὑπάρχειν· εἰ γὰρ τοῦτο ψεῦδος, ἀληθὲς τὸ μὴ παντὶ ὑπάρχειν 40
 125 τὸ Α τῷ Γ. ἐπεὶ τοίνυν τὸ Α τῷ Γ οὐ παντὶ ὑπάρχει, ὑπέκειτο δὲ καὶ
 τὸ Β τῷ Γ παντὶ ὑπάρχειν, τὸ ἄρα Α οὐ παντὶ τῷ Β ὑπάρξει· γίνεται
 γὰρ τὸ τρίτον σχῆμα ἐκ τῶν δύο ὑπαρχουσῶν προτάσεων. ἦν δὲ καὶ
 ἐξ ἀνάγκης παντί· τὸ ἄρα Α τῷ Β καὶ ἐξ ἀνάγκης παντὶ ὑπάρχει καὶ
 ὑπάρχει οὐ παντί, ὅπερ ἀδύνατον. ἀλλὰ δὴ, φασί, καὶ τὸ καθόλου 45
 ἐνδεχόμενον δυνατὸν συναγαγεῖν. λέγω γὰρ ὅτι οὕτως ἐχουσῶν τῶν
 προτάσεων συνάγεται τὸ Α τῷ Γ ἐνδέχεσθαι παντὶ ὑπάρχειν· εἰ γὰρ
 τοῦτο ψεῦδος, ἀληθὲς τὸ ἀνάγκη μὴ παντί. ἐπεὶ τοίνυν τὸ μὲν Α τῷ
 Γ ἀνάγκη μὴ παντὶ ὑπάρχειν, τὸ δὲ Β τῷ Γ παντὶ ὑπῆρχε, τὸ ἄρα Α

124 But his (Aristotle's) colleagues object to what has been said, and first to the proof given by Aristotle. (They object) in the following manner from the very meaning of necessary and actual: necessary, they say, is what belongs to everything and always, actual what is indeed in the thing, but can also become apart from it. If therefore B belongs to C not necessarily, it can then be separated from it: but if B is separated from C, A will not belong to C of necessity. For if the middle (term) were separated from the last, the first will not have a means of being joined to the last; so that even if A will belong to C, it will not belong to it of necessity. For you supposed wrongly, they say, that if A of necessity belongs to all B, and C is a part of B, A will then of necessity belong to all C. For it belongs of necessity to all its parts which are real parts of it, but not to those which are sometimes parts of it and sometimes not. And B belonged to all C, but not of necessity, so that it can also not belong; for this is the nature of the actual, that it is what actually belongs but can also not belong. If then it is possible for C not to be a part of B (for this was proved), it is clear that it (A) will not belong of necessity to all C.

That this is so, is clear also from instances of terms: for let the terms be "movement", "walking", "man": movement of necessity belongs to all walking, and walking to all men in fact, and the conclusion is drawn that movement belongs to all men in fact. And again, "virtue", "prudence", "man". And in general we must take something more universal and something more particular, and something partaking of these in fact, and make the more universal the major term, and that which partakes the minor.

To the proof *per impossibile*² they object like this, that in this way we will prove not only a necessary affirmative conclusion but also a universal affirmative assertoric, and even a universal affirmative problematic. For we say, they say, that the implied conclusion
125 is that A belongs to all C; for if this is false, it is true that A does not belong to all C. Since, then, A does not belong to all C, and it was assumed that B belonged to all C, A, then, will not belong to all B: for the third figure arises from the two assertoric premises. But it originally belonged to all of necessity. A, then both belongs to all B of necessity and does not belong to all, which is impossible. But further, they say, it is possible to draw also a universal problematic conclusion. For I say that when the premises are like this, the conclusion is that A may possibly belong to all C. For if this is false, it is true that necessarily (it does) not (belong) to all.

τῷ B ἢ ἐξ ἀνάγκης οὐ παντὶ ἢ ὑπάρχει οὐ παντί· τοῦτο γὰρ ποτέρως⁵⁰
 ἔχει, ἔτι ἀμφισβητήσιμον. ἦν δὲ καὶ ἐξ ἀνάγκης παντὶ τῷ B τὸ A· τὸ
 αὐτὸ ἄρα τῷ αὐτῷ καὶ ἐξ ἀνάγκης παντὶ καὶ ὑπάρχει οὐ παντὶ ἢ ἀνάγκη
 οὐ παντί, ὅπερ ἀδύνατον. ὥστε, φασίν, ἢ εἰς ἄτοπον ἀπαγωγή οὐδὲν
 ἦττον δείξει καθόλου καταφατικὸν ἀναγκαῖον συνάγεσθαι τὸ συμ-
 πέρασμα ἢ ἐνδεχόμενον καθόλου καταφατικὸν ἢ ὑπάρχον καθόλου⁵⁵
 καταφατικόν. οὕτω μὲν οὖν ἐκείνοι τὴν εἰς ἄτοπον δείξιν ψευδῇ
 δεικνύουσι διὰ τοῦ δεικνύουσι τῇ αὐτῇ εἰς ἄτοπον δείξει ἐπὶ τῶν αὐτῶν
 προτάσεων πλείονα συνάγεσθαι συμπεράσματα.

1-6 *Eudemus*, fr. 11d Wehrli 2 ὥπερ εἶπομεν] p.122.28 11-12
Aristoteles, *Anal. pr.* 1.9 30a21-3; *Philoponus*, *In Arist. Anal. pr.* p.123.21-5
 36 *Philoponus*, *In Arist. Anal. pr.* p.123.25-124.1

12 τῆς (pr.) add. Wallies 13 φασίν Y: φησὶν BVt 15 ἀπογενέσθαι]
 ἀπάγεσθαι Vt 27 τῷ Γ τὸ A conī. Wallies 35 τὸ δὲ μερικώτερον
 μέσον, τὸ δὲ conī. Wallies 39 λέγομεν] λέγω Vt φασίν Y: φησὶν
 BVt 52-3 τῷ αὐτῷ . . . ἀδύνατον Vt: καὶ παντὶ καὶ οὐ παντὶ δ' ἄτοπον B
 53 φασίν Y: φησὶν BVt

106E [Ammonius], *In Aristotelis Analytica priora* 1.9 30a15 (CAG t.4.6 p.38.38-39.10 Wallies)

οἱ δ' ἐταῖροι αὐτοῦ, Θεόφραστος καὶ Εὐδημος, καὶ οἱ ἀπὸ
 Πλάτωνος καθόλου καὶ νῦν τῇ χείρονι ἔπεσθαι τὸ συμπέρασμά φασιν
 ὥπερ καὶ ἐν ποσῷ καὶ ἐν ποιῷ. τῶν δὲ νεωτέρων ἠκολούθησαν
 39 Ἀριστοτέλει μὲν Ἀλέξανδρος καὶ Ἰάμβλιχος, Θεοφράστῳ δὲ καὶ
 Εὐδήμῳ καὶ τοῖς ἀπὸ Πλάτωνος Θεμιστίος, Συριανός, Πρόκλος. ὅτι⁵
 τοίνυν ἐξ ἀναγκαίας τῆς μείζονος καὶ ὑπαρχούσης τῆς ἐλάττονος
 ἀναγκαῖον συνάγεται, δείκνυσιν ὁ Ἀριστοτέλης οὕτως· εἰ τὸ A παντὶ
 τῷ B ἐξ ἀνάγκης, τὸ δὲ B παντὶ τῷ Γ ὑπαρχόντως, τὸ A παντὶ τῷ Γ
 ἐξ ἀνάγκης διὰ τὸν ὅρον τοῦ “κατὰ παντός”. ἀλλ' οὐ παντὶ μέρει, φασί,
 τοῦ B τὸ A ἐξ ἀνάγκης ὑπάρχει, ἀλλὰ μόνοις τοῖς ἀναγκαίοις αὐτοῦ¹⁰
 μέρεσιν· ὧν οὐκ ἔστιν τὸ Γ διὰ τὸ ὑπάρχουσαν εἶναι τὴν ΒΓ πρότασιν·
 διὰ γὰρ τοῦτο δύναται τὸ Γ τοῦ B μὴδὲν ὑπάρχον μέρος εἶναι, ὅτε
 χωρίζεται αὐτοῦ. καὶ ἐπεὶ τὸ A τοῦ B ἀχώριστόν ἐστιν, τὸ δὲ B τοῦ

Since, then, it is necessary that A does not belong to all C, but B belonged to all C, A then either of necessity does not belong to all B, or in fact does not belong to all. For which of these is so is still uncertain. But originally A belonged to all B of necessity. The same belongs to the same, then, both of necessity to all and in fact not to all, or necessarily not to all, which is impossible. So that, they say, the *reductio ad impossibile* will show no less that the conclusion is universal affirmative necessary than problematic universal affirmative or assertoric universal affirmative. In this way, then, they show that the *ad absurdum* proof is false by showing that in the same *ad absurdum* proof with the same premises several conclusions are drawn.

¹ major apodeictic, minor assertoric.

² This argument is not attributed to Aristotle, but to others who supported his views.

106E pseudo-Ammonius, *On Aristotle's Prior Analytics* 1.9 30a15 (CAG vol.4.6 p.38.38-39.10 Wallies)

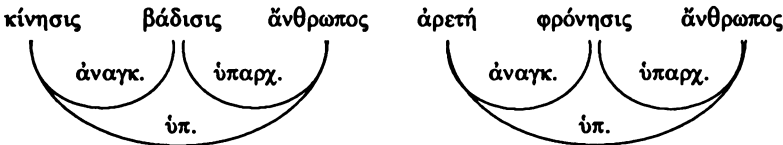
But his (Aristotle's) colleagues, Theophrastus and Eudemus, and the followers of Plato, generally, and here in particular, say that the conclusion agrees with the weaker (premise), as it does
 39 in quantity and quality. Of the younger men, Alexander and Iamblichus followed Aristotle, but Themistius, Syrianus and Proclus followed Theophrastus, Eudemus, and the followers of Plato. That therefore from a necessary major and an assertoric minor a necessary conclusion is drawn, Aristotle shows like this: if A belongs to all B of necessity, but B to all C in fact, A belongs to all C of necessity through the definition of "of all". But it is not to every part of B, they say, that A of necessity belongs, but to its necessary parts alone. C is not one of these because the BC premise is assertoric. For because of this, C can be no actual part of B, when it is separated from it. And since A is inseparable from

Γ χωριστόν, καὶ τὸ Α τοῦ Γ χωρίζεται, καὶ διὰ τοῦτο οὐκ ἐξ ἀνάγκης αὐτῷ ὑπάρχει.

15

1-3 [Ammonius], *infra* in 40a13 (p.65.14-15), *comitibus (Aristotelis) et Platonis nominatis*
 1-5 Eudemus, *fr. 11c Wehrli* 5-7 *cf. Arist. Anal. pr. 1.1 24b26-30*

13-15 *ad hos versus signum appictum est, cui respondent in mg. haec:* ὅτι γὰρ τοῦτο οὕτως ἔχει, πρόδηλον καὶ ἐκ τῆς τῶν ὄρων παραθέσεως



καὶ καθόλου δεῖ λαμβάνειν καθολικώτερόν τι καὶ μερικώτερον καὶ τι τούτων ὑπαρχόντως μετέχον καὶ τὸ μὲν καθολικώτερον τιθέναι μείζονα ὄρον, τὸ δὲ μετέχον ἐλάττωνα

106F [Ammonius], In Aristotelis Analytica priora 1.9 30a15 (CAG t.4.6 p.40.2-16 et 37-40 Wallies)

οἱ δὲ περὶ Θεόφραστον δικαιολογούνται οὕτως· τίς ἡ ἀποκλήρωσις μὴ καὶ ἐπὶ (τούτων) τῶν τρόπων τῇ χεῖρονι ἔπεσθαι τὸ συμπέρασμα; ἢ τίς ἡ ἀποκλήρωσις ἐν μόνῳ τῷ τετάρτῳ τοῦ δευτέρου καὶ τῷ πέμπτῳ τοῦ τρίτου τῇ χεῖρονι κατ' Ἀριστοτέλην ἔπεσθαι τὸ συμπέρασμα; διὰ τί δὲ ὁ Ἀριστοτέλης τὰς μὲν ἀναγκαῖον συναγούσας οὐ δείκνυσι διὰ τῶν ὄρων ἀλλὰ διὰ μόνου τοῦ καθόλου λόγου, τὰς δ' ὑπάρχον καὶ διὰ τοῦ καθόλου λόγου καὶ δι' ὄρων; δῆλον γὰρ ὅτι διὰ τὸ ἀεὶ ὑπάρχον συνάγεσθαι καὶ μὴ εὐπορεῖν ὄρων τὸ ἀναγκαῖον συναγόντων, ἀλλ' ἐν τοῖς καθόλου λόγοις παρακρούεσθαι ἡμᾶς· ἅπας δὲ λόγος, ἂν ἀπὸ τὰ ἔργα, μάταιόν τι φαίνεται καὶ κενόν.

5

10

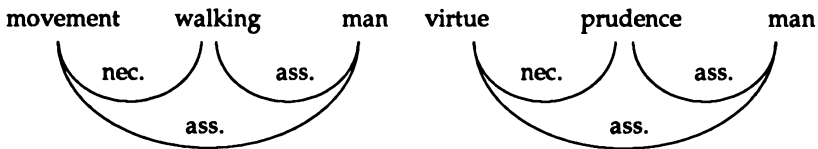
καὶ εἰ ἐν δευτέρῳ σχήματι τῇ γινομένη μείζονι ἐν τῇ εἰς τὸ πρῶτον σχῆμα ἀναγωγῇ ἔπεται τὸ συμπέρασμα, ἐν τῷ πρώτῳ τρόπῳ τοῦ τρίτου σχήματος ἐξ ὑπαρχούσης καὶ ἀναγκαΐας καὶ ὑπάρχον καὶ ἀναγκαῖον συνάγεται τῷ δύνασθαι ἑκατέραν μείζονα γενέσθαι ἐν πρώτῳ σχήματι, εἰ καὶ ὅπου μὲν μιᾶς ἀντιστροφῆς δεόμεθα, ὅπου δὲ δύο.

15

ἢ οὐκ ἄτοπον τοῦτο· ἐν γὰρ τῷ τρίτῳ σχήματι μερικὰ πάντα συνάγεται· δύναται δὲ τὸ μερικόν καὶ ὑπάρχον εἶναι καὶ ἀναγκαῖον· οἷον λευκὸν τινὲ ζῷον ὑπαρχόντως δι' ἄνθρωπον καὶ ἀναγκαΐως διὰ

B, but B is separable from C, A is also separated from C, and because of this does not belong to it of necessity.¹

¹ There is a marginal note to this (see *apparatus criticus*): "For that this is so, is clear also from the setting out of terms:



And in general we must take something more universal and something more particular, and something partaking of these in fact, and make the more universal the major term, and that which partakes the minor."

106F pseudo-Ammonius, *On Aristotle's Prior Analytics* 1.9 30a15 (CAG vol.4.6 p.40.2-16 and 37-40 Wallies)

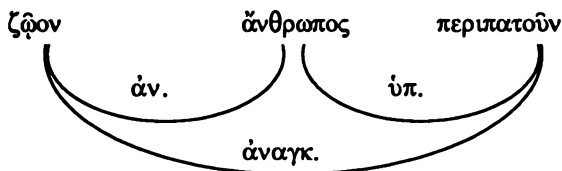
But the associates of Theophrastus plead their case thus: by what random chance is it not the case that in these moods too the conclusion agrees with the weaker premise? Or by what random chance is it that only in the fourth mood of the second figure (Baroco) and the fifth of the third (Bocardo) does the conclusion, according to Aristotle, agree with the weaker premise? And why does Aristotle in the case of those leading to a necessary conclusion not show it by means of examples but only by a general argument, whereas with those leading to an assertoric conclusion he does it both by a general argument and by examples? It is clear that it is because the conclusion is always assertoric and he has no examples available leading to a necessary conclusion, but he leads us astray in his general arguments; every argument, if there are no facts, seems a vain and empty thing.

And if in the second figure the conclusion agrees with the premise which becomes the major in the reduction to the first figure, in the first mood of the third figure (Darapti), from assertoric and necessary premises both assertoric and necessary conclusions are drawn, because either premise can become the major in the first figure, even if in the one case we need one conversion, but in the other two.

But this is not paradoxical: for in the third figure all conclusions are particular; and the particular can be both assertoric and necessary, like white belonging to some animal in fact in the case of

κύκνον. ...

ὅτι ἄπορος ἢ μίξις ὑπάρχοντος καὶ ἀναγκαίου· οὔτε γὰρ ἀεὶ ²⁰
ὑπάρχον συνάγεται, ὥς οἱ Πλατωνικοὶ καὶ Θεόφραστος, διὰ τοὺς ὅρους
τούτους·



25

οὔτε τῆς μείζονος ἀναγκαίας οὔσης ἀναγκαῖον, ὥς ὁ Ἀριστοτέλης.

4-10 cf. [Ammonium] p.41.18-19

2 τούτων add. Huby

106G Philoponus, In Aristotelis Analytica priora 1.9 30a32 (CAG t.13.2 p.129.16-19 Wallies)

τὰ αὐτὰ δὲ πάλιν φασὶ καὶ ἐπὶ τούτων οἱ περὶ Θεόφραστον καὶ
Εὐδημον· ὁπότερος γὰρ ἂν ᾗ τῶν ὄρων ἀναγκαῖος, θατέρου ὄντος
ὑπάρχοντος τὸ συμπέρασμα ὑπάρχον ἔσται. καὶ ἐπὶ μὲν τῆς πρὸς τῷ
ἐλάττω ἐχούσης τὸ ἀναγκαῖον καὶ αὐτὸς ὁ Ἀριστοτέλης συνομολογεῖ.

1-3 Eudemus, fr. 11e Wehrli

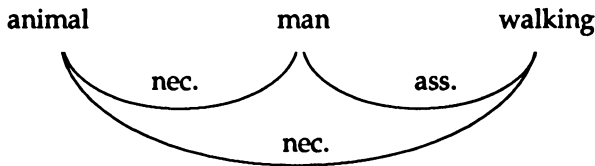
1-2 καὶ Εὐδημον om. Vt

106H Ibn Rušd, Talhīṣ al-Qiyās 1.9 30a33-30b6 (p.179.8-180.4, 180.18-20, 180.24-26 Jéhamy)

وثاوفرسطس واوديمس من قدماء المشائين وثامسطيوس من متأخريهم ومن
تبعهم يرون أن جهة النتيجة تابعة لأخس الجهتين — أعنى أنها توجد أبداً في
مثال هذا التأليف تابعة للمقدمة المطلقة — فإن الوجود المطلق أخس من الوجود
الضروري

man and necessarily in the case of swan. . . .

That the mixture of assertoric and necessary is undecidable.¹ For neither is an assertoric conclusion always drawn, as the Platonists and Theophrastus (say), because of these terms:



nor when the major is necessary is the conclusion always necessary, as Aristotle (says).

¹ The sentence is incomplete. The omitted (immediately preceding) section contains an argument derived from Iamblichus, but here the views of Theophrastus, Aristotle and Iamblichus are being rejected. We should therefore probably supply at the beginning of the sentence words like "I (pseudo-Ammonius) say".

106G Philoponus, *On Aristotle's Prior Analytics* 1.9 30a32 (CAG vol.13.2 p.129.16-19 Wallies)

About these (syllogisms¹), too, those associated with Theophrastus and Eudemus say the same things. For whichever of the terms² is necessary, if the other is assertoric, the conclusion is assertoric. And with regard to that (pair) which has necessity connected with the minor, Aristotle himself also agrees.

¹ Those with one necessary and one assertoric premise, the major being negative.

² I.e., premises.

106H Averroes, *Middle Commentary on Aristotle's Prior Analytics* 1.9 30a33-30b6 (p.179.8-180.4, 180.18-20, 180.24-6 Jéhamy)

Theophrastus and Eudemus among the ancient Peripatetics, Themistius among the later ones, and those who followed them are of the opinion that the mode of the conclusion follows the inferior of the two modes, that is, that in such a combination it is found invariably to follow the absolute premise, since absolute existence is inferior to necessary existence.

5 ومن أقوى ما يتمسكون به في ذلك أنهم يرون أن كل شيء كان فيه شيء يجري مجرى الجزء «وشيء يجري مجرى الكل فإنه متى حمل شيء حملاً ما على الكل بجهة ما» فيجب أن يحمل على الجزء بتلك الجهة بعينها ومتى حمل أيضاً الجزء على شيء ما حملاً بجهة ما فيجب أن يحمل الكل على ذلك الشيء بتلك الجهة بعينها ولما كان كل قياس فيه شيء يجري مجرى الكل «وشيء يجري مجرى الجزء فمتى كانت إحدى المقدمتين مطلقة والآخرى ضرورية فلا يخلو ذلك 10 من أن تكون الضرورية هي الصغرى والمطلقة هي الكبرى أو الضرورية هي الكبرى والمطلقة هي الصغرى

قالوا فإن كانت الضرورية هي الصغرى ففيها شيء يجري مجرى الكل وفيها شيء يجري مجرى الجزء أما الذي يجري مجرى الكل فالحد الأوسط وأما الذي 15 يجري مجرى الجزء فالحد الأصغر فيجب متى حمل شيء بجهة ما على الكل الذي هو الحد الأوسط أن يكون بتلك الجهة بعينها يحمل على الجزء الذي هو الطرف الأصغر

ومتى كانت الضرورية هي المقدمة الكبرى كان الكل والجزء موجوداً فيها أيضاً وأما الذي يجري مجرى الكل فالطرف الأكبر وأما الذي يجري مجرى 20 الجزء فالحد الأوسط فيجب متى حمل الجزء الذي هو الحد الأوسط على الطرف الأصغر بجهة ما أن تكون تلك الجهة بعينها هي جهة حمل الكل الذي هو الطرف الأكبر عليه قالوا فكيف ما كان يجب أن تكون جهة الحمل في النتيجة تابعة لجهة المقدمة المطلقة ...

وأما ما يحتجون به أيضاً من أنه يجب أن تكون جهة النتيجة تابعة لأخس 25 جهتي المقدمتين كالحال في الإيجاب والسلب — أعني أنه متى كانت إحدى المقدمتين موجبة والآخرى سالبة ان النتيجة تتبع السالبة التي هي أخس ... وأما ما يحتجون به أيضاً من أنه قد يوجد في بعض المواد ما ينتج المطلق وهو مؤلف من مطلقة صغرى وضرورية كبرى — مثال ذلك قولنا

The view to which they most strongly adhere in this regard is the following: in every case where something contains one thing that is like the part and <another that is like> the whole, whenever something is predicated of the whole in a <certain> mode then it must also be predicated of the part in that very mode, and whenever the part also is predicated of something in a certain mode then the whole must be predicated of that thing in that very mode. Now since every syllogism contains something that is like the whole and <something that is> like the part, whenever one of the two premises is absolute and the other necessary, inevitably either the necessary will be the minor and the absolute the major, or the necessary the major and the absolute the minor.

They said: if the necessary is the minor, then it contains something that is like the whole and something that is like the part. That which is like the whole is the middle term, while that which is like the part is the minor term. Whenever, therefore, something is predicated in a certain mode of the whole which is the middle term, it must also be predicated in that very mode of the part which is the minor extreme.

Whenever, on the other hand, the necessary is the major premise, both the whole and the part would also be present in it; that which is like the whole would be the major extreme, while that which is like the part would be the middle term. Whenever, then,
 180 the part, which is the middle term, is predicated of the minor extreme in a certain mode, this very same mode must also be the mode in which the whole, which is the major extreme, is predicated of it. They said: whatever the case may be, then, the mode of predication in the conclusion must follow the mode of the absolute premise. . . .

They also advance arguments to support (their thesis) that the mode of the conclusion must follow the inferior¹ of the two modes of the premise, as is the case in affirmation and negation — that is, when one of the two premises is affirmative and the other negative, the conclusion follows the negative premise, which is the inferior one. . . .

They also advance arguments to support (their thesis) that some matters (of syllogisms) may contain something which will yield a conclusion that is absolute, when it is composed of an absolute minor and a necessary major — an example of this is the following:

كل إنسان يمشي أى بالفعل
وكل ماش متحرك باضطراب
فكل إنسان متحرك لا باضطراب ...

30

fontes: ed. Jéhamy, ut supra (codd. FL); ed. Butterworth p.120.3-121.8, 122.6-8, 122.12-15 (codd. FL); versio Latina ap. AOCAC t.1.3 f.27^b33M-28^a14G (B)

1-23 Ibn Rušd, Talḥiṣ al-Qiyās 211.15-25 Jéhamy (= Quaesitum 8, ap. AOC AC t.1.2b f.99EG)

1 Arab.: qui B 3-4 Arab.: quoniam absoluta est vilior
necessaria B 6 suppl. Gutas ex B (et aliquid ut; cf. v.13):
om. ed. Jéhamy 7 بجبة ed. Jéhamy: om. FLB, ed. Butterworth ما
suppl. Gutas; cf. v.8 9 suppl. Gutas ex B (aliquid; cf. v.13): om.
ed. Jéhamy 15 بجبة om. B 16 scripsit Gutas: تكون edd. Jéhamy
et Butterworth L تحمل F: يحمل L تلك: (hoc . . . modò) FB يتلك
Arab.: terminus (الحد) B 18 sic. edd. Jéhamy et Butter-
worth pro موجودا 24 edd. Jéhamy et Butterworth: dubitaverunt
موجودين B 25 ed. Jéhamy, B (etiam): om. ed. Butterworth لاخس Arab.:
debiliorem B المقدمة ed. Jéhamy, B (pro-
positionis)

106I Ibn Rušd, al-Masā'il 8 (p.176.7-8, 176.12-177.4 'Alawī)

ان جميع المفسرين اتفقوا على أن مذهب ارسطو هو أن جهة النتيجة هي
تابعة لجهة المقدمة الكبرى في الشكل الأول والثاني والثالث ... ولم يساعده
على ذلك أحد من المتقدمين كثاوفرسطس واوديمس ومن المتأخرين ثامسطيوس
وقال هؤلاء إن جهة النتيجة هي تابعة لجهة المقدمة الأخس — أعنى أنها في هذا
النحو من الاختلاط تتبع أبداً المقدمة المطلقة ولا تتبع الضرورية بوجه 5
وأقوى حجة لهم في ذلك ما ظهر من أمور المواد أنه متى أُلْفَ قياس من
مقدمتين إحداها مطلقة الحقيقة والأخرى ضرورية أن النتيجة توجد غير
ضرورية مثال ذلك قولنا «كل إنسان ماش وكل ماش متحرك» فإن النتيجة هي 177
أن «كل إنسان متحرك» وذلك بغير الضرورة والكبرى في هذا القياس هي
ضرورية وكذلك قولنا «كل أبيض إنسان وكل إنسان حيوان» فإنه ينتج أن «كل 10
أبيض هو حيوان» وليس كل ذلك بالضرورة

Every man walks, that is actually:
 Every walker is necessarily in motion:
 Therefore every man is in motion not necessarily. . . .

¹ The Latin translation has "weaker" (*debilior*) here for "inferior" (*vilior*, *aḥass*), the word used consistently in the Arabic.

106I Averroes, *Questions* 8 (p.176.7-8, 176.12-177.4 'Alawī)

All commentators agree that Aristotle held that the mode of the conclusion follows the mode of the major premise in the first, second and third figure No one among the ancients, like Theophrastus and Eudemus, nor Themistius among the later authors supported him in this view. They said that the mode of the conclusion follows the mode of the inferior premise, i.e., that in this sort of mixture it follows invariably the absolute premise and not the necessary in any way.

Their strongest argument about this is what emerges from (consideration of) the matters (of the syllogisms): when a syllogism is combined from two premises, one of which is absolutely true¹ and the other necessary, the conclusion is found to be not necessary.

- 177 An example of this is our statement, "Every man walks: Every walker is in motion:" for the conclusion then is, "Every man is in motion," and this is not necessarily so, while the major in this syllogism is necessary. The same applies to our statement, "Every white thing is a man: Every man is an animal:" for the conclusion is, "Every white thing is an animal," and none of all this is necessary.

¹ What appears to be meant by "absolutely true" (literally, "absolute of truth") is "actually true," i.e., existing now. Cf. the same example given by Averroes in **106H**.

107A Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.15 33b25
(CAG t.2.1 p.173.32-174.6 et 174.9-13 et 17-19 Wallies)

Θεόφραστος μὲν οὖν καὶ Εὐδημος οἱ ἐταῖροι αὐτοῦ καὶ ἐν τῇ ἐξ
174 ἐνδεχομένης καὶ ὑπαρχούσης μίξει φασὶν ἔσεσθαι τὸ συμπέρασμα
ἐνδεχόμενον, ὅποτέρα ἂν τῶν προτάσεων ἐνδεχομένη ληφθῇ· χειρὸν γὰρ
πάλιν τὸ ἐνδεχόμενον τοῦ ὑπάρχοντος. ὁ δὲ Ἀριστοτέλης οὐχ οὕτως,
ἀλλὰ τῆς μείζονος ἐνδεχομένης οὕσης ὑπαρχούσης δὲ τῆς ἐλάττονος 5
καὶ τὸ συμπέρασμά φησιν ἐνδεχόμενον ἔσεσθαι τὸ κατὰ τὸν διορισμόν,
ὅ ἐστιν “οὐ μὴ ὄντος ἀναγκαίου τεθέντος δὲ εἶναι οὐδὲν ἀδύνατον
ἔπεται”. . . . ἂν δ’ ἡ ἐλάττω ἐνδεχομένη γένηται τῆς μείζονος
ὑπαρχούσης οὕσης ἀτελεῖς τέ φησιν ἔσεσθαι πάντας τοὺς τοιοῦτους
συλλογισμοὺς καὶ προσέτι τοὺς τὸ ἀποφατικὸν συνάγοντας οὐ τὸ κατὰ 10
τὸν διορισμόν ἐνδεχόμενον συνάξιν ἀλλὰ τὸ κατὰ ψιλὴν ἀπόφασιν
τοῦ ἀναγκαίου λεγόμενον. . . . οἱ μέντοι περὶ Θεόφραστον καὶ ταύτας
ἐνδεχομένας λέγοντες εἰκότως ἐνδεχόμενόν φασι τὸ συμπέρασμα καὶ
ἐν ταῖς τοιαύταις γίνεσθαι συμπλοκαῖς.

1-4 Eudemus, fr. 19 Wehrli

7-8 Aristoteles, Anal. pr. 1.13 31a18-20

2 τὸ Wallies: τε BM: τι a

107B Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.21 39b32
(CAG t.2.1 p.248.19-30)

Θεόφραστος δὲ οὐ ποιεῖται ἀπλῶς διὰ τῆς εἰς ἀδύνατον ἀπαγωγῆς
τὴν δεῖξιν τῆς προειρημένης συζυγίας, ἀλλὰ πρῶτον τὸ ἐνδέχεται τινὶ
μὴ εἰς τὸ μὴ ὑπάρχειν τινὶ μεταλαβὼν οὐκ ὄν ἀδύνατον καὶ ποιήσας
δύο ὑπαρχούσας, τὴν μὲν ἐπὶ μέρους ἀποφατικὴν τὴν μεταληφθεῖσαν
τὴν δὲ καθόλου καταφατικὴν τὴν κειμένην, φησὶ συμπέρασμα ἔσεσθαι 5
τὸ τὸ A ἐνδέχεσθαι τινὶ τῷ B μὴ ὑπάρχειν· εἰ γὰρ μὴ, τὸ ἀντικείμενον
τὸ παντὶ ἐξ ἀνάγκης τὸ [τὸ] A τῷ B· καὶ οὕτως διὰ τῆς εἰς ἀδύνατον
ἀπαγωγῆς εὐρὼν ἀδύνατόν τι ἐπόμενον (συνάγεται γὰρ τὸ A τῷ Γ παντὶ
ὑπάρχον, ὃ ἔκειτο τινὶ μὴ ὑπάρχειν), ἐπεὶ οὐ παρὰ τὴν ὑπόθεσιν τὸ
ἀδύνατον ἀπήντηκεν (ἡ γὰρ ὑπόθεσις οὐκ ἦν ἀδύνατος λαμβάνεσθαι), 10
ἀλλὰ διὰ τὸ ἐξ ἀνάγκης παντὶ τεθῆναι· τὸ ἄρα ἀντικείμενον τοῦ ἐξ
ἀνάγκης παντί· τοῦτο δὲ ἐστὶ τὸ ἐνδέχεσθαι τινὶ μὴ.

7 τὸ (tert.) del. Wallies

11 ἀλλὰ superscr. B¹: om. a

- 107A** Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.15 33b25
(CAG vol.2.1 p.173.32-174.6 and 174.9-13 and 17-19 Wallies)

174 Theophrastus and Eudemus, his (Aristotle's) colleagues, say that with the mixture of problematic and assertoric premises too the conclusion will be problematic whichever of the premises be taken as problematic. For the problematic is weaker again than the assertoric. But Aristotle does not hold this view: but when the major is problematic and the minor assertoric he says the conclusion too will be problematic according to the definition, which is: "what is not necessary, but if it is assumed to be the case, nothing impossible follows". . . . But if the minor is problematic when the major is assertoric, he says that all such syllogisms will be imperfect, and in addition those leading to a negative conclusion will lead to one that is problematic not according to the definition, but what is said to be problematic in accordance with the bare negation of the necessary. . . . But those associated with Theophrastus, saying that these too are problematic, state with good reason that the conclusion is problematic in such combinations too.

- 107B** Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.21 39b32
(CAG vol.2.1 p.248.19-30)

But Theophrastus does not produce his proof of the aforementioned combination¹ by a simple use of *reductio ad impossibile*, but first changes "possibly does not belong to some" into "not belonging to some in fact", which is not impossible, and so produces two assertorics, the one particular negative — the changed one — and the other, as it stands, universal affirmative, and says that the conclusion will be that A may possibly not belong to some B; for if not, the opposite, "A of necessity to all B" (will be true). And in this way, by *reductio ad impossibile* he finds that something impossible follows — for it implies that A belongs to all C, but it was assumed that it did not belong to some — since the impossible was encountered not in connection with the original premise — for the original premise was not incapable of being assumed — but through the supposition "of necessity to all"; therefore the opposite of "of necessity to all" (is true): this is "possibly to some not".

¹ Bocardo with problematic major and assertoric minor, giving a problematic conclusion.

108A Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.21 39b32
(CAG t.2.1 p.247.39-248.5 Wallies)

248 κατὰ μὲν γὰρ τὴν δόξαν τὴν αὐτοῦ πρόεισιν ἡ δεῖξις ἡ δι' ἀδυνάτου ἐν τῇ ἐκκειμένῃ συζυγίᾳ τῷ ἐξ ἀναγκαίας τῆς μείζονος καὶ ὑπαρχούσης τῆς ἐλάττονος ἀναγκαῖον κατ' αὐτὸν γίνεσθαι τὸ συμπέρασμα. κατὰ μέντοι τοὺς ἐταίρους αὐτοῦ ὑπάρχον λέγοντας συνάγεσθαι οὐδὲν ἀδύνατον ἀκολουθήσει· οὐ γὰρ ἀδύνατον τὸ Α παντὶ τῷ Γ ὑπάρχειν, εἰ ἐνδέχεται αὐτῷ τινὶ μὴ ὑπάρχειν. 5

108B Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.19 38a16
(CAG t.2.1 p.235.20-30 Wallies)

δεῖ δὲ εἰδέναι, ὅτι ἡ δεῖξις αὕτη καὶ τὸ ἀπ' αὐτῆς [ἂν] ἀδύνατον ἠκολούθησε, διότι ἡγεῖται ἀληθὲς εἶναι ἐν πρώτῳ σχήματι ἐξ ἀναγκαίας τῆς μείζονος καὶ ὑπαρχούσης τῆς ἐλάττονος ἀναγκαῖον γίνεσθαι τὸ συμπέρασμα. ἐπεὶ κατὰ γε τοὺς ὑπάρχον λέγοντας γίνεσθαι τὸ συμπέρασμα ἐν ταῖς τοιαύταις μίξεσιν οὐ προχωρεῖ ἡ τοιαύτη δεῖξις· οὐδὲν γὰρ ἀδύνατον ἔπεται. γίνεται γὰρ συναγόμενον ἔκ τε τῆς ὑποθέσεως τῆς τὸ Β τινὶ τῷ Γ ὑπάρχειν λεγούσης καὶ ἔκ τῆς κειμένης τῆς ἀναγκαίας τῆς τὸ Α ἐξ ἀνάγκης οὐδενὶ τῷ Β τὸ Α τινὶ τῷ Γ μὴ ὑπάρχον, ὃ οὐδὲν ἀδύνατόν ἐστι κειμένου τοῦ τὸ Α παντὶ τῷ Γ ἐνδέχεσθαι· ὅμα γὰρ ἀληθὴ οὐδὲν κωλύει εἶναι τό τε παντὶ ἐνδέχεσθαι τὸ Α τῷ Γ καὶ τὸ τινὶ αὐτῷ μὴ ὑπάρχειν. 10

1-11 [Themistius], In Arist. Anal. pr. 38a16 (CAG t.23.3 p.58.4-13)

1 ἂν del. Wallies : om. [Them.]

109A Philoponus, In Aristotelis Analytica priora 1.16 36b21 (CAG t.13.2 p.205.13-27 Wallies)

οἱ μέντοι περὶ Θεόφραστον καὶ ἐπὶ ταύτης τῆς συζυγίας ἐνδεχόμενον λέγουσιν εἶναι τὸ συμπέρασμα, ἵνα καὶ ἐνταῦθα τῇ χειρόνι τῶν προτάσεων ἔπηται τὸ συμπέρασμα. καὶ τοῦτο δεικνύουσι τῇ εἰς ἀδύνατον ἀπαγωγῇ οὕτως· ἔστωσαν γὰρ αἱ προτάσεις οὕτως ὡς εἵπομεν· λέγω ὅτι συνάγουσι “τὸ Α τῷ Γ ἐνδέχεται μηδενί”. εἰ γὰρ τοῦτο ψεῦδος, 5

108A Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.21 39b32 (CAG vol.2.1 p.247.39-248.5 Wallies)

248 According to his (Aristotle's) opinion, the proof proceeds by *reductio ad impossibile* in the pair of premises before us, with necessary major and assertoric minor, and the conclusion according to him is necessary. But according to his colleagues¹, who say that the conclusion is assertoric, nothing impossible will follow. For it is not impossible for A to belong to all C, if it is possible for it not to belong to some.

¹ Theophrastus and Eudemus.

108B Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.19 38a16 (CAG vol.2.1 p.235.20-30 Wallies)

You must know that this proof¹ and its *reductio ad impossibile* followed because he (Aristotle) considers it true that the conclusion from a necessary major and an assertoric minor in the first figure is necessary. For according to those² who say that the conclusion is assertoric in such combinations, this kind of proof does not succeed; for nothing impossible follows. For the inference drawn from the hypothesis that says that B belongs to some C, and the necessary premise "A of necessity to no B" is that A does not belong to some C, which is not impossible on the assumption that A possibly belongs to all C. For nothing prevents both "A possibly belongs to all C" and "it does not belong to some" being true together.

¹ Aristotle is trying to prove Cesare with necessary major, problematic minor and assertoric conclusion.

² These include Theophrastus and Eudemus.

109A Philoponus, *On Aristotle's Prior Analytics* 1.16 36b21 (CAG vol.13.2 p.205.13-27 Wallies)

Those associated with Theophrastus, however, say that from this pair¹ too the conclusion is problematic, so that here too the conclusion agrees with the weaker of the premises. They show this by *reductio ad impossibile* thus: let the premises be set up as we said: I say that they imply "A possibly belongs to no C". For if

ἔσται ἀληθὲς τὸ οὐκ ἐνδέχεται μηδενί, ὅπερ ταυτόν ἐστὶ τῷ ἀνάγκῃ
 τινί· ἐπεὶ οὖν ἀντιστρέφει ἡ μερική καταφατική, καὶ τὸ Γ ἄρα τινὶ τῶν
 Α ἐξ ἀνάγκης ὑπάρχει. εἰ τοίνυν τὸ μὲν Β κεῖται ἐνδέχεσθαι παντὶ τῷ
 Γ, τὸ δὲ Γ τινὶ τῶν Α ἐξ ἀνάγκης ὑπάρχειν ὑπόκειται, τὸ ἄρα Β τινὶ
 ἐνδέχεται τῶν Α. ἐπεὶ τοίνυν ὑπέκειτο ἐξ ἀρχῆς τὸ Α τῷ Β ἐξ ἀνάγκης ¹⁰
 μηδενί, καὶ τὸ Β ἄρα τῷ Α ἐξ ἀνάγκης οὐδενί· ὑπέκειτο δὲ καὶ
 ἐνδέχεσθαι τινί, ὅπερ ἀδύνατον. τὸ ἀδύνατον ἠκολούθησε διὰ τὸ
 ὑποθέσθαι ἡμᾶς τὸ Α τῷ Γ οὐκ ἐνδέχεσθαι μηδενί, ὅπερ ἐστὶ ταυτόν
 τῷ ἀνάγκῃ τινί· ψεῦδος ἄρα τοῦτο, ἀληθὲς δὲ τὸ ἀντιφατικῶς
 ἀντικείμενον τὸ ἐνδέχεται μηδενί. τοῦτο ἄρα ἐστὶ τὸ συναγόμενον. ¹⁵

3 δεικνυσιν *Ut* 11 τῷ] τῶν *t* 13 ἐνδέχεσθαι *t*: ἐνδέχεται *BU*

109B Philoponus, In Aristotelis Analytica priora 1.34 47b40-48a28 (CAG
 t.13.2 p.328.1-9 Wallies)

ἐν μὲν οὖν τῷ πρώτῳ καὶ τῷ δευτέρῳ σχήματι τῶν ἔξεων ἐν τοῖς
 ὅροις κειμένων κατὰ Ἀριστοτέλην συνήγето τὸ ψεῦδος· αὐτῷ γὰρ δοκεῖ
 τῇ μείζονι ἀναγκαίᾳ οὕσῃ ἔπεσθαι τὸ συμπέρασμα, τῶν περὶ Θεόφρασ-
 τον οὐχ οὕτως οἰομένων ἀλλὰ τῇ ἐνδεχομένῃ, ὡς εἴρηται. ἐν μέντοι τῷ ⁵
 τρίτῳ σχήματι κατὰ τὰ πᾶσι δοκοῦντα παρὰ τὴν εἰρημένην αἰτίαν τὸ
 ψεῦδος συνάγεται, λέγω δὴ τὸ τὰς ἔξεις εἶναι ἐν τοῖς ὅροις, πᾶσι γὰρ
 δοκεῖ καὶ ἔστιν ἀναγκαῖον τῶν δύο προτάσεων ἐνδεχομένων οὕσων
 ἐνδεχόμενον εἶναι καὶ τὸ συμπέρασμα καὶ ἀναγκαῖον ἀναγκαῖον καὶ
 ὑπαρχουσὼν ὑπάρχον εἶναι καὶ τὸ συμπέρασμα.

4 ὡς εἴρηται] p.205.13-15 = **107A**

109C Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.19 38a25
 (CAG t.2.1 p.236.11-14 Wallies)

καθ' οὗς μέντοι ἐνδεχόμενον ἀλλ' οὐχ ὑπάρχον γίνεται τὸ
 συμπέρασμα ἐν τῇ ἐκκειμένῃ δείξει, τὸ προκείμενον συναχθήσεται

this is false, "it does not possibly belong to none" will be true, which is the same as "necessarily to some". Since, then, the particular affirmative converts, C too therefore of necessity belongs to some As. If, therefore, it is posited that B possibly belongs to all C, and it is already supposed that C necessarily belongs to some As, B then possibly belongs to some As. Since, then, it was originally supposed that A necessarily (belonged) to no B, B too then (belongs) necessarily to no A: but it was supposed also that it possibly belonged to some, which is impossible. The impossible conclusion followed because we supposed that A did not possibly belong to no C, which is the same as "necessarily to some": this, then, is false, but the contradictory opposite, "possibly to none", is true. This, then, is what is inferred.

¹ Celarent with necessary major and problematic minor.

109B Philoponus, *On Aristotle's Prior Analytics* 1.34 47b40-48a28 (CAG vol.13.2 p.328.1-9 Wallies)

So in the first and second figures, when states¹ were placed as terms the conclusion was false according to Aristotle; for it appeared to him that the conclusion agreed with the major premise, which was necessary, though those associated with Theophrastus thought it was not like this, but that (the conclusion agreed with) the problematic (premise) as has been said. In the third figure, however, in accordance with what seems to everybody to be the case, the conclusion is false for the stated reason, I mean that states are placed as terms. For it appears to everybody, and is necessary, that when the two premises are problematic the conclusion is problematic also, and (when they are) necessary (it is) necessary, and (when they are) assertoric (it is) assertoric.

¹ E.g., health or disease.

109C Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.19 38a25 (CAG vol.2.1 p.236.11-14 Wallies)

But according to those for whom the conclusion in the proof set out¹ is problematic and not assertoric, the conclusion with which we are concerned will be universal problematic negative, because

καθόλου ἐνδεχόμενον ἀποφατικόν, καθ' ὅτι ἀρέσκει αὐτοῖς καὶ τὴν καθόλου ἀποφατικὴν ἐνδεχομένην ἀντιστρέφειν ἑαυτῇ.

Syllogismus proslepticus

110A Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.41 49b27-30 (CAG t.2.1 p.378.12-23 et 378.30-379.11 Wallies)

ἐν ταῖς τοιαύταις προτάσεσιν, αἱ δυνάμει τοὺς τρεῖς ὅρους ἐν αὐταῖς ἔχουσιν, ὅποιαί εἰσιν, ὥς ἐξέθετο νῦν, καὶ ὅλως αἱ κατὰ πρόσληψιν ὑπὸ Θεοφράστου λεγόμεναι (αὗται γὰρ τοὺς τρεῖς ὅρους ἔχουσί πως· ἐν γὰρ τῇ “καθ' οὗ τὸ Β παντός, κατ' ἐκείνου καὶ τὸ Α παντός” ἐν τοῖς δύο ὅροις, τῷ τε Β καὶ τῷ Α, τοῖς ὀρισμένοις ἤδη πως 5 περιεῖληπται καὶ ὁ τρίτος, καθ' οὗ τὸ Β κατηγορεῖται, πλὴν οὐχ ὁμοίως ἐκείνοις ὀρισμένος καὶ φανερός), ἐν δὲ ταῖς τοιαύταις προτάσεσιν, αἱ τῇ λέξει μόνον τῶν κατηγορικῶν διαφέρειν δοκοῦσιν, ὥς ἔδειξεν ἐν τῷ Περὶ καταφάσεως ὁ Θεόφραστος, φησὶν, ὅτι ἡ οὕτως λαμβανομένη, ὅτι καθ' οὗ τὸ Β παντός, κατ' ἐκείνου παντός τὸ Α, σημαίνει τὸ καθ' 10 ὅσων τὸ Β λέγεται, κατὰ πάντων τούτων λέγεσθαι καὶ τὸ Α. τοῦτο γὰρ ἐδείχθη. . . .

λαβὼν ἐν τῷ καθ' οὗ τὸ Β παντός τὸ Α λέγεσθαι τὴν μείζονα πρότασιν τὴν ΑΒ καθόλου (ἵσον γὰρ τῷ καθ' οὗ τὸ Β παντός τὸ Α τὸ κατὰ παντός τοῦ Β τὸ Α), ἐπειδὴ τῆς ἐλάττονος προτάσεως καὶ ἐπὶ 15 379 μέρους οὔσης καταφατικῆς καὶ καθόλου συλλογιστικῆς ἢ συζυγίας, ἀλλὰ καθόλου μὲν οὔσης καὶ τὸ συμπέρασμα καθόλου, ἐπὶ μέρους δὲ τοιοῦτον καὶ τὸ συμπέρασμα, διὰ τοῦτο προσέθηκε τούτου ὃν δηλωτικὸν τὸ καὶ εἰ μὲν κατὰ παντός τὸ Β, καὶ τὸ Α οὕτως· εἰ δὲ μὴ κατὰ παντός, ὥς εἶναι τὴν πρότασιν τοιαύτην καθ' ὅσων ἂν τὸ Β, κατὰ 20 πάντων τὸ Α, ἔπειτα τὸ δὲ Β κατὰ τινὸς τοῦ Γ, καὶ τὸ Α ἄρα, ἢ τὸ δὲ Β κατὰ παντός τοῦ Γ, ὥστε καὶ τὸ Α. τὸ δὲ οὐκ ἀνάγκη τὸ Α κατὰ παντός ἵσον εἶναι τῷ οὐδὲ τὸ Α κατὰ παντός συλλογιστικῶς τοῦ ὑπὸ τὸ Β κατηγορηθήσεται, εἰ τὸ Β αὐτῷ τινὶ ὑπάρχοι. ὁ μὲντοι Θεόφραστος

they are satisfied that the problematic universal negative also converts.

¹ Aristotle is concerned with a syllogism in the second figure with problematic universal affirmative major and necessary universal negative minor premises (Camestres).

Prosleptic Syllogism

110A Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.41 49b27-30 (CAG vol.2.1 p.378.12-23 and 378.30-379.11 Wallies)

In propositions of this kind, which have three terms in them potentially, like those which he (Aristotle) set out just now, and in general those called by Theophrastus "by *proslēpsis*" — for these have three terms in a way: for in "A also of all of that of all of which B", in the two terms, B and A, which are determinate, the third is also already contained in a way, the term of which B is predicated, except that it is not determinate and clear like them — in such propositions, which seem to differ from categoricals only in expression, as Theophrastus showed in the *On Affirmation*, he (Aristotle) says that a proposition of the form "A of all of that of all of which B" means "Of all the things of which B is said, of all of these A is said too". For this was shown. . . .

In "A is said of that of all of which B", taking as the major premise "A of B universally" — for the equivalent of "A of that of all of which B" is "A of all B" — when the minor premise is
 379 particular affirmative or universal affirmative the pair leads to a syllogism. But when it is universal the conclusion is universal, and when it is particular the conclusion is so too. For this reason he added, as indicative of this, "and if B of all, so too A; but if not of all, (not necessarily A of all)",¹ so that the premise is like this: "Of whatever things B might be, of all these A", then "But B of some C: A also then", or "But B of all C, so that A also". But "not necessarily A of all" is equivalent to "neither will A be predicated of all that is under B as a matter of syllogistic proof, if B were to belong to some of it (only)". Theophrastus, however, in the *On*

ἐν τῷ Περὶ καταφάσεως τὴν καθ' οὗ τὸ B, τὸ A ὡς ἴσον δυναμένην 25
λαμβάνει τῇ καθ' οὗ παντός τὸ B, κατ' ἐκείνου παντός τὸ A.

3-7 cf. *Philoponi comm. In Arist. Anal. pr. 58a21* (CAG t.13.2 p.417.8-12)
18-22 cf. *Alex. Aphrod., supra p.264.2-5 = 112A*

20 πρότασιν aB: τάξιν Wallies

110B Scholion in Aristotelis Analytica priora 2.6 58a21-30 (p.189b43-190a5 et 190a18-25 Brandis)

ὑπογράφει οὖν ἡμῖν εἶδος ἕτερον προτάσεων, ὅπερ ὁ Θεόφραστος
καλεῖ κατὰ πρόσληψιν. σύγκεινται δὲ αἱ τοιαῦται προτάσεις ἐξ
ἀορίστου τοῦ μέσου καὶ ὠρισμένων τῶν ἄκρων δύο ὅρων, οἷον ἐν μὲν
τῷ α' σχήματα "ὁ κατὰ τοῦ Γ, κατ' ἐκείνου τὸ Α". ἐν δὲ τῷ δευτέρῳ
"ὁ κατὰ τοῦ Α, τοῦτο καὶ κατὰ τοῦ Β". ἐν δὲ τῷ γ' "καθ' οὗ τὸ Α, κατ' 5
ἐκείνου τὸ Β". δοκοῦσιν οὖν αἱ τοιαῦται προτάσεις μὴ εἶναι ἀπλαῖ
190 ἀλλὰ δυνάμει περιληπτικαὶ εἶναι συλλογισμοῦ. λέγει δὲ ὁ Θεόφραστος
ὅτι δυνάμει ἴση ἐστὶ τῇ κατηγορικῇ, οὐδὲν γὰρ διαφέρειν τὸ λέγειν "τὸ
Α κατ' οὐδενὸς τοῦ Β" τοῦ λέγειν "καθ' οὗ τὸ Β παντός, κατ' οὐδενὸς
ἐκείνου τὸ Α" ἢ πάλιν τὸ λέγειν "τὸ Α κατὰ παντός τοῦ Β" τοῦ λέγειν 10
"καθ' οὗ τὸ Β παντός, κατ' ἐκείνου καὶ τὸ Α παντός." . . .

αὕτη ἐστὶν ἡ κατ' πρόσληψιν πρότασις· κατὰ πρόσληψιν δὲ
καλεῖται ὅτι τοῦ ἐν τῇ συνθέτῳ προτάσει ἀορίστου ὅρου, τουτέστι τοῦ
μέσου, ὀρισθέντος τε καὶ προσληφθέντος ὁ συλλογισμὸς ἐπιτελεῖται καὶ
γνώριμον ἐπιφέρεται τὸ συμπέρασμα. ἔοικε δὲ ἡ τοιαύτη πρότασις 15
ὑποθετικῇ τῷ συννημένῳ· ἔστι δὲ αὕτη ἐν τῇ ῥητῇ προτάσει ἐν τρίτῳ
σχήματι· τὸν γὰρ μέσον καὶ ἀόριστον ὑποκείμενον ἔχει τοῖς δύο, καὶ
τοῦτο ἔσχε πλεονέκτημα τὸ ἐν τρίτῳ συνάγειν καθόλου συμπέρασμα.

1-12 scholion in *Philoponi comm. In Arist. Anal. pr. 2.5 58a21* (cod. Paris. suppl.
Gr. 1156 = CAG t.13.2 p.xxxiii.19-24), *Theophrasto nominato*

110C Galenus, Institutio Logica 19.1-5 (BT p.47.18-48.21 Kalbfleisch)

ἐπεὶ δὲ καὶ (περὶ) τῶν κατὰ πρόσληψιν ὀνομαζομένων συλλογισμῶν
οἱ ἐκ τοῦ Περιπάτου γεγράφασιν ὡς χρησίμων, ἐμοὶ δὲ περιττοὶ
δοκοῦσιν εἶναι καθότι δέδεικται μοι κἀν τῇ Περὶ τῆς ἀποδείξεως
2 πραγματεῖα, προσῆκον εἶη ἂν τι καὶ περὶ τούτων εἰπεῖν. πόσοι μὲν οὖν
καὶ τίνες εἰσὶν, οὐκ ἀναγκαῖον ἐνταῦθα διεξέρχεσθαι τελείως εἰρηκότη 5
περὶ αὐτῶν ἐν ἐκείνοις τοῖς ὑπομνήμασιν· ὁποῖον δὲ τι τὸ εἶδος αὐτῶν,

Affirmation, takes “Of what B, A” as equivalent to “A of all of that of all of which B”.

¹ The clause in brackets is not given by Alexander.

110B Scholium on Aristotle’s *Prior Analytics* 2.5 58a21 (p.189b43-190a5 and 190a18-25 Brandis)

He (Aristotle) therefore sketches for us another kind of proposition, which Theophrastus calls “by proslepsis”. Such propositions are formed from an indeterminate middle and two determinate extreme terms, like, in the first figure, “What is of C, of that A”; in the second, “What is of A, that is of B too”; and in the third, “Of what A, of that B.” Such propositions appear to be not simple, but
 190 to contain a syllogism potentially. Theophrastus says that it is equivalent to the categorical: for there is no difference between saying “A of no B”, and saying “A of none of that of all of which B”, or, again, between saying “A of all B”, and saying “A also of all of that of all of which B.” . . .

This¹ is the proposition by proslepsis. It is called “by proslepsis” because when the indefinite term in the compound proposition, i.e. the middle term, is made determinate and taken in addition, the syllogism is completed and the conclusion is known and inferred. A proposition like this is similar to the conditional hypothetical syllogism. This, in the proposition described, is in the third figure. For it has the middle and indefinite term as the subject of the two premises, and it had this advantage, that in the third figure it leads to a universal conclusion.

¹ I.e., “A of none of that of all of which B.”

110C Galen, *Introduction to Logic* 19.1-5 (BT p.47.18-48.21 Kalbfleisch)

Since the Peripatetics have written <of> the syllogisms called “by proslepsis” as being useful — but they seem to me to be super-
 2 fluous, as has been shown by me in my work *On Proof* — it would be fitting to say something about them. Since I have spoken fully about them in those commentaries, it is not necessary here to go at length into their number and nature; but their form will be stated

- 3 by means of two examples. One form then is like this: "Of what this, also this; <but this of this: this also> then of this"; and with names, "Of what tree, also plant; but tree of plane: plant also then of plane"; clearly we must understand, in addition to the actual words, "is predicated", or "is said", so that the complete argument will be like this: "Of what tree is predicated, of this plant is predicated; but tree is predicated of plane: plant also therefore will
- 4 be predicated of plane." Another form of syllogism of those by proslepsis: "What of this, of this also; <but this of this: hence of this also>"; and with names: "What of tree, <of> plane also;
- 5 but plant of tree: of plane also then." But <that> such syllogisms are as it were condensed categoricals, and not a kind different from them,¹ I have shown in the commentaries to which I have referred, and I need not say anything more about them here.

¹ Or "another kind of them".

110D Scholium¹ on Aristotle's *Prior Analytics* (CAG vol.4.6 p.xii.3-10 Wal-lies)

For there is also a third kind of syllogism, after the categorical and the hypothetical, that called "by proslepsis" in Theophrastus. It is formed according to the three figures thus:

First figure: what is of every man, of all of that is substance; but animal is of every man: substance then too is of every animal.

substance animal man

Second figure: what is of every man, that is of every horse.

man animal
 / \
 man horse

Third figure: Of that, of all of which animal, of this rational too.

rational animal
 / \
 man

ἐν δὲ τοῖς τρισὶ σχήμασιν ὁ μέσος πάντως καὶ μόνος ἀόριστος.

1-13 cf. [Ammonii] *comm. In Arist. Anal. pr.* 41a39 (CAG t.4.6 p.67.27-8 et 69.29-42)

10 Γ ΣΧΗΜΑ *add. Wallies*

Syllogismus hypotheticus

111A Boetius, De hypotheticis syllogismis 1.1.3-4 (p.206.4-17 Obertello)

quod igitur apud scriptores quidem Graecos perquam rarissimos strictim atque confuse, apud Latinos vero nullos repperi, id tuae scientiae dedicatum noster etsi diuturnus, coepti tamen efficax labor excoluit. nam cum categoricorum syllogismorum plenissime notitiam percepisses, de hypotheticis syllogismis saepe quaerebas, 5 in quibus nihil est ab Aristotele conscriptum. Theophrastus vero, vir omnis doctrinae capax, rerum tantum summas exsequitur; Eudemus latiore docendi graditur viam, sed ita ut veluti quaedam seminaria sparsisse, nullum tamen frugis videatur extulisse prov- 10 entum. nos igitur, quantum ingenii viribus et amicitiae tuae studio sufficimus, quae ab illis vel dicta breviter vel funditus ommissa sunt, elucidanda diligenter et subtiliter persequenda suscepimus.

1-10 *Eudemus, fr. 21 Wehrli*
(p.168.13-15 Webb)

6-8 *Ioannes Saresberiensis, Metalogicon 4.4*
6-10 *Abaelardus, Dialectica 1 introductio (p.145.25-9 De Rijk)*

111B Philoponus, In Aristotelis Analytica priora 1.23 40b17 (CAG t.13.2 p.242.14-243.1 Wallies)

ἐπειδὴ δὲ ὁ μὲν Ἀριστοτέλης τοσοῦτον εἰπὼν περὶ τῶν ὑποθετικῶν ἐπαύσατο καὶ οὐδὲν ἡμᾶς περὶ αὐτῶν ἐδίδαξεν, ἀλλὰ τὴν πᾶσαν σπουδὴν περὶ τοῦ κατηγορικοῦ συλλογισμοῦ ἐποιήσατο, ἅτε δὴ τούτων μὲν τελείων ὄντων καὶ μηδενὸς ἔξωθεν δεομένων, τῶν δὲ ὑποθετικῶν δεομένων τῶν κατηγορικῶν, εἵπωμεν ἡμεῖς βραχεῖα περὶ αὐτῶν. ἰστέον 5 γὰρ ὅτι πολυστίχους πραγματείας περὶ τούτων κατεβάλλοντο οἱ τε μαθηταὶ τοῦ Ἀριστοτέλους, οἱ περὶ Θεόφραστον καὶ Εὐδήμον καὶ τοὺς ἄλλους, καὶ ἔτι οἱ Στωικοί. εἵπωμεν οὖν τίσιν ὀνόμασιν ἐχρήσαντο ἔν

In the three figures the middle term, alone and always, is indeterminate.

¹ This is thought to derive from Ammonius.

Hypothetical Syllogism

111A Boethius, *On Hypothetical Syllogisms* 1.1.3-4 (p.206.4-17 Obertello)

What, then, even among the Greeks, I have found treated by very few, and by them briefly and without order, and not at all by Latin writers, my toil, long indeed but sufficient to fulfil the undertaking, has brought to perfection, and I dedicate it to your¹ knowledge. For when you had fully absorbed a knowledge of categorical syllogisms, you often enquired about hypothetical syllogisms, on which there is nothing written by Aristotle. Theophrastus, however, a man in possession of all knowledge, deals only with the chief points of these matters: Eudemus advances along a broader path of teaching, but in such a way as to appear to have scattered some seeds on his plot, but not to have reaped any harvest.

- 4 We, therefore, so far as the power of our intellect and desire for your friendship suffice, have undertaken to elucidate carefully, and follow through in detail, what has either been said shortly by them, or completely left out.

¹ The dedicatee is uncertain. De Rijk rejects Symmachus and suggests Patricius.

111B Philoponus, *On Aristotle's Prior Analytics* 1.23 40b17 (CAG vol.13.2 p.242.14-245.1 Wallies)

Since, after saying this much about hypotheticals, Aristotle stopped and taught us nothing about them, but put all his energy into the categorical syllogism, on the ground that these are perfect and need nothing external, but hypotheticals need categoricals, let us say a little about them. You should know that Aristotle's students, those associated with Theophrastus and Eudemus and the others, wrote lengthy works about them, and also the Stoics. Let us say,

τε τοῖς μέρεσιν αὐτῶν καὶ τοῖς ὅλοις οἱ Περιπατητικοὶ καὶ οἱ Στωικοί, καὶ ἔτι τὴν διαίρεσιν αὐτῶν, καὶ πόσοι τρόποι ἐκ ταύτης ἡμῖν ὑποθετικῶν συλλογισμῶν ἀναφαίνονται. 10

ἰστέον οὖν ὅτι ἐφεξῆς τούτων ὄντων ἀλλήλοις, πραγμάτων, νοημάτων, φωνῶν, πάλιν δ' αὖ καὶ τούτων ἐφεξῆς ὄντων ἐν τοῖς ὑποθετικοῖς συλλογισμοῖς, ὡς γνωσόμεθα, τοῦ ἡγουμένου, τοῦ ἐπο- 15 μένου, τοῦ συνημμένου, τῆς προσλήψεως, τοῦ συμπεράσματος, οἱ μὲν Περιπατητικοὶ τῇ κοινῇ συνηθείᾳ κεχρημένοι τὰ μὲν πράγματα αὐτὸ τοῦτο “πράγματα” ὠνόμασαν, καὶ τὰ νοήματα ὡσαύτως, ὁμοίως δὲ καὶ τὰς φωνάς, ἔτι τε τὸ ἡγούμενον ἐν τοῖς ὑποθετικοῖς συλλογισμοῖς αὐτὸ τοῦτο “ἡγούμενον”, καὶ τὸ ἐπόμενον ὡσαύτως. οἷον τὸ “εἰ ἡμέρα ἐστί”, τοῦτο ἡγούμενον· τὸ δὲ “ἥλιος ὑπὲρ γῆν”, τοῦτο ἐπόμενον· ἔπεται γὰρ 20 τῷ πρώτῳ τὸ δεύτερον. τὸ δὲ ὅλον τοῦτο τὸ “εἰ ἡμέρα ἐστίν, ἥλιος ὑπὲρ γῆν ἐστί”, τοῦτο “συνημμένον” διὰ τὸ συνῆφθαι ταῦτα ἀλλήλοις. τὸ δὲ “ἀλλὰ μὴν ἡμέρα ἐστί”, τοῦτο οἱ Περιπατητικοὶ “μετάληψιν” καλοῦσι διὰ τὸ μεταλαμβάνεσθαι ἐκ δευτέρου· ἦδη γὰρ ἐλήφθη ἐν τῷ 243 ἡγουμένῳ. τὸ δὲ “ἥλιος ἄρα ὑπὲρ γῆν”, τοῦτο συμπέρασμα. οὕτω μὲν 25 οἱ Περιπατητικοί.

1-26 *Eudemus*, fr. 22 Wehrli
43a8 (CAG t.23.3 p.91.21-38)

5-26 [*Themistius*], In *Arist. Anal. pr.* 1.26

111C Al-Fārābī, *Šarḥ li-Kitāb Aristūṭālīs Fī l-ʿibāra* 4 17a6-7 (p.53.6-12 Kutsch et Marrow)

فهو (أى ارسطو) ليس ينظر فى تأليف الشرطى فى هذا الكتاب أصلاً
وينظر فيه فى كتاب القياس نظراً يسيراً وقد نظر فيه أصحاب الرواق
وأخروسييس وغيره من الرواقيين نظراً مستقصى وأفرطوا فيه واستقصوا أمر
القياسات الشرطية— وكذلك ثاوفرستس وأوذيمنس بعد ارسطوطاليس—
وزعموا أن لارسطوطاليس كتباً فى المقاييس الشرطية وأما فى كتبه فى المنطق 5
فما نعلم أنه أفرد قولاً فى المقاييس الشرطية وإنما يوجد ذلك فى تفاسير
المفسرين يحكونها عن ثاوفرستس

then, what names the Peripatetics and the Stoics used about their parts and wholes, and further how they classified them, and how many moods of hypothetical syllogisms are revealed from this.

You should know that these are interconnected: things, concepts, words, and, again, that, as we shall see, these are interconnected in hypothetical syllogisms: antecedent, consequent, conditional, additional assumption, and conclusion. The Peripatetics, following common usage, called things just "things", and concepts likewise, and similarly words; and again the antecedent in hypothetical syllogisms (they called) just "antecedent", and the consequent likewise. Thus "if it is day", this is the antecedent; and "the sun is above the earth", this is the consequent. For the second follows on the first. But the whole, "If it is day, the sun is over the earth", is called "joined"¹, because they are joined to one another. And "but it is day", this the Peripatetics call "substituted assumption"², because it is substituted as a second step; for it was already
 243 included³ in the antecedent. And "the sun is over the earth" is the conclusion. So the Peripatetics.

¹ This word is usually translated "conditional", as earlier in this paragraph.

² Or "changed assumption".

³ In Greek the words translated "assumption", "substituted" and "included" are all cognate.

111C Fārābī, *On Aristotle's De interpretatione* 4 17a6-7 (53.6-12 Kutsch and Marrow)

He (Aristotle) examines the composition of hypothetical (statements) not at all in this book, and only slightly in the *Prior Analytics*. The Stoics, on the other hand, Chrysippus and others, examined it thoroughly to the point of excess, made a thorough study of hypothetical syllogisms — as Theophrastus and Eudemus had done after Aristotle's time — and claimed that Aristotle wrote books on hypothetical syllogisms. But we have no knowledge of any separate treatment by him (Aristotle) of hypothetical syllogisms in his books on logic; this (treatment) is found rather in the commentaries of the commentators who give an account of them (hypothetical syllogisms) on the authority of Theophrastus only.

111D Galenus, *Institutio logica* 3.3-5 (BT p.8.7-9.16 Kalbfleisch)

μάλιστα μὲν οὖν ἐπειδὴν ὑπάρχον τι πιστεύεται δι' ἕτερον
 ὑπάρχειν [ἢ] “κατὰ συνέχειαν ὑποθετική” πρὸς τῶν παλαιῶν φιλο-
 σόφων ὀνομάζεται (ἢ) πρότασις, ἥδη δὲ καὶ ἐπειδὴν [μέντοι] διότι μὴ
 ἔστι τόδε, εἶναι τόδε νοῶμεν, οἷον (ὅτι) νῦν οὐκ ἔστιν, ἡμέραν εἶναι·
 μάλιστα μὲν οὖν ὀνομάζουσι τὴν τοιαύτην πρότασιν “διαιρετικήν”, οὐ
 μὴν ἀλλὰ καὶ “διεζευγμένον ἀξίωμα” τισι τῶν νεωτέρων φιλοσόφων
 ὀνομάζεται, καθάπερ γε καὶ “συνημμένον” τὸ ἕτερον εἶδος τῶν προ-
 τάσεων τῶν ὑποθετικῶν ἃς “κατὰ συνέχειαν” ἐλέγομεν γίνεσθαι·
 οἰκειότερα δὲ ἔστι λέξις [τὸ τὰ διεζευγμένα] τοῖς ἀξιώμασιν, ἃς
 δηλονότι “διαιρετικὰς προτάσεις” ἔφαμεν ὀνομάζεσθαι, διὰ τοῦ “ἥτοι”
 συνδέσμου — διαφέρει δὲ οὐδὲν “ἢ” διὰ μιᾶς συλλαβῆς λέγειν ἢ διὰ
 δυοῖν — τοῖς συνημμένοις δὲ διὰ τοῦ “εἰ” (ἢ “εὔπερ”), εὔπερ ἔν καὶ οὗτοι
 4 σημαίνουσιν. ὥς ὀνομάζεσθαι τὸν μὲν τοιοῦτον λόγον· εἰ ἡμέρα ἐστίν,
 ὃ ἡλῖος ὑπὲρ γῆς ἐστίν, “συνημμένον ἀξίωμα” κατὰ γε τοὺς νεωτέρους
 φιλοσόφους, κατὰ μέντοι τοὺς παλαιούς “πρότασιν ὑποθετικήν κατὰ
 15 συνέχειαν”. τοὺς δὲ γε τοιούτους· ἥτοι γ' ἡμέρα ἐστίν ἢ νῦν ἔστι,
 “διεζευγμένον” μὲν “ἀξίωμα” παρὰ τοῖς νεωτέροις φιλοσόφοις, “πρότα-
 5 σιν” δὲ “ὑποθετικήν κατὰ διαίρεσιν” παρὰ τοῖς παλαιοῖς. ἴσον δὲ ἢ
 διαιρετικὴ πρότασις δύναται τῷ τοιούτῳ λόγῳ· εἰ μὴ ἡμέρα ἐστί, νῦν
 ἔστιν, ὃν ἐν σχήματι λέξεως συνημμένῳ λεγόμενον, ὅσοι μὲν ταῖς
 20 φωναῖς μόνον προσέχουσιν, “συνημμένον” ὀνομάζουσιν, ὅσοι δὲ τῇ
 φύσει τῶν πραγμάτων, “διεζευγμένον”. ὡσαύτως δὲ καὶ τὸ τοιοῦτον
 εἶδος τῆς λέξεως· εἰ μὴ νῦν ἔστιν, ἡμέρα ἐστίν, διεζευγμένον ἐστίν
 ἀξίωμα τῇ φύσει τῶν πραγμάτων αὐτῇ, συνημμένου δὲ ἰδέαν ἔχει τῇ
 25 λέξει.

1-7 Galenus, *Inst. log.* 14.2 (p.32.11-15)2-3 *ibid.* 5.5 (p.13.10-11)

2 ἢ *secl.* Huby συνέχειαν Menas: συνήθει(αν) P 3 ἢ *inser.*
 Kalbfleisch 3 μέντοι *secl.* Kalbfleisch 4 ἐστὶ τόδε P²: ἐστὶν P¹
 ὅτι *inser.* Prantl 7 συνημμένον Menas: συνημμένως *corr.* P 7-8
 τῶν προτάσεων Kalbfleisch: τῆς προτάσεως P 9 τὸ τὰ διεζευγμένα *secl.*
 Kieffer: τὸ διεζευγμένον Kalbfleisch 10 δηλονότι P² δηλον P¹ *ante*
 διὰ *inser.* ἢ Kieffer 12 *ante* τοῖς *inser.* ὅτι Menas in P: ἔτι Prantl: ἢ Kalb-
 →

111E Alexander Aphrodisiensis, In Aristotelis *Analytica priora* 1 44 50a39 (CAG t.2.1 p.389.31-390.9 Wallies)

εἰπὼν περὶ τῶν ἐξ ὁμολογίας καὶ τῶν διὰ τῆς εἰς ἀδύνατον
 ἀπαγωγῆς λέγει καὶ ἄλλους πολλοὺς ἐξ ὑποθέσεως περαίνεσθαι, περὶ

111D Galen, *Introduction to Logic* 3.3-5 (BT p.8.7-9.16 Kalbfleisch)

To resume, then, when it is believed that something is the case because something else is the case, the premise is mostly called “hypothetical by connection” by the old philosophers; again, when we think that because *this* is not the case, *this* is the case, like “Because it is not night, it is day,” they mostly call a premise of this kind “separative”. But by some of the more recent philosophers it is called a “disjunctive proposition”, just as the other kind of hypothetical premise which we called “by connection” becomes “conditional”. The more appropriate form of expression for the propositions, i.e., those which we said were called “separative premises”, is by means of the conjunction “or” — it makes no difference whether we say “or” using one syllable or two¹ — and for conditionals by means of “if” or “since”, since these also have

4 the same meaning. So that a statement like: “If it is day, the sun is above the earth”, is called a “conditional proposition” according to the more recent philosophers, but according to the old ones a “premise hypothetical by connection”. But those like: “Either it is day or it is night”, are called a “disjunctive proposition” in the usage of the more recent philosophers, but in that of the old a “premise

5 hypothetical by separation”. The separative premise is equivalent to a statement like this: “If it is not day, it is night”, which is stated in the conditional form of speech, and those who attend only to the words call it a “conditional”, but those who attend to the nature of the facts call it “disjunctive”; similarly, a form of speech like this: “If it is not night, it is day”, is a disjunctive proposition by the very nature of the facts, but in expression it has the form of a conditional.

¹ The Greek words ἢ and ἢτοι both mean “or”.

fleisch δὲ P¹: ἢ P²: ἢ Kieffer post ei tres litt. in ras. P: ἢ εἶπερ
Kieffer: ἢ ἐπεὶ Prantl μν, 14 νεωτέρους Menas: παλαιούς P 20 συνημ-
μένω Kalbfleisch: συνημ P: συνημμένον Menas 23 λεξέως Menas:
δείξεως P

111E Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.44 50a39 (CAG vol.2.1 p.389.31-390.9 Wallies)

After speaking about arguments based on agreement and those proved by *reductio ad impossibile*, he (Aristotle) says that many other conclusions are reached by hypothesis; he puts off dealing with

390 ὧν ὑπερτίθεται μὲν ὡς ἐρῶν ἐπιμελέστερον, οὐ μὴν φέρεται αὐτοῦ
 σύγγραμμα περὶ αὐτῶν· Θεόφραστος δ' αὐτῶν ἐν τοῖς ἰδίῳις Ἀναλυ-
 τικοῖς μνημονεύει, ἀλλὰ καὶ Εὐδημος καὶ τινες ἄλλοι τῶν ἐταίρων 5
 αὐτοῦ. λέγοι δ' ἂν τοὺς τε διὰ συνεχοῦς, ὃ καὶ συνημμένον λέγεται,
 καὶ τῆς προσλήψεως ὑποθετικούς καὶ τοὺς διὰ τοῦ διαιρετικοῦ τε καὶ
 διεζευγμένου ἢ καὶ τοὺς διὰ ἀποφατικῆς συμπλοκῆς, εἰ ἄρα οὗτοι
 ἕτεροι τῶν προειρημένων· παρὰ τοὺς εἰρημένους εἶεν ἂν καὶ οἱ ἐξ
 ἀναλογίας καὶ οὓς λέγουσι “κατὰ ποιότητα”, τοὺς ἀπὸ τοῦ μᾶλλον καὶ 10
 ἥττον καὶ ὁμοίως, καὶ εἰ τινες ἄλλαι τῶν ἐξ ὑποθέσεως διαφοραὶ
 προτάσεων εἰσι, περὶ ὧν ἐν ἄλλοις εἴρηται.

1-6 *Eudemus, fr. 20 Wehrli*

9-10 [*Themistius*], In *Arist. Anal. pr.* 50a39

(CAG t.23.3 p.152.5-17)

12 *Alexander Aphrodisiensis, In Arist. Anal. pr.*

45b15 (CAG t.2.1 p.324.16-325.24)

6 λέγοι *Wallies*: λέγει *aB*

9 παρὰ (δὲ) *coni. Barnes (RUSCH t.2 p.139*

n.2)

12 προτάσεων *del. Barnes (ibid. n.3)*

112A *Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.23 41a37*
 (CAG t.2.1 p.262.28-264.31 *Wallies*)

“δι’ ὑποθέσεως δὲ ἄλλης”, ὡς εἶπεν, εἶεν ἂν καὶ οὓς οἱ νεώτεροι
 συλλογισμοὺς μόνους βούλονται λέγειν· οὗτοι δ’ εἰσὶν οἱ διὰ τροπικοῦ,
 ὡς φασι, καὶ τῆς προσλήψεως γινόμενοι, τοῦ τροπικοῦ ἢ συνημμένου
 ὄντος ἢ διεζευγμένου ἢ συμπεπλεγμένου, οὓς οἱ ἀρχαῖοι λέγουσι
 μικτοὺς ἐξ ὑποθετικῆς προτάσεως καὶ δεικτικῆς, τοῦτ’ ἔστι 5
 κατηγορικῆς. εἰ γὰρ εἴη ὑποκείμενον συνεχὲς καὶ συνημμένον τὸ εἰ
 ἐπιστήμη ἐστὶν ἡ ἀρετή, διδασκτόν ἐστιν ἀρετή, εἴτα δεικνύοιτο, ὅτι
 ἐπιστήμη ἡ ἀρετή ἐστὶν, δεδειγμένον (ἂν) εἴη, ὅτι καὶ διδακτὴ· οὕτως
 γὰρ ἂν προσληφθεῖν ὡς οὕτως ἔχον, εἰ δειχθεῖν, ὅτι ἐπιστήμη. ὁ μὲν
 263 οὖν συλλογισμὸς πάλιν ἂν εἴη πρὸς τοῦτο καὶ τούτου κατηγορικός· οἷον 10
 “πᾶσα ἕξις ἀμετάπτωτος ἀπὸ ἀληθοῦς εἰς ψεῦδος ἐπιστήμη· ἡ δ’ ἀρετή
 ἕξις ἀμετάπτωτος ἀπὸ ἀληθοῦς εἰς ψεῦδος· ἡ ἀρετή ἄρα ἐπιστήμη”.
 οὐδὲ γὰρ ἄλλως ἂν τεθεῖν, ὅτι ἡ ἀρετή ἐπιστήμη ἐστὶ, διὰ συλλογισμοῦ,
 εἰ μὴ διὰ κατηγορικοῦ συλλογισμοῦ. δειχθέντος δὲ τούτου διὰ συλλο-
 γισμοῦ τὸ ἐξ ἀρχῆς γίνεται κατασκευαζόμενον διὰ τὴν ὑπόθεσιν· 15
 ὑπετέθη γὰρ ἐν τῷ συνεχεῖ τὸ εἰ ἡ ἀρετή ἐπιστήμη ἐστὶν, διδακτὴν
 αὐτὴν εἶναι. εἰ γὰρ εἴη τὸ προσλαμβανόμενον δειξέως μὴ δεόμενον
 ἀλλὰ φανερόν καὶ γνώριμον ὡς καὶ τὸ συνημμένον, οὐδὲ συλλογισμὸς
 ἔτι ὁ λόγος (ἂν) εἴη ὁ τοιοῦτος. οὐδὲ γὰρ χρεῖαν συλλογισμοῦ τινα τὴν
 ἀρχὴν τὸν τοιοῦτον παρέχεσθαι λόγον οἷον τε· δεῖ γὰρ τὸν συλλογισμὸν 20

390 them, because he is intending to speak of them more carefully, but in fact there is in circulation no work of his about them. But Theophrastus mentions them in his own *Analytics*, and also Eudemus and some of his (Aristotle's) other colleagues. He would be referring to arguments which are hypothetical through a connection, which is also called a conditional, and an additional assumption, and those through a division or a disjunction, or again those through a negative conjunction, if indeed these are different from those mentioned before. Besides those mentioned there would also be those from analogy, and those which they call "from quality" (which are) those from more and less and equal, and any other different kinds of hypothetical premises that there may be, about which I have spoken elsewhere.

112A Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.23 41a37 (CAG vol.2.1 p.262.28-264.31 Wallies)

"By some other hypothesis" — his (Aristotle's) words — would also be those which the younger men¹ want alone to call syllogisms. These are those which are formed from a "tropic", as they say, and an additional premise, the "tropic" being a conditional or a disjunctive or a conjunctive. The older men² call these "mixed" from a hypothetical premise and a "deictic", i.e., categorical. For if the supposition were the "continuous" or conditional (premise), "If virtue is knowledge, virtue is something that can be taught", and then it were shown that virtue is knowledge, it would have been shown that it is also teachable. For it would in this way have been taken in addition that it is so, if it were shown that it is knowledge. So 263 the syllogism again would be related to the latter, and a categorical proof of it; like, "Every disposition which cannot be changed from true to false is knowledge: but virtue is a disposition which cannot be changed from true to false: virtue, then is knowledge." For in no other way would it be laid down by a syllogism that virtue is knowledge, except by a categorical syllogism. And if this is shown by a syllogism, the original proposition is proved constructively through the hypothesis. For it was assumed in the "continuous" proposition, that if virtue is knowledge, it is teachable. For if the additional premise did not need proof, but were obvious and known, like the conditional, such an argument would again not be a syllogism, for an argument of this kind could not give any scope for a syllogism at all.³ For a syllogism must prove what is

δεικνύναι, ὃ ἄνευ τοῦ συλλογίσασθαι οὐκ ἔστι γνῶριμον.

τὸ μὲν οὖν συνημμένον ὡς γνῶριμον ἐν τοῖς ὑποθετικοῖς, ἃ τροπικὰ λέγουσι, λαμβάνεται τε καὶ τίθεται, ἐν οἷς γε οὕτως ἔχει. λείπεται δὲ τὸ προσλαμβανόμενον ἀμφιδοξούμενον εἶναι, ὡς φησι Θεόφραστος, καὶ δεόμενον δεΐξεως. ὁ δὲ συλλογισμὸς τοῦ τοῦτο οὕτως ἔχειν ἔσται 25 κατηγορικός τε καὶ δεικτικός, ὥστε καὶ ἐν τοῖς ὑποθετικοῖς τοῖς ἐκ τροπικοῦ συνημμένου συλλογισμοῖς τὸ μὲν κατασκευαζόμενον καὶ δεόμενον δεΐξεως διὰ κατηγορικοῦ δείκνυται συλλογισμοῦ, τὸ δ' ἐξ ἀρχῆς προκείμενον δείκνυται οὐ διὰ συλλογισμοῦ ἀλλὰ διὰ τῆς ὑποθέσεως τῆς ὑποτεθείσης· ἦν δὲ αὕτη τοῦ συνημμένου. οὐδὲ γὰρ οἷον 30 τε τὸ μὴ γνῶριμον δειχθῆναι, ὅτι τόδε τί ἐστίν ἢ τοιόνδε, ἢ ὅλως κατασκευασθῆναι τι καὶ τεθῆναι κυρίως, εἰ μὴ διὰ κατηγορικοῦ συλλογισμοῦ. κἂν τὸ συνεχὲς δεΐξεως δέηται συλλογιστικῆς, κακεῖνο διὰ κατηγορικοῦ δειχθήσεται συλλογισμοῦ· εἰ γὰρ εἴη ζητούμενον, διὰ 35 τί, εἰ ἡ ἀρετὴ ἐπιστήμη, διδακτὴ, ληφθείσης καθόλου προτάσεως τῆς πᾶσα ἐπιστήμη διδακτόν, ἢ δ' ἀρετὴ ἐπιστήμη γίνεται κατηγορικός συλλογισμός.

διαφέρειν δὲ δοκεῖ κατὰ τοὺς ἀρχαίους τὸ μεταλαμβανόμενον τοῦ προσλαμβανόμενου. ἐφ' ὧν μὲν γὰρ ἐν τοῖς εἰλημμένοις ἔγκειται τε καὶ ἔστι τὸ λαμβανόμενον, οὐ μὴν οὕτως οὐδὲ τοιοῦτον, οἷον λαμβάνεται, 40 ἐπὶ τούτων τὸ λαμβανόμενον μεταλαμβανόμενόν ἐστιν· οὐ γὰρ ἔξωθεν προστίθεται, ἀλλὰ κείμενον ἄλλως μεταλαμβάνεται εἰς ἄλλο. ἐν γὰρ τῷ εἰ ἡμέρα ἐστί, φῶς ἐστί τὸ [εἰ] ἡμέρα ἐστίν, ὃ προσλαμβανόμενον οἱ νεώτεροι λέγουσιν, ἔγκειται μὲν, οὐ μὴν τοιοῦτον, ὅποιον λαμβάνεται· τίθεται μὲν γὰρ ἐν τῷ συνημμένῳ ἐν ὑποθέσει τε καὶ ἀκολουθίᾳ, 45 λαμβάνεται δὲ ὡς ὑπάρχον. ἐπὶ δὲ τούτων καὶ τῶν τοιούτων μετάληψιν γίνεσθαι λέγουσιν· τὸ γὰρ κείμενον οὐχ ὡς κεῖται λαμβανόμενον μεταλαμβανόμενον γίνεται· κείμενον γὰρ ἐν σχέσει καὶ ἀκολουθίᾳ καὶ ὑποθέσει μεταλαμβάνεται εἰς ὑπαρξιν.

προσλαμβανόμενον δὲ λέγουσιν, ἐφ' ὧν τοῖς κειμένοις ἔξωθὲν τι 50 264 προστίθεται δυνάμει πῶς ἐν αὐτοῖς περιεχόμενον οὐ μὴν ἐνεργείᾳ, ὡς ἔχει ἐπὶ τῶν κατὰ πρόσληψιν γινομένων συλλογισμῶν· ἐν γὰρ τῷ καθ' οὗ τὸ B, κατ' ἐκείνου τὸ A, κατὰ δὲ τοῦ Γ τὸ B, ἔξωθεν τὸ κατὰ δὲ τοῦ Γ τὸ B προσεῖληπται· οὐ γὰρ ἔκειτο ἐνεργείᾳ ἐν τῇ προτάσει τῇ καθ' οὗ τὸ B, κατ' ἐκείνου τὸ A τὸ κατὰ τοῦ Γ τὸ B λέγεσθαι. χρῶνται 55 μέντοι καὶ τῇ προσλήψει ἀντὶ τῆς μεταλήψεως.

not known without using a syllogism.

So then, the conditional, in the hypotheticals which they call "tropic", is taken and posited as known, at least where this is the case. It is left that the additional premise is doubtful, as Theophrastus says, and needing proof. The syllogism showing that this is true will be categorical and "deictic", so that even in hypothetical syllogisms with a "tropic" conditional, that which is to be proved constructively and needs demonstration is shown by a categorical syllogism. But the original proposition is shown not by a syllogism but by the hypothesis laid down. This was that of the conditional. For it is not possible for what is not known, either that this is something or is of such a kind, to be shown, or in general for anything to be proved constructively and settled properly, except by a categorical syllogism. And if the "continuous" (premise) needs syllogistic proof, that too will be shown by a categorical syllogism: for if it were asked why, if virtue is knowledge, it is teachable, taking the universal premise "Every kind of knowledge is teachable" and "Virtue is knowledge" a categorical syllogism is formed.

In the usage of the older men the term "*metalambanomenon*" seems to differ from "*proslambanomenon*". In those cases where the *lambanomenon* (assumed) is included in the assumptions and exists, but not in the way or in the form in which it is assumed, the *lambanomenon* is *metalambanomenon* (assumed in changed form). For it is not added from outside, but, posited in another way, is assumed in a different form. For in "If it is day, it is light", "it is day", which the younger men call "*proslambanomenon*", is included, but not in the form in which it is assumed. For it is placed in the conditional as part of a hypothetical and a sequence, but it is assumed as an assertion. In these and similar cases they say that *metalēpsis* occurs; for the proposition, being assumed not in the way it was first set down, becomes assumed in a changed form: for having been set down in a relative form and in a sequence and a hypothetical, it is assumed in a changed form as an assertion.

264 But they say "*proslambanomenon*" (assumed in addition) in those cases when something is added from outside to the assumptions, which is contained in them in a way potentially, but not actually, as is the case with syllogisms formed by *proslēpsis*; for in "of what B, of that A, but B of C", "B of C" is assumed in addition from outside; for it was not actually stated in the proposition "of what B, of that A" that B was said of C. However they also use "*proslēpsis*" instead of "*metalēpsis*".

ὁ δ' αὐτὸς λόγος καὶ ἐπὶ τοῦ διαιρετικοῦ ἦτοι τόδε ἢ τόδε, ὃ καὶ αὐτὸ ἐκ τροπικοῦ καὶ τῆς προσλήψεως λέγουσιν· ὅποιον γὰρ ἂν αὐτῶν λαμβάνηται δεῖξεως δεόμενον, δεῖται κατηγορικοῦ πρὸς τὸ δειχθῆναι [διὰ] συλλογισμοῦ. οἷον εἰ ληφθεὶς διαιρετικὸν τὸ ἦτοι σῶμά ἐστιν ἡ 60 ψυχὴ ἢ ἀσώματος, εἴτα κατασκευάζεται, ὅτι οὐ σῶμα (οὕτως γὰρ ἂν προσληφθεὶς τὸ ἀλλὰ μὴν οὐ σῶμα, ἀσώματος ἄρα), ἀνάγκη καὶ αὐτὸ δειχθῆναι διὰ κατηγορικοῦ συλλογισμοῦ· οἷον πᾶν σῶμα ἢ στοιχεῖον ἢ ἐκ στοιχείων· ἡ δὲ ψυχὴ οὔτε στοιχεῖον οὔτε ἐκ στοιχείων· ἡ ψυχὴ ἄρα οὐ σῶμα. 65

ἀλλὰ καὶ ἐπὶ τοῦ ἐξ ἀποφατικῆς συμπλοκῆς, εἴ γε καὶ αὐτὸς ἄλλος τῶν προκειμένων τρόπων καὶ μὴ ὁ αὐτὸς τῷ διὰ συνημμένου τοῦ ἀρχομένου ἀπὸ καταφατικοῦ καὶ λήγοντος εἰς ἀποφατικόν, οἷον ἐστιν τὸ εἰ τὸ Α, οὐ τὸ Β· καὶ γὰρ ἐν τούτοις, εἰ εἴη τὸ μεταλαμβανόμενον 70 δεῖξεως δεόμενον, διὰ κατηγορικοῦ δειχθήσεται συλλογισμοῦ· οἷον οὐχὶ καὶ τὸ ἡδέως ζῆν τέλος καὶ ἡ ἀρετὴ δι' αὐτὴν αἰρετὴ· ἀλλὰ μὴν ἡ ἀρετὴ δι' αὐτὴν αἰρετὴ· οὐκ ἄρα τὸ ἡδέως ζῆν τέλος. τὸ γὰρ μεταληφθὲν τὸ ἡ ἀρετὴ δι' αὐτὴν αἰρετὴ διὰ κατηγορικοῦ δεικνύται συλλογισμοῦ· οἷον ἀφ' ἧς ἔξεως αὐτό τε τὸ ἔχον αὐτὴν ἄριστα ἔχει καὶ κάλλιστα τὸ ἴδιον ἔργον ἐπιτελεῖ, αὕτη δι' αὐτὴν ἐστιν αἰρετὴ· 75 ἀπὸ δὲ τῆς ἀρετῆς ἔξεως οὐσης αὐτό τε τὸ ἔχον αὐτὴν ἄριστα ἔχει καὶ κάλλιστα τὸ ἴδιον ἔργον ἐπιτελεῖ· ἡ ἀρετὴ ἄρα δι' αὐτὴν ἐστιν αἰρετὴ.

εἰ μὲντοι εἴη ὑποθετικῶς τὸ αὐτὸ εἰλημμένον τόνδε τὸν τρόπον εἰ ἡδονὴ τέλος, οὐκ ἔστιν ἀρετὴ δι' αὐτὴν αἰρετὴ, δεικνύοιτο ἂν καὶ ἡ ἀκολουθία διὰ συλλογισμοῦ τοιούτου· πᾶν, ὃ ὡς ποιητικόν τινος 80 αἰρετόν ἐστιν, οὐκ ἔστι δι' αὐτὸ αἰρετόν· ἡ δ' ἀρετὴ, εἰ ἡ ἡδονὴ τέλος, ὡς ποιητικὴ τῆς ἡδονῆς αἰρετὴ γίνεται· ἡ ἀρετὴ ἄρα, εἰ ἡ ἡδονὴ τέλος, οὐκ ἔστι δι' αὐτὴν αἰρετὴ.

1-83 [Themistius], In Arist. Anal. pr. 41a37 (CAG t.23.3 p.73.19-75.15), Theophrasto non nominato 52-5 cf. Alex. Aphrod., infra p.379.2-7 = 110A

61 ἐξ ἀποφατικῆς συμπλοκῆς cf. scholion in Arist. Anal. pr. (CAG t.4.6 p.xi.30-2) et Philop. comm. In Arist. Anal. pr. 40b17 (CAG t.13.1 p.245.23-4)

8 ἂν ex [Them.] add. Wallies 19 ἂν ex [Them.] add. Huby: ante συλλογισμὸς (v.18) add. Wallies τὴν aB: καὶ [Them.] 25 τοῦ τοῦτο Wallies: τοῦτο τὸ B [Them.]: τοῦτου τῷ a 40 λαμβανόμενον μεταλαμβανόμενον [Them.] 43 εἰ B [Them.]: om. a 60 διὰ B: om. a [Them.] ἡ [Them.]: ἡ aB 61 κατασκευάζεται a: κατασκευάζει τὸ B [Them.] 68 ἀπὸ καταφατικοῦ a: ἀποφατικοῦ B [Them.] 75 αὕτη Wallies: αὕτη aB 78 ὑποθετικῶς [Them.]: ὑποτεθετικῶς aB 81 εἰ ἡ Wallies: εἰ B³ (superscr.), [Them.]: εἴη aB 82 εἰ ἡ post corr. B: εἰ εἴη a et ante corr. B: εἰ [Them.]

The same argument holds for the disjunctive "Either this or this", which also they say is from a "tropic" and an additional assumption: for whichever of them is taken as needing proof, needs a categorical syllogism for its proof. For example, if the disjunctive "The soul is either body or bodiless" were taken, and it were then proved constructively that it is not body (for in this way there would be added "But it is not body, it is bodiless, then"⁴), it is necessary that that should be proved through a categorical syllogism, like: "Every body is either an element or made up of elements: but the soul is neither an element nor made up of elements: the soul, then, is not body."

It is even the same with the (mood) from a negative conjunction, if at least that is different from the moods mentioned before, and not the same as the (mood) through the conditional with an affirmative antecedent and a negative consequent, like "If A, not B". For in these too, if the "changed assumption" needed proof, it would be proved through a categorical syllogism: for example, "It is not true both that a pleasant life is the goal, and that virtue is to be chosen for itself: but virtue is to be chosen for itself: a pleasant life is not therefore the goal." For the changed assumption: "Virtue is to be chosen for itself", is proved through a categorical syllogism, e.g. "From what disposition that which has it fares best itself, and performs its proper function most nobly, this is to be chosen for itself; but from virtue, which is a disposition, that which has it fares best itself and performs its proper function most nobly: virtue, then, is to be chosen for itself."

If however, the same subject were taken hypothetically in this way: "If pleasure is the goal, virtue is not to be chosen for itself", the sequence too would be proved through a syllogism like this: "Everything which is to be chosen as being productive of something, is not to be chosen for itself; but virtue, if pleasure is the goal, becomes a thing to be chosen as being productive of pleasure: virtue, then, if pleasure is the goal, is not to be chosen for itself."

¹ The Stoics.

² The Peripatetics.

³ Or, with pseudo-Themistius' reading, "or a starting-point".

⁴ This is not wholly satisfactory. Possibly "but it is not body": it is bodiless, then", would make better sense.

112B Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.44 50a16
(CAG t.2.1 p.388.17-20 Wallies)

καὶ Θεόφραστος δὲ ἐν τῷ πρώτῳ τῶν Προτέρων ἀναλυτικῶν λέγει
τὸ προσλαμβανόμενον ἢ δι' ἐπαγωγῆς τίθεσθαι ἢ καὶ αὐτὸ ἐξ
ὑποθέσεως ἢ δι' ἐναργείας ἢ διὰ συλλογισμοῦ.

3 δι' ἐναργείας] cf. *Sext. Empir. Adv. math.* 7.218 = **301A**

112C Simplicius, In Aristotelis De caelo 3.1 298a27 (CAG t.7 p.552.31-553.4
Heiberg)

ἐν δὲ τοῖς ὑποθετικοῖς ἐν οἷς τὸ ἡγούμενον οὐ μόνον ἀληθές ἐστιν,
ἀλλὰ καὶ ἐναργές καὶ ἀναμφίλεκτον, ἀντὶ τοῦ εἰ συνδέσμου τῷ ἐπεὶ
533 χρῶνται παρασυναπτικῷ ἀντὶ τοῦ συναπτικοῦ, διὸ τὸ τοιοῦτον ἀξίωμα
οἱ νεώτεροι παρασυναπτικὸν καλοῦσι· καὶ Θεόφραστος δὲ ἐν τῷ πρώτῳ
τῶν Προτέρων ἀναλυτικῶν τὴν αἰτίαν τῆς τοιαύτης χρήσεως ἐδήλωσεν. 5

2-3 cf. *Sext. Empir. Adv. math.* 8.109-10 (t.2 p.127.20-128.3 Mutschmann); *Galen. Instit. logic.* 3.3 (p.8.19-9.1 Kalbfleisch) = **111D**

113A Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.29 45b19
(CAG t.2.1 p.326.8-12 Wallies)

δόξουσι γὰρ οἱ δι' ὅλων ὑποθετικοί, οὓς Θεόφραστος κατὰ
ἀναλογίαν λέγει, οἷοί εἰσιν οἱ διὰ τριῶν λεγόμενοι, μηκέτι ὑποπίπτειν
τῇ διὰ τῆς ἐκλογῆς δείξει. λέγει δὲ αὐτοὺς ὁ Θεόφραστος κατὰ
ἀναλογίαν, ἐπειδὴ αἱ τε προτάσεις ἀνάλογον καὶ τὸ συμπέρασμα ταῖς
5 προτάσεσιν· ἐν πᾶσι γὰρ αὐτοῖς ὁμοιότης ἐστίν.

113B Alexander Aphrodisiensis, In Aristotelis Analytica priora 1.29 45b19
(CAG t.2.1 p.326.20-31 et 327.2-5 et 13-16 et 33-328.6 Wallies)

ἀνάγονται μέντοι καὶ οἱ δι' ὅλων ὑποθετικοί εἰς τὰ τρία τὰ
προειρημένα σχήματα ἄλλῃ τρόπῳ, ὥς καὶ Θεόφραστος δέδειχεν ἐν τῷ

- 112B** Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.44 50a16 (CAG vol.2.1 p.388.17-20 Wallies)

Theophrastus, too, in the first (book) of his *Prior Analytics*, says that the additional assumption is posited either by induction, or itself also¹ from a hypothetical argument, or as self-evident, or by a syllogism.

¹ I.e., as well as the main conclusion.

- 112C** Simplicius, *On Aristotle's On Heaven* 3.1 298a27 (CAG vol.7 p.552.31-553.4 Heiberg)

In hypothetical arguments in which the antecedent is not only true, but also self-evident and undisputed, instead of the conjunction "if" they use "since", which is parasynaptic instead of synaptic. Hence the younger men call this kind of proposition "parasynaptic"; Theophrastus also, in the first book of his *Prior Analytics*, explained the reason for this usage.

- 113A** Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.29 45b19 (CAG vol.2.1 p.326.8-12 Wallies)

For the totally hypothetical (syllogisms), which Theophrastus calls "by analogy", such as those called "in threes", will be seen not to fall under proof by selection (of terms)¹. Theophrastus calls them "by analogy" because the premises are analogous, as is the conclusion to the premises.² For in them all there is similarity.

¹ Earlier, at p.325.34, Alexander has used the full expression τῶν ὁρῶν ἐκλογῆ, which is the clue to the meaning here.

² "Analogous" here means "similar in form". It distinguishes these "hypotheticals" from others which have one categorical premise and a categorical conclusion.

- 113B** Alexander of Aphrodisias, *On Aristotle's Prior Analytics* 1.29 45b19 (CAG vol.2.1 p.326.20-31 and 327.2-5 and 15-16 and 33-328.6 Wallies)

Totally hypothetical (syllogisms), however, are reduced to the three figures mentioned before in another way, as Theophrastus too

πρώτῳ τῶν Προτέρων ἀναλυτικῶν. ἔστι δὲ δι' ὅλων ὑποθετικὸς τοιοῦτος· εἰ τὸ Α, τὸ Β, εἰ τὸ Β, τὸ Γ, εἰ ἄρα τὸ Α, τὸ Γ· τούτων γὰρ καὶ τὸ συμπέρασμα ὑποθετικόν· οἶον “εἰ ἄνθρωπός ἐστι, ζῷόν ἐστιν, 5 εἰ ζῷόν ἐστιν, οὐσία ἐστίν, εἰ ἄρα ἄνθρωπός ἐστιν, οὐσία ἐστίν”. ἐπεὶ τοίνυν δεῖ καὶ ἐν τούτοις μέσον τινὰ ὅρον εἶναι, καθ' ὃν συνάπτουσιν αἱ προτάσεις ἀλλήλαις (ἄλλως γὰρ ἀδύνατον καὶ ἐπὶ τούτων συνακτικὴν συζυγίαν γίνεσθαι), οὗτος ὁ μέσος τριχῶς καὶ ἐν ταῖς τοιαύταις συζυγίαις τεθήσεται. ὅταν μὲν γὰρ ἐν ἡ μὲν τῶν προτάσεων 10 λήγῃ, ἐν ἡ δὲ ἀρχῇται, τὸ πρῶτον ἔσται σχῆμα· οὕτως γὰρ ἔξει, ὥς καὶ 327 ὅτε τοῦ μὲν τῶν ἄκρων κατηγορεῖτο, τῷ δὲ ὑπέκειτο. . . . εἰ δὲ ἀπὸ διαφόρων ἀρχόμεναι αἱ ὑποθετικαὶ προτάσεις λήγουσιν εἰς ταυτό, ἔσται τὸ τοιοῦτον σχῆμα δευτέρων ἀνάλογον ὃν τῷ ἐν τοῖς κατηγορικῶς δευτέρῳ, ἐν οἷς ὁ μέσος ὅρος ἀμφοτέρων τῶν ἄκρων κατηγορεῖτο. 15 . . . εἰ δὲ γε ἀπὸ τοῦ αὐτοῦ ἀρχόμεναι αἱ προτάσεις λήγουσιν εἰς ἕτερα, ἔσται ἀνάλογον τοῦτο τὸ σχῆμα τῷ τρίτῳ· τὸ γὰρ ἡγούμενον ὑποκειμένου χώραν ἔχον ἐν ἀμφοτέραις ταῖς προτάσεσι ταυτόν ἐστιν. . . . παραπλησίως δὲ καὶ αἱ ἀναλύσεις τῶν ἐν τῷ δευτέρῳ καὶ τρίτῳ σχήματι ἐς τὸ πρῶτον ἔσονται σχῆμα, ἐξ οὗ καὶ αἱ γενέσεις αὐτοῖς, 20 ὥσπερ καὶ ἐπὶ τῶν κατηγορικῶν.

328 οὗτοι μὲν οὖν οἱ ἀπλοὶ τε καὶ πρῶτοι ὑποθετικοὶ δι' ὅλων λεγόμενοι. ἐκ τούτων δὲ καὶ οἱ σύνθετοι πάντες τὴν σύστασιν ἔχοντες δειχθήσονται. Θεόφραστος μέντοι ἐν τῷ προτέρῳ τῶν Ἀναλυτικῶν δευτέρων σχῆμα λέγει ἐν τοῖς δι' ὅλων ὑποθετικοῖς εἶναι, ἐν τῷ 25 ἀρχόμεναι ἀπὸ τοῦ αὐτοῦ αἱ προτάσεις λήγουσιν εἰς ἕτερα, τρίτον δέ, ἐν τῷ ἀπὸ διαφόρων ἀρχόμεναι λήγουσιν εἰς ταυτόν. ἀνάπαλιν δ' ἡμεῖς ἐξεθέμεθα. ἀλλὰ περὶ μὲν τούτων ἰδίᾳ καιρὸς ἂν εἴη λέγειν.

5-6 cf. *Arist. Anal. pr.* 1.32 47a29-31
6 (p.159.10-12 Hermann)

27-8 *Albinus/Alcinous, Didasc.*

7 μέσον Wallies: μέσου aB
προτέρων fort. Huby
tempt. Prantl

24 προτέρῳ τῶν] πρώτῳ τῶν a: πρώτῳ τῶν
25 post ὅλων add. εἶναι a εἶναι] ἐκεῖνο

113C Philoponus, In Aristotelis Analytica priora 1.29 45b18 (CAG t.13.2 p.302.6-23 Wallies)

ἀπορεῖ δὲ ἐν τούτοις ὁ Ἀλέξανδρος περὶ τῶν λεγομένων παρὰ τῷ Θεοφράστῳ δι' ὅλου ὑποθετικῶν· οὐ γὰρ δέονται οὗτοι κατηγορικῶς συλλογισμοῦ, ὥστε οὐδὲν χρησιμεύσει πρὸς τούτους ἡ παραδεδομένη μέθοδος. δι' ὅλου δὲ ὑποθετικῶς ἐκάλει ὁ Θεόφραστος τοὺς καὶ τὰς

has shown in the first book of his *Prior Analytics*. A totally hypothetical (syllogism) is like this: If A, B; if B, C; if then A, C. For even the conclusion of these is hypothetical: like, "If man is, animal is; if animal is, substance is; if then man is, substance is."¹ Since therefore in these too there must be a middle term, through which the premises are joined to one another (otherwise it would be impossible with these too to have a logically effective pair) this middle term will have three positions in such pairs too. When it is at the end of one premise and the beginning of the other, it will be the first figure: for it will be like the situation when it is predicated of one of the extremes, and is the subject of the other.

327 . . . But if the hypothetical premises have different antecedents but the same consequent, the figure will be the second by analogy with the second in the categoricals, in which the middle term is predicated of both the extremes. . . . But if the premises start with the same but end differently, the figure will be analogous to the third; for the antecedent, which has the position of the subject, is the same in both premises. . . . And the reduction of those in the second and third figures to the first figure, from which they came in the first place, will be carried out in a way similar to the categoricals.

328 These, then, are the simple and first hypotheticals called "total". All the compound ones derive their constitution and will be demonstrated from them. Theophrastus, however, in the first book of his *Analytics*,² says that the second figure in the totally hypotheticals is that in which the premises begin with the same and end with different and the third that in which, beginning with different they end with the same. But we set them out in the opposite way. It would however be opportune to write about these matters separately.

¹ Or, "If it is a man, it is an animal, etc."

² Perhaps "in the first book of his *Prior Analytics*".

113C Philoponus, *On Aristotle's Prior Analytics* 1.29 45b18 (CAG vol.13.2 p.302.6-23 Wallies)

At this point Alexander finds a difficulty about those (arguments) called by Theophrastus "totally hypothetical". For they do not need a categorical syllogism, so that the traditional method will be of no use with them. Theophrastus called "totally hypothetical"

προτάσεις καὶ τὸ συμπέρασμα ἐξ ὑποθέσεως λαμβάνοντας· οἷον “εἰ τὸ 5
 Α, καὶ τὸ Β· εἰ δὲ τὸ Β, καὶ τὸ Γ· εἰ τὸ Α ἄρα, καὶ τὸ Γ.” σκόπει γὰρ
 ὅτι ἐξ ὑποθέσεως καὶ τὸ συμπέρασμα εἴληπται. φησὶν οὖν πρὸς τοῦτο
 ὅτι οὐδὲ ὅλως εἰσὶ συλλογισμοὶ οἱ δι’ ὅλου ὑποθετικοί· ἀκολουθίαν
 γὰρ μόνην σημαίνουσιν. ὥστε ἡ μέθοδος κοινὴ ἐστὶν ἐπὶ πάντων τῶν
 συλλογισμῶν. ἔλεγε δὲ ὁ Θεόφραστος ὅτι δύνανται καὶ οὗτοι ὑπὸ τὰ 10
 τρία σχήματα ἀνάγεσθαι. ὅταν γὰρ εἴπωμεν “εἰ τὸ Α, καὶ τὸ Β, εἰ τὸ
 Β, καὶ τὸ Γ”, εἴτα συμπεράνωμεν “εἰ τὸ Α ἄρα, καὶ τὸ Γ”, ἀναλογεῖ
 τὸ μὲν Α ἐλάττονι ὄρω καὶ ὑποκειμένῳ, τὸ δὲ Β μέσῳ κατηγορουμένῳ
 μὲν τοῦ Α ὑποκειμένῳ δὲ τῷ Γ, ὅπερ ἀναλογεῖ μείζονι ὄρω· ὥστε· οὕτως
 ἔσται τὸ πρῶτον σχῆμα. γίνεται πάλιν δεύτερον, ὅταν οὕτως εἴπω· “εἰ 15
 τὸ Α, καὶ τὸ Β· εἰ μὴ τὸ Γ, οὐδὲ τὸ Β· εἰ μὴ τὸ Α ἄρα, οὐδὲ τὸ Γ.”
 ὁμοίως καὶ τὸ τρίτον οὕτως· “εἰ μὴ τὸ Β, οὐδὲ τὸ Α· εἰ τὸ Β, καὶ τὸ
 Γ· εἰ μὴ τὸ Α ἄρα, οὐδὲ τὸ Γ.”

7-10 *Alexander Aphrod., In Arist. Anal. pr. 45b19 (CAG t.2.1 p.326.12-19)*

15 *post πάλιν add. τὸ t*

113D Scholion in Aristotelis Analytica priora 1.29 45b18 (cod. Flor. bibl. nat. centr., Conv. Soppr. J 6.34 = Arist. Lat. t.3.4 p.320.7-16 Minio-Paluello)

hic Theophrastus conatur redarguere, per totum hypotheticos syllogismos inquiring non indigere huiusmodi via. dicit autem “per totum hypotheticos” qui et propositiones omnes et conclusionem habent hypotheticam, quique videlicet secundum tres figuras fiunt; ut “si est homo, animal est; si animal est, substantia est; igitur, si 5
 homo est, substantia est.” hi ergo, quia nullam habent categoricam propositionem, non probantur categorico syllogismo; neque enim hypothetica propositio categorici syllogismi conclusio fit. sed Alexander et plurimus chorus philosophorum nec syllogismos huiusmodi contendunt; nil enim nisi consequentiam eos aiunt 10 ostendere.

vid. Appendicem no. 1

those which take both the premises and the conclusion hypothetically, like "If A, B too, but if B, C too; if A then, C too." Notice that even the conclusion is taken hypothetically. He (Alexander) says with regard to this, then, that totally hypotheticals are not syllogisms at all, for they indicate nothing more than consequence. As a result the method is common to all (true) syllogisms. But Theophrastus said that these, too, can be brought under the three figures, for when we say, "If A, B too; if B, C too" and then conclude "If A then, C too", A is analogous to the minor term and the subject, and B to the middle term, being predicated of A, and the subject of C, which is analogous to the major term; so that this will be the first figure. Again, the second is formed when I say this: "If A, B too; if not C, not B either; if not A then, not C either." Similarly the third too thus: "If not B, not A either; if B, C too; if not A then, not any of C, either."

113D Scholium on Aristotle's *Prior Analytics* 1.29 45b18 (cod. Flor. bibl. nat. centr., Conv. Soppr. J 6.34 = *Arist. Lat.* vol.3.4 p.320.7-16 Minio-Paluello)

Here Theophrastus tries to argue to the contrary, saying that totally hypothetical syllogisms do not need this kind of method.¹ He calls "totally hypothetical" those that have their premises and their conclusion all hypothetical, and which evidently are formed according to the three figures: like "If it is man, it is animal; if it is animal, it is substance: therefore, if it is man, it is substance." These, then, because they have no categorical premise, are not proved by a categorical syllogism, for a hypothetical proposition cannot be the conclusion of a categorical syllogism. But Alexander and a very large chorus of philosophers claim that these are not syllogisms at all, for they say that they display nothing but consequence.

¹ I.e., the method of categorical syllogisms.

see Appendix no. 1

Methodus demonstrativa

- 114 Galenus, De placitis Hippocratis et Platonis 2.2.3-5 (CMG t.5.4.1.2 p.102.25-104.8 DeLacy)

τὰ δὲ οὐκ οἰκεῖα τῶν λημμάτων ὅποσα τὴν φύσιν ἐστίν, εἴρηται
 μὲν ἐπὶ πλείστον ἐν τοῖς Περὶ ἀποδείξεως ὑπομνήμασιν, ἐν οἷς ἅπασαν
 ἐδήλωσα τὴν ἀποδεικτικὴν μέθοδον ὅποια τίς ἐστιν, παρεκάλουν τε διὰ
 τοῦ πρώτου τῶνδε τῶν ὑπομνημάτων ἐν ἐκείνῃ γυμνάσασθαι πρότερον,
 4 ὅστις ὅτιοῦν ἀποδεικνύειν ἐπιχειρεῖ. γεγράφθαι δὲ λέγω ὑπὲρ αὐτῆς 5
 ἄριστα τοῖς παλαιοῖς φιλοσόφοις τοῖς περὶ Θεόφραστον τε καὶ
 Ἀριστοτέλην κατὰ τὰ τῶν Δευτέρων ἀναλυτικῶν βιβλία καὶ διὰ τοῦτο
 πρὸς ἐκείνους μὲν οὐδὲ μακρὸν ἔσεσθαι τὸν λόγον ἐλπίζω περὶ τῶν
 5 τριῶν ἀρχῶν τοῦ ζώου· τὰ γὰρ ἰδιωτικά τε καὶ ῥητορικά λήμματα
 αἰδοῦνται παραλαμβάνειν εἰς ἀποδείξεις ἐπιστημονικάς, ὧν πέμ- 10
 πλησται τὰ Χρυσίππου βιβλία.

7 κατὰ τὰ τῶν *Mueller*: κατὰ τῶν *MA*: τὰ τῶν *C*

- 115 Themistius, Aristotelis Analyticorum posteriorum paraphrasis, ad 1.2 72a8-24 (CAG t.5.1 p.7.3-6 Wallies)

ὁ γὰρ Θεόφραστος οὕτως ὀρίζει τὸ ἀξίωμα· ἀξίωμα ἐστὶ δόξα
 τις ἢ μὲν ἐν τοῖς ὁμογενέσιν, “ἐὰν ἴσα ἀπὸ ἴσων”, ἢ δὲ ἀπλῶς ἐν ἅπασιν,
 οἷον “τὴν κατάφασιν ἢ τὴν ἀπόφασιν”· ταῦτα γὰρ καθάπερ σύμφута
 καὶ κοινὰ πᾶσι.

1-2 *cod. Vat. Gr. 246 f.12** (*Cod. Vat. Gr. t.1 p.319.30-1*)

2 οἷον *post* ὁμογενέσιν *inserendum con.* Wallies

- 116 Philoponus, In Aristotelis Analytica posteriora 1.4 73a27 (CAG t.13.3 p.71.4-14 Wallies)

ἰστέον τοίνυν ὅτι ὁ μὲν Ἀριστοτέλης ἐν τούτοις τὸ αὐτό φησιν εἶναι
 τὸ καθ' αὐτό καὶ τὸ ἡ αὐτό, οἱ δὲ περὶ τὸν Θεόφραστον διαφέρειν ταῦτα
 λέγουσι· καθολικώτερον γὰρ εἶναι τὸ καθ' αὐτό τοῦ ἡ αὐτό· εἴ τι μὲν
 γὰρ ἡ αὐτό, τοῦτο καὶ καθ' αὐτό· οὐκ εἴ τι δὲ καθ' αὐτό, πάντως καὶ
 ἡ αὐτό. τῷ γὰρ τριγώνῳ, ἢ τρίγωνόν ἐστιν, ὑπάρχει τὸ τὰς τρεῖς γωνίας 5
 δύο ὀρθαῖς ἴσας ἔχειν, ἀλλὰ καὶ καθ' αὐτό· τῷ δὲ ἰσοσκελεῖ καθ' αὐτό

Demonstration

- 114 Galen, *On the Doctrines of Hippocrates and Plato* 2.2.3-5 (CMG vol.5.4.1.2 p.102.25-104.8 De Lacy)

I have discussed the number and nature of the assumptions which are irrelevant in full in my memoranda *On Demonstration*, in which I explained the nature of the whole method of demonstration, and throughout the first book of these memoranda I urged anyone who tries to demonstrate anything to exercise himself first in that. But I declare that the best writings on it are by the old
 4 philosophers associated with Theophrastus and Aristotle, in the books of the *Posterior Analytics*, and for that reason I do not expect that there will be a long argument against them about the three
 5 principles of a living being. For they would be ashamed to bring into scientific demonstrations the amateurish and rhetorical assumptions with which the books of Chrysippus are filled.

- 115 Themistius, *Paraphrase of Aristotle's Posterior Analytics*, on 1.2 72a8-24 (CAG vol.5.1 p.7.3-6 Wallies)

Theophrastus defines *axiom* like this: an axiom is an opinion either about homogeneous matters, (like) "if equals from equals",¹ or about absolutely everything, like "the affirmation or the negation".² For these are as it were innate and common to all.

¹ and ² Both quotations are just the opening words of complete axioms.

- 116 Philoponus, *On Aristotle's Posterior Analytics* 1.4 73a27 (CAG vol.13.3 p.71.4-14 Wallies)

You must know then that Aristotle in these (words) says that "in itself" and "*qua* itself" are the same, but those associated with Theophrastus say that they differ, for "in itself" is more general than "*qua* itself". For if something is *qua* itself, this is also in itself, but it is not the case that if something is in itself, it is also in all cases *qua* itself. For a triangle has the property of having its three angles equal to two right angles *qua* being triangle but also in itself. But

μὲν ὑπάρχει, οὐκέτι δὲ ἢ αὐτό· οὐ γὰρ ἢ ἰσοσκελὲς ὑπάρχει αὐτῷ τὸ
τὰς τρεῖς γωνίας δύο ὀρθαῖς ἴσας ἔχειν (εἰ γὰρ τοῦτο, οὐκ ἂν τῷ
ἰσοπλευρῷ ἢ σκαληνῷ ὑπῆρχεν. ἐπεὶ μὴ ἰσοσκελῆ) ἀλλ' ἢ ἀπλῶς
τρίγωνόν ἐστι. ταῦτα μὲν οἱ περὶ Θεόφραστον. ὁ μὲντοι Ἀριστοτέλης 10
εὐρὼν ἐπὶ τινων ταῦτα συντρέχοντα ταύτῳ εἶναι ἔφη ἄμφω.

1 τοίνυν *Sa*: δὲ *RU et ed. CAG*
RU: δυσὶν *Sa*

6 δύο *RU*: δυσὶν *Sa*

8 δύο

117 Alexander Aphrodisiensis, Quaestiones et solutiones 1.26 (Suppl.
Arist. t.2.2 p.42.27-31 Bruns)

ἦν καὶ ἄλλος τρόπος τοῦ καθ' αὐτό, οὗ καὶ Ἀριστοτέλης καὶ
Θεόφραστος ἐν τοῖς Ὑστέροις ἀναλυτικοῖς μνημονεύουσιν, οὗτος δ'
ἐστὶν καθ' ὃν ἐλέγετο καθ' αὐτὸ ὑπάρχειν τινί, οὗ ἐν τῷ ὀρισμῷ τὸ
ᾧ ὑπάρχει παραλαμβάνεται, καθ' ὃν τρόπον τοῦ καθ' αὐτὸ ὁ περιττός 5
ἀριθμὸς καὶ ἄρτιος ὑπάρχουσιν τῷ ἀριθμῷ.

1 *Aristoteles, Anal. post. 1.4 73a34*

4-5 ὁ περιττός—ὑπάρχουσιν] τὸ περιττὸν καὶ ἄρτιον ὑπάρχει *tempt. Moraux*
(*Le comm. d'Alex. d'Aphrod. aux Secondes anal. p.18-19*)

Definitio

118 Boetius, In Aristotelis De interpretatione 5 17a8, secunda editio 2.5
(BT p.102.26-103.11 Meiser)

Theophrastus autem in libro De adfirmatione et negatione sic
docuit: definitionem unam semper esse orationem eamque oportere
continuatim proferre. illa enim una oratio esse dicitur, quae unius
substantiae designativa est. definitio autem, ut verbi gratia hominis
103 “animal gressibile bipes”, una est oratio per hoc, quoniam unum 5
subiectum id est hominem monstrat. si ergo continue proferatur et
non divise, una est oratio, et quia continue dicitur et quia unius
rei substantiam monstrat; sin vero quis dividat et orationem unam
rem significantem proferendi intermissione distribuat, multiplex fit
oratio. ut si dicam “animal gressibile bipes”, unam rem mihi tota 10
monstrat oratio et continue dicta est; sin vero dicam “animal” et

an isosceles (triangle) has it in itself, but not *qua* itself. For it is not *qua* isosceles that it has the property of having its three angles equal to two right angles — for if that were so, equilateral and scalene (triangles) would not have had it, since they are not isosceles — but simply *qua* being triangle. This is what the associates of Theophrastus say, but Aristotle found that in some cases these coincide, and so says that both are the same.

- 117 Alexander of Aphrodisias, *Questions and Solutions* 1.26 (*Suppl. Arist.* vol.2.2 p.42.27-31 Bruns)

There was another sense of “in itself”, of which both Aristotle and Theophrastus, in the *Posterior Analytics*, speak; this is that according to which that, in the definition of which there is included something to which it belongs, was said to belong *in itself* to (that thing) — in the sense of “in itself” in which odd number and even belong to number.

Definition

- 118 Boethius, *On Aristotle's De interpretatione* 5 17a8, *Second edition* 2.5 (BT p.102.26-103.11 Meiser)

But Theophrastus, in his book *On Affirmation and Denial*, taught this, that a definition is always a single utterance, and one ought to produce it without a break. For that is said to be one utterance, which signifies one substance. And a definition, for example, of man as “animal walking with two feet”, is one utterance through this, that it indicates one subject, that is, man. If, therefore, it is produced without a break and not split up, it is one utterance both because it is spoken without a break and because it indicates the substance of one thing; but if anyone were to split up and divide an utterance which signified one thing by an interval in producing it, it would become a multiple utterance. Thus, if I say “animal walking with two feet”, my whole utterance indicates one thing and is spoken

rursus “gressibile” et sub intermissione repetam “bipes”, multiplex fit distributa intermissione oratio.

2-13 cf. *Ammonii comm. In Arist. De int. 5 17a19* (CAG t.4.5 p.70.30-71.32)
 2-3 *Sigerus de Curtraco, In Arist. De int. 5 17a13* (p.43.30-1 Verhaak), *Theophrasto nominato; Guillelmus de Ockham, In Arist. De int. 1.4.3* (t.2 p.393. 14-15 Gál), *Theophrasto non nominato* 11-13 *Boetius, In Arist. De int., prima editio 2.11* (p.151.20-2)

3 proferre] proferri b

- 119 Eustratius, In Aristotelis Analytica posteriora 2.3 90b23 (CAG t.21.1 p.44.1-7 Hayduck)

ἴσως δὲ τὸ τοῦ γὰρ ἐνὸς ἢ ἔν μίᾳ ἐπιστήμῃ οὐχ ὥς λῆμμα προτέτακται, ἀλλ' ὥς κατασκευαστικὸν τοῦ τὸ ἐπίστασθαι τὸ ἀποδεικτὸν εἶναι τὸ ἔχειν τὴν ἀπόδειξιν· ἐπειδὴ γὰρ κυρίως ἐπιστήμας ταύτας τὰς δύο τίθεται, ὀριστικὴν τε καὶ ἀποδεικτικὴν, ὥς Θεόφραστος μαρτυρεῖ καὶ Ἀλέξανδρος, φησὶν ὅτι οὐκ ἐνδέχεται τοῦ ἐνὸς ἢ ἔν 5 ὀρισμὸν εἶναι καὶ ἀπόδειξιν. διὸ οὔτε ὀριστὸν ἢ ἔν ἄνευ ὀρισμοῦ γνωστὸν ἐστὶν οὔτε ἀποδεικτὸν ἄνευ ἀποδείξεως.

- 120 Leo Magentinus, Prooemium ad Aristotelis Analytica posteriora 2 (cod. Paris. Gr. 1917 f.257^v et iterum 272^v = p.240a46-7 et b1-4 Brandis)

νῦν ἐν τῷ δευτέρῳ βιβλίῳ τῆς Ἀποδεικτικῆς . . . ζητεῖ περὶ ὀρισμοῦ οὐ κατὰ προηγούμενον λόγον, ὥς Ἀλεξάνδρῳ δοκεῖ τῷ Ἀφροδισιεῖ ὅς καὶ τὸν Θεόφραστον αὐτὸν ἐπιφέρεται μάρτυρα, ἀλλὰ κατὰ δεύτερον λόγον καὶ κατὰ συμβεβηκὸς ζητεῖ περὶ ὀρισμοῦ.

1 post ζητεῖ add. οὐ C (f.272^v)

- 121 Ptolemaeus, Waṣīyat Aristūṭālīs wa-fihrist kutubihī wa-šay' min aḥbārihī ilā Ġalus, Fihrist (cod. Constantinopolitanus Ayasofya 4833, f.16^v v.12-13)

كتابه الذى رسمه فى صناعة التحديد الذى استعمله ثاوفرسطس لانالوطيقا

without a break, but if I say “animal”, and again “walking”, and after an interval I go on with “with two feet”, the utterance becomes multiple because it is divided up by intervals.

- 119 Eustratius, *On Aristotle's Posterior Analytics* 2.3 90b23 (CAG vol.21.1 p.44.1-7 Hayduck)

But perhaps the words “of one thing as one, there is one (mode of) understanding” are put first not as a (syllogistic) premise, but as part of a constructive (dialectical) proof that to understand what is to be proved is to have the proof; for since he (Aristotle) holds the view that properly speaking there are these two (modes of) understanding, that of definition and that of proof, as Theophrastus testifies, and Alexander (too), he is meaning to say that it is not possible for there to be definition and proof of one thing as one. Hence neither can what is definable, as one thing, be known without a definition, nor can what is provable be known without a proof.

- 120 Leo Magentinus, *Introduction to Aristotle's Posterior Analytics* 2 (cod. Paris. Gr. 1917 f.257^v and again 272^v = p.240a46-7 and b1-4 Brandis)

Now in the second book of the *Apodeictic*¹ . . . he (Aristotle) enquires about definition not as his primary interest — as Alexander of Aphrodisias thinks, who brings in Theophrastus himself too as a witness — but as a secondary interest and incidentally he enquires about definition.

¹ I.e., the *Posterior Analytics*.

- 121 Ptolemy, *The Will of Aristotle, the Pinax of His Works and a Brief Life, to Gallus*, from the Pinax (cod. Istanbul, Ayasofya 4833, f.16^v 12-13)

His (Aristotle's) book which he entitled *On the Discipline of De-*

الأولى وهو مقالة واحدة

fontes: *cod. Constantin., ut supra; invenitur opusculum Ptolemaei etiam ap. Ibn Abī Uṣaybiʿa, ʿUyūn al-anbāʾ, t.1 p.68.22 Müller (IAU); sed hic titulus deest ap. az-Zawzani, Muntaḥabāt p.46.14-15 Lippert*

1-2 *textum Ptolemaei graecum deperditum* τέχνη ὀριστική, ἥ κέχρηται Θεόφραστος 'Αναλυτικοῖς προτέροις *coni. esse A. Baumstark, Aristoteles bei den Syrern, Lipsiae 1900, p.82; cf. etiam AABT p.228*

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Topica

122A Alexander Aphrodisiensis, In Aristotelis Topica 1, prooemium (CAG t.2.2 p.5.21-7 Wallies)

ἔστι γὰρ ὁ τόπος, ὡς λέγει Θεόφραστος, ἀρχή τις ἢ στοιχεῖον, ἀφ' οὗ λαμβάνομεν τὰς περὶ ἕκαστον ἀρχὰς ἐπιστήσαντες τὴν διάνοιαν, τῇ περιγραφῇ μὲν ὠρισμένος (ἡ γὰρ περιλαμβάνει τὰ κοινὰ καὶ καθόλου, ἃ ἔστι τὰ κύρια τῶν συλλογισμῶν, ἡ δύνανται γε ἐξ αὐτῶν τὰ τοιαῦτα δεῖκνυσθαι τε καὶ λαμβάνεσθαι), τοῖς δὲ καθ' ἕκαστα 5 ἀόριστος· ἀπὸ τούτων γὰρ ἔστιν ὁρμώμενον εὐπορεῖν προτάσεως ἐνδόξου πρὸς τὸ προκείμενον· τοῦτο γὰρ ἡ ἀρχή.

1-3 *Ibn Rušd, Talhīs al-Ġadal 2, prooemium (p.525.5-7 Jéhamy)* 1-7 *Suda, s.v. τόπος (no. 783, LG t.1 pars 4 p.572.21-7 Adler), Theophrasto non nominato*

3 *supra* ὠρισμένος *scriptum* ἦτοι (?) καθόλου B: ὠρισμένον A: ὠρισμένως a *Suda*

122B Alexander Aphrodisiensis, In Aristotelis Topica 2, prooemium (CAG t.2.2 p.126.11-21 Wallies)

ἔστι δὲ ὁ τόπος ἀρχή καὶ ἀφορμή ἐπιχειρήματος· ἐπιχείρημα δὲ καλοῦσι τὸν διαλεκτικὸν συλλογισμόν. διὸ καὶ ὀρίζεται ὁ Θεόφραστος τὸν τόπον, ὡς ἦδη ἡμῖν ἐν τοῖς πρώτοις εἴρηται, οὕτως· “τόπος ἐστὶν ἀρχή τις ἢ στοιχεῖον, ἀφ' οὗ λαμβάνομεν τὰς περὶ ἕκαστον ἀρχὰς, τῇ περιγραφῇ μὲν ὠρισμένος, τοῖς δὲ καθ' ἕκαστα ἀόριστος.” οἷον τόπος 5 ἐστὶν “εἰ τὸ ἐναντίον τῷ ἐναντίῳ ὑπάρχει, καὶ τῷ ἐναντίῳ τὸ ἐναντίον”· οὗτος γὰρ ὁ λόγος καὶ ἡ πρότασις αὕτη τῷ μὲν καθόλου ὠρίσται (ὅτι γὰρ περὶ ἐναντίων καθόλου λέγεται, δηλοῖ), οὐκέτι μέντοι, εἰ περὶ

fining, used by Theophrastus for the *Prior Analytics*. One book.

1	كتاب الذي رسمه	cod.: IAU	صناعة	om. cod.	الذي استعمله	cod.:
	التي استعملها	IAU	لابالوطيقا	sic cod.	2	الاولى om. cod.
	وهو om. IAU		واحدة om. IAU			

Topics

122A Alexander of Aphrodisias, *On Aristotle's Topics 1*, Introduction (CAG vol.2.2 p.5.21-7 Wallies)

For the topic is, as Theophrastus says, a starting-point or fundamental principle, from which we take the starting-points (of argument) about each matter by turning our attention to it. It is limited in compass — for either it includes the common and universal, which govern syllogisms, or at any rate from them such things can be demonstrated and grasped¹ — but unlimited with respect to individual cases: for starting from these it is possible to obtain a probable premise relevant to the problem one has been set; for this is the starting-point.

¹ This is obscure. In spite of being plural αὐτῶν (“them”) seems to pick up “it”, “the topic”, as does the plural τούτων (“these”) which follows.

122B Alexander of Aphrodisias, *On Aristotle's Topics 2*, Introduction (CAG vol.2.2 p.126.11-21 Wallies)

The topic is the starting-point and source of the epicheireme, and epicheireme is what they call the dialectical syllogism. Hence also Theophrastus defines topic, as we have already said at the beginning, like this: “The topic is a starting-point or fundamental principle, from which we take the starting-points (of argument) about each matter. It is limited in compass, but unlimited with respect to individual cases.” For example, “If the one contrary (of a pair) belongs to the one contrary (of another pair), so will the other contrary belong to the other contrary” is a topic. For this statement and this proposition is limited with regard to the universal — for it shows that it is stated about contraries universally

τῶνδε ἢ τῶνδε τῶν ἐναντίων λέγεται, ἔστιν ὠρισμένον ἐν αὐτῷ. οὐ μὴν
 ἀλλ' ἀπ' αὐτοῦ ὀρμωμένους ἔστιν ἐπιχειρεῖν περὶ ἐκάστου τῶν 10
 ἐναντίων.

1-2 et 10 cf. *Ciceronis Top.* 7-8, *Anon. Segueriani Art. rhet.* (RhGr. t.1 p.382
Spengel-Hammer), *Aelii Theonis Progymnasmata* 7 (RhGr. t.2 p.106 *Spengel*),
Quintiliani Inst. orat. 5.10.20-2

123 Alexander Aphrodisiensis, In Aristotelis Topica 2.2 109a34 (CAG
 t.2.2 p.135.2-18 Wallies)

δεῖ δὲ μὴ ἀγνοεῖν ὅτι Θεόφραστος διαφέρειν λέγει παράγγελμα καὶ
 τόπον· παράγγελμα μὲν γὰρ ἐστὶ τὸ κοινότερον καὶ καθολικώτερον καὶ
 ἀπλούστερον λεγόμενον, ἀφ' οὗ ὁ τόπος εὐρίσκεται· ἀρχὴ γὰρ τόπου
 τὸ παράγγελμα, ὥσπερ ὁ τόπος ἐπιχειρήματος. οἷον παράγγελμα μὲν τὸ
 οὕτως λεγόμενον, ὅτι δεῖ ἐπιχειρεῖν ἀπὸ τῶν ἐναντίων, ἀπὸ τῶν 5
 συστοίχων, τόπος δὲ οἷον “εἰ τὸ ἐναντίον πολλαχῶς, καὶ τὸ ἐναντίον”,
 ἢ “εἰ τῷ ἐναντίῳ τὸ ἐναντίον ὑπάρχει, καὶ τὸ ἐναντίον ὑπάρχει τῷ
 ἐναντίῳ”, καὶ πάλιν “ὥς ἐν τῶν συστοίχων, οὕτως καὶ τὰ λοιπὰ”. ὁ γὰρ
 τόπος πρότασις ἤδη τις ἀπὸ τοῦ παραγγέλματος γεγонуῖα. ταύτην δὲ
 [λέγω] τὴν διαφορὰν παραγγέλματος τε καὶ τόπου εἰδῶς ὁ Θεόφρασ- 10
 τος τὰ τοιαῦτα, ὁποῖός ἐστιν ὁ πρῶτος εἰρημένος τόπος, παραγγέλματα
 λέγει καὶ τόπους παραγγελματικούς· τὸ γὰρ ἐπιβλέπειν δεῖν, εἰ τὸ κατ'
 ἄλλον τινὰ τρόπον ὑπάρχον ὡς συμβεβηκὸς ἀποδέδωκε, παραγγελμα-
 τικόν. τόπος δ' ἂν ἀπ' αὐτοῦ εἴη ὁ λέγων “εἰ τὸ ὡς συμβεβηκὸς
 ἀποδεδωμένον κατ' ἄλλον τινὰ τρόπον ὑπάρχει, οὐ καλῶς ἀποδέδοται”, 15
 ἢ ἔτι προσεχέστερον “εἰ τὸ ὡς συμβεβηκὸς ἀποδεδωμένον γένος εἴη ἢ
 πάλιν ὅρος ἢ ἴδιον”.

1-9 *Suda*, s.v. τόπος παραγγέλματος διαφέρει (no. 784, LG t.1 pars 4 p.573.3-
 10 *Adler*), *Theophrasto non nominato* 12-14 *Aristoteles*, *Top.* 2.2 109a34-5

10 λέγω aABD: om. Z: del. Wallies

11 post παραγγέλματα add. δὲ B

124A Alexander Aphrodisiensis, In Aristotelis Topica 1.6 102b27 (CAG
 t.2.2 p.55.24-7 Wallies)

καὶ Θεόφραστος δὲ ἐν τοῖς αὐτοῦ Τοπικοῖς καθόλου μίαν μέθοδον
 παραδιδόναι σπουδάσας ἐχώρισε μὲν τῶν ἄλλων τὸ συμβεβηκὸς ὡς μὴ
 ὑπαγόμενον τῷ ὄρῳ, τὰ ἄλλα δὲ πειραθεῖς τῷ ὀρισμῷ ὑποτάσσειν
 ἀσαφεστέραν ἐποίησε τὴν πραγματείαν.

— but it is not also laid down in it whether it is said about these or these particular contraries. It is, however, possible for those starting from it to argue dialectically about every set of contraries.

- 123** Alexander of Aphrodisias, *On Aristotle's Topics* 2.2 109a34 (CAG vol.2.2 p.135.2-18 Wallies)

We must not ignore the fact that Theophrastus says that *precept* and *topic* differ, for a precept is what is stated in more common and universal and simple terms, and from it the topic is discovered. For the source of the topic is the precept, just as the topic is the source of the epicheireme. For instance, a precept is stated like this: "We must argue from the contraries, from coordinate items", but the topic is like "If the one contrary has several senses, the other has too", or, "If the one contrary (of a pair) belongs to the one contrary (of another pair), the other contrary also belongs to the other contrary", and again, "As is one of the coordinate items, so are the rest." For the topic is a premise derived from the precept. Theophrastus, then, knowing this difference between precept and topic, calls principles like the topic first mentioned (by Aristotle)¹ *precepts* and *preceptive topics*. For "We must consider if he has treated what belongs in some other way as an accident", is preceptive. But the topic from this would say, "If what is treated as an accident belongs in some other way, it has not been treated correctly", or, still most particularly, "If what is treated as an accident were a genus, or again a definition or a property".

¹ This refers to the example discussed by Aristotle at 109a34-5, which is repeated by Alexander in the next sentence.

- 124A** Alexander of Aphrodisias, *On Aristotle's Topics* 1.6 102b27 (CAG vol.2.2 p.55.24-7 Wallies)

Theophrastus too, in his *Topics*, being eager to provide a single universal method, separated accident from the rest as not being subsumed under definition, but, in trying to subordinate the rest to definition, he made the subject less clear.

124B Proclus, In Platonis Parmenidem 1, prooemium (col.635.2-12 Cousin)

τοσοῦτον μέντοι διαφέρειν τῆς τοπικῆς τῆς παρὰ τῷ Ἀριστοτέλει μεθόδου ταύτην φασίν, ὅτι ἐκεῖνη μὲν εἴδη προβλημάτων διεστήσατο τέτταρα καὶ πρὸς ἕκαστον τούτων εὐπορίαν ἐξεῦρεν ἐπιχειρήσεων, εἰ καὶ ὁ Θεόφραστος τὴν τετράδα συνελών ἐν δύο μόνοις προβλήμασι περιγράφει τὴν μέθοδον, οἷον τὸ μὲν πρὸς ὅρον εἶναι τίθεται, τὸ δὲ πρὸς τὸ συμβεβηκός, τὰ μὲν γενικὰ προβλήματα τοῖς πρὸς ὅρον νεύμας, τὰ δὲ πρὸς ἴδιον τοῖς κατὰ συμβεβηκός συναριθμῶν. 5

1-7 cf. Arist. Top. 1.4-5 101b17-102b26

→

125 Alexander Aphrodisiensis, In Aristotelis Topica 1.5 102a1 (CAG t.2.2 p.45.10-13 Wallies)

δεῖ δὲ μὴ ἀγνοεῖν ὅτι Θεόφραστος τὰ περὶ τοῦ αὐτοῦ προβλήματα ὑποτάσσει τοῖς γενικοῖς, ὥσπερ καὶ τὰ ἀπὸ τῶν διαφορῶν· λέγει γὰρ “καὶ τὴν διαφορὰν καὶ τὴν ταυτότητα γενικὰ θῶμεν.”

1 τοῦ αὐτοῦ D: αὐτοῦ A: ταυτοῦ aBP

126 Ibn Rušd, Talḥīṣ al-Ġadal 3.3 118b10-19 (p.556.8 et 13-16 Jéhamy)

والموضع السادس والثلاثون هو مأخوذ من الزيادة ... وثامسطيوس
وثأوفرسطس يريان أن قوة هذا الموضع ظاهرة جداً وذلك أن الأمر الأعظم هو
الذي يصير به شيء واحد أعظم وإذا نقص منه يصير بنقصانه أقل وهو عام
في جميع مطالب المقايسة

fontes: ed. Jéhamy, ut supra (codd. FL); ed. Butterworth p.106.6 et 12-15 (codd. FL); versio Latina ap. AOCAC t.1.3 f.57M-58A (B)

3 يصير (prior) om. ut vid. B يصير (posterior) L: om. F

127A Simplicius, In Aristotelis Categorias 11 14a19 (CAG t.8 p.415.15-19 Kalbfleisch)

Θεόφραστος δὲ ἐν τοῖς ἑαυτοῦ Τοπικοῖς τάδε γέγραπεν ἀπορώτερον ἔτι ποιοῦντα τὸν λόγον· “ἐπεὶ δὲ ἐναντίαι τῶν ἐναντίων αἱ ἀρχαί, δῆλον ὅτι οὐδὲ ἐν ἐνὶ γένει ταῦτα, καθάπερ οὐδὲ τὸ ἀγαθὸν καὶ τὸ κακὸν

124B Proclus, *On Plato's Parmenides* 1, Introduction (col.635.2-12 Cousin)

They (some commentators) say that this (method of arguing) differs from Aristotle's method of topics to this extent, that that (method) distinguished four kinds of problem and discovered a wealth of dialectical arguments for each of these, although Theophrastus did away with the quartet and limited the method to two kinds of problem only. He related the one to definition and the other to accident, assigning problems about genus to the group connected with definition, but counting those about property with the group connected with accident.

5 οἷον] ὅν *coni.* Stallbaum

125 Alexander of Aphrodisias, *On Aristotle's Topics* 1.5 102a1 (CAG vol.2.2 p.45.10-13 Wallies)

We must not ignore the fact that Theophrastus subordinates the problems about "the same" to matters of genus, like those about differentiae. For he says, "Let us treat both the differentia and sameness as matters of genus."

126 Averroes, *Middle Commentary on Aristotle's Topics* 3.3 118b10-19 (p.556.8 and 13-16 Jéhamy)

The thirty-sixth topic is taken from addition. . . . Themistius and Theophrastus think that the power of this topic is extremely obvious; that is to say, the greatest matter is that by means of which something becomes greater, and when it is subtracted from that thing, the thing diminishes through its subtraction. It is (a topic) common in all questions of comparison.

127A Simplicius, *On Aristotle's Categories* 11 14a19 (CAG vol.8 p.415.15-19 Kalbfleisch)

But Theophrastus in his own *Topics* wrote the following, which makes the argument still more difficult: "Since the principles of contraries are contrary, it is clear that these too are not in one genus,

καὶ κίνησις καὶ στάσις. εἴη δ' ἂν καὶ ὑπεροχὴ καὶ ἔλλειψις ἐναντία γε καὶ ἀρχαί, καὶ εἶδος καὶ στέρησις.”

1-5 cf. *Aristotelis Topica* 4.3 123b1-37

2 αἱ om. JA

127B Alexander Aphrodisiensis, In *Aristotelis Metaphysica* 5(Δ).10 1018a25 (CAG t.1 p.381.11-15 Hayduck)

ἐναντία γὰρ γένη τὸ ἀγαθὸν καὶ τὸ κακόν, ὡς αὐτὸς ἐν ταῖς Κατηγορίαις εἶρηκε καὶ ἐν τῷ τετάρτῳ τῶν Τοπικῶν καὶ Θεόφραστος ἐν τῷ πρώτῳ τῶν Τοπικῶν, ἃ οὐχ οἶά τε τῶν ὑπ' αὐτὰ ἅμα τινὶ ὑπάρξει. τοιαῦτα καὶ τὰ ὑπὸ τὴν κίνησιν καὶ στάσιν.

1-2 *Aristoteles, Cat.* 11 14a23-5 et *Top.* 4.3 123b9

128 Galenus, *De methodo medendi* 1.3 (t.10 p.26.11-16 Kühn)

εἴτ' Ἀριστοτέλους τε καὶ Πλάτωνος οὕτω μέγα καὶ χαλεπὸν εἶναι νομιζόντων εἰς τὰς οἰκείας διαφορὰς ἀκριβῶς τὰ γένη τέμνειν, καὶ μετ' αὐτοὺς Θεοφράστου τε καὶ τῶν ἄλλων φιλοσόφων ἐξεργάζεσθαι πειρωμένων τὸν τρόπον, ὡς οὐπω κατωρθωμένον οὐδὲ παρ' ἐκείνοις . . .

1-4 *Galenus, Adversus Lycum* 3.7 (CMG t.5.10.3 p.10.5-10)

129A Galenus, *Adversus Lycum* 4.2 (CMG t.5.10.3 p.14.14-16 Wenkebach)

ὁ μὲν γὰρ Πλάτων οἶεται δυνατόν εἶναι, καθάπερ γε καὶ Ἀριστοτέλης καὶ Θεόφραστος, ἕτερον ἐτέρῳ ταῦτόν ὃν τῷ γένει, τοσαύτην ὅμως ἔχειν τὴν ἐν εἵδει διαφοράν, ὡς ἐναντιώτατον ὑπάρχειν.

129B Galenus, *De methodo medendi* 2.7 (t.10 p.137.9-138.2 Kühn)

ἄρ' οὖν οὐκ ἐσχάτης ἀναισθησίας, ἢ φιλονεικίας, ἢ οὐκ οἶδ' ὅ τί ποτε καὶ προσεπειεῖν ἄξιον, ἓνα μὲν ὁμολογεῖν εἶναι τὸν φρενιτικὸν ἢ φρενιτικὸς, ὡσαύτως δὲ καὶ τὸν ληθαργικὸν τε καὶ πλευριτικὸν, οὐδένα δὲ τὸν ἄνθρωπον ἢ ἄνθρωπος· καὶ τὸν μὲν ἐμπειρικὸν ἓνα λέγειν ἢ ἐμπειρικὸς, οὐχ ἓνα δὲ τὸν ἵππον ἢ ἵππος, ἐνὸν ἀκοῦσαι λέγοντος 5

just as good and bad, and movement and rest, are not. And excess and deficiency would be contraries and principles, and form and privation.”

- 127B** Alexander of Aphrodisias, *On Aristotle's Metaphysics* 5(Δ).10 1018a25 (CAG vol.1 p.381.11-15 Hayduck)

For good and bad are contrary genera, as he himself (Aristotle) says in the *Categories* and in the fourth book of his *Topics*, and Theophrastus in the first book of his *Topics*. They cannot belong at the same time to anything subordinated to them. Such too are the things under motion and rest.

- 128** Galen, *On the Method of Treatment* 1.3 (vol.10 p.26.11-16 Kühn)

Then, when Aristotle and Plato¹ think it is so great and difficult a thing to divide up the genera accurately into their proper differentiae, and after them Theophrastus and the other philosophers try to work out the method, on the grounds that it had not been done successfully even by them,

¹ Galen has just referred to Plato's *Philebus*, *Sophist*, and *Politicus*, and Aristotle's *On the Parts of Animals* 1.

- 129A** Galen, *Against Lycus* 4.2 (CMG vol.5.10.3 p.14.14-16 Wenkebach)

Plato thinks it possible, as do also Aristotle and Theophrastus, for one thing to be the same as another in genus, but yet to have so great a difference at the species level as to be completely contrary to it.

- 129B** Galen, *On the Method of Treatment* 2.7 (vol.10 p.137.9-138.2 Kühn)

Is it not then a matter of extreme stupidity, or contentiousness, or I do not know what other name it deserves to be called by, to agree that the phrenetic is one *qua* phrenetic, and likewise the lethargic and “pleuritic”, but not man one *qua* man; and to say that the empiric is one *qua* empiric, but not horse one *qua* horse, when it is possible to hear both Aristotle and Theophrastus saying that

- Ἀριστοτέλους τε καὶ Θεοφράστου δύνασθαι τι τῷ μὲν εἶδει ταῦτόν
 ὑπάρχειν ἕτερον ἑτέρῳ, τῷ δ' ἀριθμῷ μὴ ταῦτόν, ἔτι δὲ τούτων ἔμ-
 138 προσθεν αὐτοῦ τοῦ κἀκείνοις ὑφηγησαμένου τὴν τοιαύτην διαστολὴν
 τῶν σημαινομένων ἐπακοῦσαι λέγοντος, ὥς οὐδὲν θαυμαστόν ἐστιν ἐν
 εἶναι τὰ πολλὰ καὶ τὰ πολλὰ ἓν. 10

6-7 Galenus, *De meth. med.* 2.7 p.142.2-4; Aristoteles, *Metaph.* 5(Δ).6 1016b
 31-6 9-10 Plato, *Philebus* 14C

- 130 Galenus, *De methodo medendi* 1.3 (t.10 p.19.13-17 et 22.5-16 Kühn)

- ἐπεὶ δὲ πάντας ἀνθρώπους καθίζει δικαστάς, ἐκ τῶν πάντων δ' ἐστὶ
 δήπου καὶ Πλάτων καὶ Ἀριστοτέλης καὶ Θεόφραστος καὶ Χρύσιππος,
 22 οὐκ ἂν ἔτι πάσας μόνος ἀποστρέφοιτο τὰς ψήφους, ὁμοίως οὖν
 οὔσης τῆς ζητήσεως ἐπὶ τοῦ τῶν νοσημάτων ἀριθμοῦ παρὰ πᾶσι τοῖς
 παλαιοῖς ἰατροῖς, καὶ τῶν μὲν εἰπόντων ἐπὶ τὰ πάνθ' ὑπάρχειν αὐτά, 5
 τῶν δ' ἐλάττω τούτων ἢ πλείω, πάντων δ' οὖν εἰς τὰ κατὰ τὴν οὐσίαν
 εἶδη βλέπόντων, οὐκ εἰς τὰ κατὰ τὴν διαφορὰν· οὐδεὶς γὰρ ἦν οὕτως
 ἀπαίδευτος οὐδ' ἀμαθὴς λογικῆς θεωρίας ὥς διαφορὰν εἰδὼν εἰπεῖν
 ἀντ' οὐσίας· ὁ δ' ἐκ τῆς γυναικωνίτιδος ἐκπηδήσας Θεσσαλὸς ἐπιτιμᾷ
 τηλικούτοις ἀνδράσιν, οὐ γένος ἔχων εἰπεῖν, οὐκ ἀνατροφήν, οὐ 10
 παιδείαν οἷαν ἐκείνων ἕκαστος, ὁ μὲν Ἀριστοτέλους, ὁ δὲ Πλάτωνος,
 ὁ δὲ Θεοφράστου γενόμενος ὁμιλητής, ἢ τινος ἄλλου τῶν ἐν τῇ λογικῇ
 θεωρίᾳ γεγυμνασμένων ἀνδρῶν.

1-13 cf. *Galenus librum De meth. med.* 1.3 (p.28.2-4)

- 131 Alexander Aphrodisiensis, In Aristotelis *Metaphysica* 5(Δ).15
 1021a31 (CAG t.1 p.408.18-22 Hayduck)

- ὅτι δὲ λέγεται πρὸς ταῦτα ἐν οἷς ἐστίν, ὑπὸ μὲν Θεοφράστου ἐν
 τῷ Β τῶν Τοπικῶν οὕτως εἴρηται· “ὧν μὲν γὰρ ἕκαστα λέγεται, καὶ
 ὑπάρχει τούτοις, ὥσπερ ἡ συμμετρία καὶ ἡ ἕξις καὶ ἡ σύνθεσις· μνήμη
 δὲ καὶ ὕπνος καὶ ὑπόληψις οὐδενὶ τῶν ἀψύχων, οὐδὲ ἡ ἑτέρου κίνησις
 ἄλλῳ. διὸ δὴ καθ' ἕκαστα διοριστέον.” 5

1-3 Aristoteles, *Top.* 4.4 124a33-5

vid. *Appendicem* no. 2

- something can be the same as another in species, but not the same in number, and again, earlier than them, to hear the man (Plato) who showed them the way stating his distinction of meanings like this, that there is nothing remarkable in one being many and many one.

- 130 Galen, *On the Method of Treatment* 1.3 (vol.10 p.19.13-17 and 22.5-16 Kühn)

But since he (Thessalus) sets up all men as judges, and among all men are assuredly Plato, and Aristotle, and Theophrastus, and Chrysippus, he will no longer divert all the votes (to himself) alone,
 22 There was a similar investigation into the number of diseases among the doctors of old, some saying that their total amounted to seven, others less than that, or more, but all looking at the species with regard to substance, not at those with regard to differentia. For no one was so uneducated or ignorant of logical theory as to speak of the differentia of species instead of speaking of the substance. But Thessalus leaps out from the harem and upbraids these great men, although he can make no claim to high birth, or breeding, or education, like each one of them, the one being a disciple of Aristotle, another of Plato, another of Theophrastus, or of some other man well practised in logical theory.

- 131 Alexander of Aphrodisias, *On Aristotle's Metaphysics* 5(Δ).15 1021a31 (CAG vol.1 p.408.18-22 Hayduck)

That it ("harmony") is used in relation to those things in which it exists, is stated by Theophrastus in Book 2 of his *Topics* thus: "Of what things each thing is said, to these it also belongs, like symmetry, and disposition, and synthesis; but memory, and sleep, and thought, belong to nothing lifeless, and the movement of another thing does not belong to something else. So indeed we must define according to each thing."¹

¹ I.e., each thing to which they are related.

- 132 Ibn Rušd, *Talḥiṣ al-Ġadal* 6.5-14 (p.602.14-603.6 et 603.23-604.2 et 620.7-8 Jéhamy)

وينبغي أن تعلم أن المواضع المأخوذة من أن الحد ليس بحد
منها مواضع مأخوذة من أن الجنس ليس بجنس لا من جهة ما هو جنس
بإطلاق فإن مواضع الجنس قد سلفت بل من جهة ما هو جنس مأخوذ في الحد
ومنها مواضع مأخوذة من الفصول

ومنها مواضع مأخوذة من الحدود بأسرها وهذه

منها مواضع مأخوذة في حدود مقولة مقولة من المقولات العشر

ومنها مواضع مأخوذة في حدود الأعداد

ومنها مواضع نحو حدود الأشياء المركبة

ومنها مواضع عامة نحو جميع المقولات

ومنها مواضع نحو حدود الأشياء المدلول عليها بأسماء مركبة

ونحن فسنعدد هذه المواضع على هذا الترتيب وبهذه القسمة فإن ذلك قد
فعله ثامسطيوس وقبلة ثاوفرسطس وإن كان في ذلك مخالفة لتعليم أرسطو في
ترتيبه فإن هذا يشبه أن يكون أكثر صناعياً وأعون على الحفظ والتحصيل ...

وبين أن التبكيك الذي يكون من قبل بعد الجنس أو قربه أو ترتيبه غير

التبكيك الذي يكون من قبل الجنس المطلق ولذلك لم يكن هذا التبكيك داخل في

مواضع الجنس المطلق كما يقول ثاوفرسطس ويعدل أرسطو في تكريره مواضع

الجنس هاهنا ...

فهذه هي مواضع الحدود قد رتبناها على ما رتبها عليه ثاوفرسطس

وثامسطيوس إذ كان أدخل في الترتيب الصناعي وأسهل للحفظ

fontes: ed. Jéhamy, ut supra (codd. FL); ed. Butterworth p.170.1-11, 171.11-14, 193.12-13 (codd. FL); versio Latina ap. AOCAC t.1.3 f.101E-G, K-L, 113M (B)

6 في حدود 7
Arab.: in definitionibus alicuius decem praedicamentorum, et quaedam sunt loca sumpta in singulis decem praedicamentis B

باسماء مركبة 10 B (في حد العدم <) Arab.: in privationis definitione

المطلق 16 in marg. L, Butterworth
FLB (nominibus compositis): بقول مركب

الجنس 17 F Jéhamy Butterworth
LB (loca generis simpliciter): المطلقة

Arab.: om. B

- 132 Averroes, *Middle Commentary on Aristotle's Topics* 6.5-14 (p.602.14-603.6, 603.23-604.2, 620.7-8 Jéhamy)

One ought to know that of the topics which are taken from the fact that a definition is not a definition,

(1) some are topics taken from the fact that the genus is not a genus — (genus is here to be understood) not from the point of view that it is genus absolutely, because the topics of genus have already been covered, but from the point of view that it is a genus taken up in the definition —

(2) some are topics taken from the differentiae,

(3) and some are topics taken from the definitions as a whole; of these,

(a) some are topics taken in the definitions of each one of the ten categories,

(b) some are topics taken in the definitions of privations,

603 (c) some are topics related to the definitions of composite things,

(d) some are common topics related to all the categories,

(e) and some are topics related to the definitions of things indicated by compound names.

We will enumerate these topics according to this order and in this division, for this is what Themistius did and before him Theophrastus; and although this procedure is at variance with the order in Aristotle's book, it nevertheless appears to be more in accordance with the discipline (of dialectic) and more helpful for memorization and study. . . .

It is clear that the objection which is raised on the basis of the remoteness or nearness or order of the genus is different from the objection which is raised on the basis of absolute genus. This objection therefore was not included among the topics of absolute genus, as Theophrastus says, reproaching Aristotle for having repeated here the topics of genus. . . .

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These, then, are the topics of the definitions, which we have arranged according to the order given to them by Theophrastus and Themistius, since it fits better the order of the (dialectical) discipline and is easier to memorize.

133 Alexander Aphrodisiensis, In Aristotelis Topica 2.3 110b16 (CAG t.2.2 p.154.16-23 Wallies)

ὁμοιον τοῦτο, οὐ καὶ αὐτοῦ Θεόφραστος ἐν τῷ Περὶ τῶν ποσαχῶς μέμνηται, τὸ ἐπίστασθαι πᾶν τρίγωνον ὅτι δυσὶν ὀρθαῖς ἴσας ἔχει τὰς τρεῖς γωνίας· ἡ γὰρ ὡς καθόλου ἢ ὡς καθ' ἕκαστα πάντα. ἀνασκευάζειν οὖν θέλοντας τὸ ὅτι ὁ γεωμέτρης ἐπίσταται πᾶν τρίγωνον δυσὶν ὀρθαῖς ἴσας ἔχον τὰς τρεῖς γωνίας, χρὴ ἐπὶ τὰ καθ' ἕκαστα μετάγειν τὸν λόγον ⁵ (καὶ γὰρ τοῦτο σημαίνεται) καὶ λαβόντας ὅτι ὁ μὴ οἶδέ τις ὅτι ἐστὶ τρίγωνον, οὐδ' εἰ δυσὶν ὀρθαῖς ἴσας ἔχει οἶδε, τόδε τι προχειρισμένους λέγειν ὅτι “τοῦτο δὲ οὐκ οἶδεν· οὐδ' ἄρα, εἰ δυσὶν ὀρθαῖς ἴσας ἔχει, οἶδεν· οὐ πᾶν ἄρα οἶδε.”

1-9 cf. *Aristotelis Anal. post* 1.1 71a25-b8

134 Alexander Aphrodisiensis, In Aristotelis Topica 5.2 130a8 (CAG t.2.2 p.378.24-379.3 Wallies)

πολλὰ γὰρ καθ' αὐτὰ μὲν λεγόμενα οὐκ ἔστι τῶν πολλὰ σημαίνοντων, συντεθέντα δὲ ἀλλήλοις πλείω σημαίνει· καὶ πάλιν ἔστιν ἃ καθ' αὐτὰ μὲν λεγόμενα πλείω σημαίνει, συντεθέντα δὲ οὐκέτι, ὡς ἐδείχθη ἐν τῷ Περὶ τοῦ πολλαχῶς Θεοφράστου. ἐν γὰρ τῷ ἐπίστασθαι γράμματα τὸ συναμφοτέρον ἀμφίβολον μηδετέρου τῶν ⁵ 379 ὀνομάτων ὁμωνύμου ὄντος καθ' αὐτό· τὸ αὐτὸ καὶ τὸ τὸν Δίωνα τὸν Πλάτωνα τύπτειν· τὰ μὲν γὰρ ὀνόματα ἀπλᾶ, ὁ δὲ ἐξ αὐτῶν συγκείμενος λόγος ἀμφίβολος· πάλιν ἐν τῷ ἀετὸς πέτεται, κύων ὑλακτεῖ τὰ μὲν ὀνόματα ὁμώνυμα, οἱ δὲ λόγοι ἀπλοῖ.

1-9 *Aristoteles, Soph. el.* 4 166a14-21

4 πολλαχῶς] ποσαχῶς BP

- 133** Alexander of Aphrodisias, *On Aristotle's Topics* 2.3 110b16 (CAG vol.2.2 p.154.16-23 Wallies)

A similar case is this, which in fact Theophrastus mentions in the *On How Many (Senses)*, the knowledge that every triangle has its three angles equal to two right angles; for it is known either universally or of each particular case. So that those wishing to disprove the proposition that the geometer knows that every triangle has its three angles equal to two right angles, must divert the argument to individual cases — for this too (the individual case) is signified — and, taking the position that of that of which a man does not know that it is a triangle, he does not know either if it has angles equal to two right angles, holding up something like this¹ they must say, "But he does not know this; therefore he does not know if it has angles equal to two right angles: therefore he does not know it of all."

¹ E.g., a triangle of wood.

- 134** Alexander of Aphrodisias, *On Aristotle's Topics* 5.2 130a8 (CAG vol.2.2 p.378.24-379.3 Wallies)

For many (words) when used by themselves are not among those that have several meanings, but when put together with one another they mean more than one thing; and, by contrast, there are some which when used by themselves have more than one meaning, but not when they are put together, as was shown in the *On Many (Senses)*¹ of Theophrastus. For in "knowing letters" the total expression is ambiguous, although neither of the words is homonymous by itself. And the same is true of "Dion Plato beats", for the words have each but one meaning, but the sentence put together from them is ambiguous; by contrast, in the sentences "The eagle flies," "The dog barks," the words are homonymous, but the sentences have but one meaning.

¹ The alternative *On How Many Senses* also has manuscript support.

- 135 Alexander Aphrodisiensis, In Aristotelis Topica 1.2 101a26 (CAG t.2.2 p.27.11-18 Wallies)

ἡ γυμνασίαν λέγοι ἂν τὴν εἰς ἑκάτερον μέρος ἐπιχείρησιν. ἦν δὲ σύνηθες τὸ τοιοῦτον εἶδος τῶν λόγων τοῖς ἀρχαίοις, καὶ τὰς συνουσίας τὰς πλείστας τοῦτον ἐποιοῦντο τὸν τρόπον, οὐκ ἐπὶ βιβλίων ὥσπερ νῦν (οὐ γὰρ ἦν πω τότε τοιαῦτα βιβλία), ἀλλὰ θέσεώς τινος τεθείσης εἰς ταύτην γυμνάζοντες αὐτῶν τὸ πρὸς τὰς ἐπιχειρήσεις εὐρετικὸν ἐπε-
 χεῖρουν, κατασκευάζοντές τε καὶ ἀνασκευάζοντες δι' ἐνδόξων τὸ
 κείμενον. καὶ ἔστι δὲ βιβλία τοιαῦτα Ἀριστοτέλους τε καὶ Θεοφράστου
 γεγραμμένα ἔχοντα τὴν εἰς τὰ ἀντικείμενα δι' ἐνδόξων ἐπιχείρησιν. 5

1-8 *Suda*, s.v. γυμνασία (no. 479, LG t.1.1 pars 1 p.546.8-15 Adler) 7
 Ἀριστοτέλους] *Diogenes Laertius*, *Vitae* 5.24, *index Hesychii* no. 65 (p.13 Rose)
 et *index Ptolemaei* no. 55 (p.20 Rose) Θεοφράστου] 68 no. 34, 35 et 36

- 136 Anonymus, In Aristotelis Analytica posteriora 2.15 98a24 (CAG t.13.3 p.590.4-10 Wallies)

διὰ τούτων δὲ διδάσκει ἡμᾶς, πῶς γνωσόμεθα ὅσα ταῦτα ὄντα ἀλλήλοις προβλήματα μὴ δοκεῖ διὰ τὸ ἐπὶ διαφόρου ὕλης ἐρωτᾶσθαι, ὥς δύνασθαι πρὸς ἓν αὐτῶν εὐπορήσαντας τῆς αἰτίας ἔχειν καὶ περὶ τῶν ἄλλων ὁμοίως λέγειν. καὶ Θεόφραστος δὲ ἐπραγματεύσατο περὶ τὴν συναγωγὴν τῶν ὁμοίων προβλημάτων. ἀλλ' ἐκεῖνος μὲν ἱστορεῖ ἐν
 ἐκείνοις τίνα ὅμοια ἀλλήλοις ἐστὶ τῶν προβλημάτων. Ἀριστοτέλης
 δὲ νῦν διδάσκει τίνι κρινούμεν τὰ ταῦτα ἀλλήλοις προβλήματα. 5

3 ἔχειν] ἐκείνην *coni.* Wallies 4 λέγειν *Ua*: ἔχειν *R* καὶ Θεόφραστος δὲ Wallies: Θεόφραστος δὲ καὶ *Ua*: Θεόφραστος δὲ *R*

- 135 Alexander of Aphrodisias, *On Aristotle's Topics* 1.2 101a26 (CAG vol.2.2 p.27.11-18 Wallies)

Or he (Aristotle) might mean by “gymnasia” the attempt at defending either side of a dispute. Such a form of arguing was customary among the ancients, and they held the majority of their meetings in this way, not with books as now — for there were not yet then books of this kind — but once a thesis was propounded, then in regard to this (thesis) they exercised their capacity for discovering arguments arguing constructively and destructively about the set (thesis) through probable premises. There are books of this kind written by Aristotle and by Theophrastus, containing argument towards opposite conclusions from generally accepted (premises).

- 136 Anonymous, *On Aristotle's Posterior Analytics* 2.15 98a24 (CAG vol.13.3 p.590.4-10 Wallies)

By means of these remarks he (Aristotle) teaches us how we may recognise those problems which are the same as one another, although they seem not to be because they are formulated with different subject-matter, so that if we are provided with an explanation about one of them, we are able to speak in a similar way about the others. Theophrastus, too, busied himself about the collection of problems which are similar. But he is enquiring in those (works) about which of the problems are similar to one another; Aristotle, on the other hand, is here teaching about how we may decide problems which are the same as one another.

PHYSICA

Inscriptiones Librorum

137 Tabula inscriptionum ad opera physica spectantium

Cum de nonnullis inscriptionibus dubitetur utrum opera physica an doxographica indicent, nec quomodo haec inter se relata sint pateat, physicae omnes ac doxographicae una in hac tabula conlocantur; quoniam autem de inscriptionibus generalibus magis ambigitur quam de particularibus, generales omnes utriusque generis in initio tabulae ponuntur (no. 1-8), deinde particulares et physicae (no. 9-26), postremo particulares et doxographicae (no. 27-43).

- 1a Φυσικῶν α'—η'] Diogenes Laertius, Vitae 5.46 = **1**; Stobaeus, Anthologium 1.25.1b (t.1 p.207.23 Wachsmuth) = **232**; Diogenes Laertius 9.22 = **227D**; Simplicius, In Aristotelis Categorias 14 15b1-16 (CAG t.8 p.435.27) = **153A** (ἐν πρώτῳ); Simplicius, In Aristotelis Physica 1.1 184a10-16 (CAG t.9 p.9.7) = **144B** (ἐν ἀρχῇ); 1.1 184a6-b14 (CAG t.9 p.20.20) = **143** (ἐν πρώτῳ); corollarium de loco (CAG t.9 p.604.5-6) = **146**; corollarium de loco (CAG t.9 p.639.13-14) = **149**; 5.2 226a23-6 (CAG t.10 p.860.19-20) = **153C** (ἐν πρώτῳ); 8.5 257b6-13 (CAG t.10 p.1236.1) = **176** (ἐν τρίτῳ τῶν Φυσικῶν ἢ Περί οὐρανοῦ, cf. **137** no. 1c); Simplicius, In Aristotelis De caelo 3.1 299a2-11 (CAG t.7 p.564.24) = **238**; Simplicius, In Aristotelis De anima 2.7 419a13-29 (CAG t.11 p.136.26) = **279** (sed cf. Steinmetz in app. crit.); 3.9 432a15 (CAG t.11 p.286.31) = **298A**; Themistius, In Aristotelis De anima 3.5 430a25 (CAG t.5.3 p.108.11) = **307A** (ἐν τῷ πέμπτῳ τῶν Φυσικῶν, δευτέρῳ τῶν Περί ψυχῆς; cf. **265** no. 1a); cf. quoque Priscianum Lydum, Metaphr. in Theophrasti De anima disputationem 1.49 (Suppl. Arist. t.1.2 p.22.34) = **297**, qui τὸ πέμπτον βιβλίον sine inscriptione operis commemorat
- b Naturalis auditus] Priscianus Lydus, Solutiones ad Chosroem, prooemium (Suppl. Arist. t.1.2 p.42.5); cf. **137** no. 5b

PHYSICS

Titles of Books

137 List of Titles Referring to Works on Physics

Since in the case of some titles it is doubtful whether they refer to works on nature or on doxography, nor is it clear how these titles are related to each other, all titles concerning nature and doxography are grouped together in this list. And since there is greater uncertainty in the case of general titles than in that of particular ones, all the general titles of both kinds are placed at the beginning of the list (no. 1-8), then come particular titles that concern nature (no. 9-26), finally the particular ones that concern doxography (no. 27-43).

- 1a *Physics* (i.e. *Writings concerning Nature*), 8 books] Diogenes Laertius, *Lives* 5.46 = 1; Stobaeus, *Anthology*, 1.25.1b (t.1 p.207.23 Wachsmuth) = 232; Diogenes Laertius, 9.22 = 227D; Simplicius, *On Aristotle's Categories* 14 15b1-16 (CAG vol.8 p.435.27) = 153A ("in the first book"); Simplicius, *On Aristotle's Physics* 1.1 184a10-16 (CAG vol.9 p.9.7) = 144B ("at the beginning"); 1.1 184a16-b14 (CAG vol.9 p.20.20) = 143 ("in the first book"); Corollary on Place (CAG vol.9 p.604.5-6) = 146; Corollary on Place (CAG vol.9 p.639.13-14) = 149; 5.2 226a23-6 (CAG vol.10 p.860.19-20) = 153C ("in the first book"); 8.5 275b6-13 (CAG vol.10 p.1236.1) = 176 ("in the third book of the *Physics* or *On Heaven*", cf. 137 no. 1c); Simplicius, *On Aristotle's On Heaven* 3.1 299a2-11 (CAG vol.7 p.564.24) = 238; Simplicius, *On Aristotle's On the Soul* 2.7 419a13-29 (CAG vol.11 p.136.26) = 279 (but cf. Steinmetz in app. crit.); 3.9 432a15 (CAG vol.11 p.286.31) = 298A; Themistius, *On Aristotle's On the Soul* 3.5 430a25 (CAG vol.5.3 p.108.11) = 307A ("in the fifth book of the *Physics*, the second of *On the Soul*," cf. 265 no. 1a); cf. also Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 1.49 (*Suppl. Arist.* vol.1.2 p.22.34) = 297, who mentions "the fifth book" without the title of the work
- b *Lecture(s) on Nature*] Priscian of Lydia, *Answers to Chosroes*, preface (*Suppl. Arist.* vol.1.2 p.42.5); cf. 137 no. 5b

- c *Περὶ οὐρανοῦ α'*] Diogenes Laertius, *Vitae* 5.50 = **1**; Proclus, In *Platonis Timaeum* 35A (BT t.2 p.122.17 Diehl) = **159**; Simplicius, In *Aristotelis De caelo* 1, prooemium (CAG t.7 p.1.8-10) = **169**; Simplicius, In *Aristotelis Physica* 8.5 257b6-13 (CAG t.10 p.1236.1) = **176** (ἐν τρίτῳ τῶν Φυσικῶν ἢ *Περὶ οὐρανοῦ*, cf. **137** no. 1a)
- 2 *Περὶ κινήσεως α'—γ'*] Diogenes Laertius, *Vitae* 5.44 = **1**; 5.49 = **1** (α'β'); Simplicius, In *Aristotelis Physica* 1.3 186a13 (CAG t.9 p.107.12) = **155C** (ἐν τῷ α'); 3.1 201a3-9 (CAG t.9 p.412.35-413.1) = **153B** (ἐν τῷ δευτέρῳ); 3.1 201a3-9 (CAG t.9 p.413.5 et 7-8) = **153B** (ἐν τῷ τρίτῳ); 6.4 234b10 (CAG t.10 p.964.30-1) = **271** (ἐν τῷ πρώτῳ); 6.5 236a7-27 (CAG t.10 p.986.5-6) = **156B** (ἐν τῷ πρώτῳ); Themistius, In *Aristotelis Physica* 6.4 234b10-17 (CAG t.5.2 p.192.2) = **155A** (ἐν τῷ πρώτῳ)
- 3 *Περὶ φύσεως α'—γ'*] Diogenes Laertius, *Vitae* 5.46 = **1**; 5.50 = **1**, sine numeris librorum; Philoponus, In *Aristotelis Physica* 1.1 184a10-12 (CAG t.16 p.4.9) = **144A** (ἐν τῇ ἰδίᾳ *Περὶ φύσεως πραγματείᾳ*)
- 4a *Περὶ φυσικῶν α'—η'*] Diogenes Laertius, *Vitae* 5.46 = **1**
 b *Περὶ τῶν φυσικῶν*] Alexander Aphrodisiensis, In *Aristotelis Metaphysica* 1(A).3 984b3-4 (CAG t.1 p.31.7-16) = **227C** (ἐν τῷ πρώτῳ)
- 5a *Φυσικὴ ἱστορία*] Simplicius, In *Aristotelis Physica* 1.3 186a24 (CAG t.9 p.115.11-13) = **234** (ἐν τῷ πρώτῳ); 1.4 187a21 (CAG t.9 p.154.17) = **228B**
 b *Naturalis historia*] Priscianus Lydus, *Solutiones ad Chosroem*, prooemium (Suppl. *Arist.* t.1.2 p.42.5); cf. **137** no. 1b
 c *Ἱστορία*] Simplicius, In *Aristotelis Physica* 1.4 187a12-16 (CAG t.9 p.150.1) = **226B**
- vid. **727** no. 7 (*Ἱστορικὰ ὑπομνήματα*)
- vid. **727** no. 8 (*Περὶ ἱστορίας α'*)
- 6a *Φυσικῶν δοξῶν α'—ις'*] Diogenes Laertius, *Vitae* 5.48 = **1**
 b *Περὶ τῶν φυσικῶν δοξῶν*] Taurus ap. Philoponum, *De aeternitate mundi contra Proclum* 6.8 (BT p.145.21 Rabe) = **241A**; 6.27 (BT p.223.14-15 Rabe) = app. **241A**

- c *On Heaven*, 1 book] Diogenes Laertius, *Lives* 5.50 = 1; Proclus, *On Plato's Timaeus* 35A (BT vol.2 p.122.17 Diehl) = **159**; Simplicius, *On Aristotle's On Heaven* 1, preface (CAG vol.7 p.1.8-10) = **169**; Simplicius, *On Aristotle's Physics* 8.5 257b6-13 (CAG vol.10 p.1236.1) = **176** ("in the third book of the *Physics*, or *On Heaven*", cf. **137** no. 1a)
- 2 *On Motion*, 3 books] Diogenes Laertius, *Lives* 5.44 = 1; 5.49 = 1 ("2 books"); Simplicius, *On Aristotle's Physics* 1.3 186a13 (CAG vol.9 p.107.12) = **155C** ("in book 1"); 3.1 201a3-9 (CAG vol.9 p.412.35-413.1) = **153B** ("in the second book"); 3.1 201a3-9 (CAG vol.9 p.413.5 and 7-8) = **153B** ("in the third book"); 6.4 234b10 (CAG vol.10 p.964.30-1) = **271** ("in the first book"); 6.5 236a7-27 (CAG vol.10 p.986.5-6) = **156B** ("in the first book"); Themistius, *On Aristotle's Physics* 6.4 234b10-17 (CAG vol.5.2 p.192.2) = **155A** ("in the first book")
- 3 *On Nature*, 3 books] Diogenes Laertius, *Lives* 5.46 = 1; 5.50 = 1, without book numbers; Philoponus, *On Aristotle's Physics* 1.1 184a10-12 (CAG vol.16 p.4.9) = **144A** ("in his own work *On Nature*").
- 4a *On Natural Things* (or *On the Natural Philosophers*), 18 books] Diogenes Laertius, *Lives* 5.46 = 1
- b *On Natural Things* (or *On the Natural Philosophers*)] Alexander of Aphrodisias, *On Aristotle's Metaphysics* 1(A).3 984b3-4 (CAG vol.1 p.31.7-16) = **227C** ("in the first book")
- 5a *Research concerning Nature*] Simplicius, *On Aristotle's Physics* 1.3 186a24 (CAG vol.9 p.115.11-13) = **234** ("in the first book"); 1.4 187a21 (CAG vol.9 p.154.17) = **228B**
- b *Research concerning Nature*] Priscian of Lydia, *Answers to Chosroes*, preface (*Suppl. Arist.* vol.1.2 p.42.5); cf. **137** no. 1b
- c *Research*] Simplicius, *On Aristotle's Physics* 1.4 187a12-16 (CAG vol.9 p.150.1) = **226B**
- see **727** no. 7 (*Research Memoranda*)
- see **727** no. 8 (*On Research*, 1 book)
- 6a *Opinions of the Natural Philosophers* (or *Opinions concerning Natural Things*), 16 books] Diogenes Laertius, *Lives* 5.48 = 1
- b *On the Opinions of the Natural Philosophers* (or *On Opinions concerning Natural Things*); Taurus in Philoponus, *Against Proclus, on the Eternity of the Universe* 6.8 (BT p.145.21 Rabe) = **241A**; 6.27 (BT p.223.14-15 Rabe) = app. **241A**

vid. **265** no. 4a (Περὶ αἰσθήσεων α')

vid. **265** no. 4b (Περὶ αἰσθήσεως)

vid. **265** no. 4c (Kitāb al-hiss wa-l-mahsūs, arba^c maqālat)

7a Περὶ φυσικῶν ἐπιτομῆς α'β'] Diogenes Laertius, Vitae 5.46 = 1; cf. etiam Simplicii comm. In Aristotelis De anima 2.7 419a13-29 (CAG t.11 p.136.29) = **279**, quo loco Steinmetz inscriptionem per emendationem legit (vid. app. crit.)

b Φυσικῶν ἐπιτομῆς α'] Diogenes Laertius, Vitae 5.48 = 1

c Φυσικῶν δοξῶν ἐπιτομαί] Galenus, In Hippocratis De natura hominum 1.2.25 (CMG t.5.9.1 p.15.22) = **231**

d Ἐπιτομή] Diogenes Laertius, Vitae 9.21 = **227D**

8 Πρὸς τοὺς φυσικοὺς α'] Diogenes Laertius, Vitae 5.46 = 1; Plutarchus, Adversus Colotem 14 1115A (BT t.6.2 p.189.14-15 Pohlenz-Westman) = **245**

9 Περὶ αἰτίων α'] Diogenes Laertius, Vitae 5.49 = 1

10a Περὶ τῆς τῶν στοιχείων γενέσεως] Simplicius, In Aristotelis De caelo 4.3 310b8-15 (CAG t.7 p.700.7) = **171**

b Περὶ γενέσεως α'] Diogenes Laertius, Vitae 5.49 = 1 (Περὶ ζῳῶν) γενέσεως Meurs)

vid. **264** no. 2 (Περὶ αὐξήσεως, per coniecturam)

11 De distinctionibus elementorum] Lumen animae B, caput 23, De amaritudine, N (ed. a 1477² Farinator) = **181**; maxime dubitatur an haec inscriptio cuiquam vero Theophrasti libro referenda sit

12 Περὶ θερμοῦ καὶ ψυχροῦ α'] Diogenes Laertius, Vitae 5.44 = 1; Galenus, In Hippocratis Aphorismos 14 (t.17.2 p.405.2-3 Kühn) = **172**

13 Περὶ πυρός α'β'] Diogenes Laertius, Vitae 5.45 = 1; codices Theophrasti (sed unus tantum liber; neque alterum revera scripsisse videtur Theophrastus)

14 Περὶ πήξεων καὶ τήξεων α'] Diogenes Laertius, Vitae 5.45 = 1

15a Μεταρσιολογικῶν α'β'] Diogenes Laertius, Vitae 5.44 = 1; cf. Theophrasti librum De ventis 1 (p.376.37-8 Wimmer): ἡ τῶν ἀνέμων φύσις

see 265 no. 4a (*On Sensations*, one book)
 see 265 no. 4b (*On Sensation*)
 see 265 no. 4c (*On Sensation and the Sensible*, 4 books)

- 7a *Summary on the Natural Philosophers* (or *Summary on Natural Things*), 2 books] Diogenes Laertius, *Lives* 5.46 = 1; cf. also Simplicius, *On Aristotle's On the Soul* 2.7 419a13-29 (CAG vol.11 p.136.29) = 279, where Steinmetz reads the title by emendation (see the apparatus criticus)
- b *Summary of (Writings concerning) Nature*, 1 book] Diogenes Laertius, *Lives* 5.48 = 1
- c *Summaries of the Opinions of the Natural Philosophers* (or . . . of *Opinions concerning Natural Things*); Galen, *On Hippocrates' On the Nature of Man* 1.2.25 (CMG vol.5.9.1 p.15.22) = 231
- d *Summary*] Diogenes Laertius, *Lives* 9.21 = 227D
- 8 *In Reply to the Natural Philosophers*, 1 book] Diogenes Laertius, *Lives* 5.46 = 1; Plutarch, *In Reply to Colotes* 14 1115A (BT vol.6.2 p.189.14-15 Pohlenz-Westman) = 245
- 9 *On Causes*, 1 book] Diogenes Laertius, *Lives* 5.49 = 1
- 10a *On the Coming-to-be of the Elements*] Simplicius, *On Aristotle's On Heaven* 4.3 310b8-15 (CAG vol.7 p.700.7) = 171
- b *On Coming-to-be*, 1 book] Diogenes Laertius, *Lives* 5.49 = 1 (*On the Coming-to-be <of Animals> Meurs*)
- see 264 no. 2 (*On Increase*, conjectural reading)
- 11 *On the Differences between the Elements*] *Light of the Soul B*, chapter 23, *On Bitterness*, N (ed. 1477² Farinator) = 181; it is very doubtful whether this title is to be related to any genuine work of Theophrastus
- 12 *On Hot and Cold*, 1 book] Diogenes Laertius, *Lives* 5.44 = 1; Galen, *On Hippocrates' Aphorisms* 14 (vol.17.2 p.405.2-3 Kühn) = 172
- 13 *On Fire*, 2 books] Diogenes Laertius, *Lives* 5.45 = 1; manuscripts of Theophrastus (but only one book; nor does it seem that Theophrastus in reality wrote a second)
- 14 *On Solidifying and Melting*, 1 book] Diogenes Laertius, *Lives* 5.45 = 1
- 15a *Meteorology*, 2 books] Diogenes Laertius, *Lives* 5.44 = 1; cf. Theophrastus, *On Winds* 1 (p.376.37-8 Wimmer): "the nature of winds,

ἐκ τίνων μὲν καὶ πῶς καὶ διὰ τίνας αἰτίας γίνεται τεθεώρηται πρότερον,
quae verba ad Meteorologica spectare videntur

b Kitāb al-āṭār al-ʿulwīya, maqāla] Ibn an-Nadīm, Fihrist 7.1, cap. de Theophrasto (p.252.7-8 Flügel) = **3A**; az-Zawzanī, Muntahabāt, cap. de Theophrasto (p.107.3 Lippert) = **3B**

c Qawl Ṭawufrasṭus fī l-āṭār al-ʿulwīya] cod. Rampur Riḍā 2906, f.61^r; cod. Aligarh, University Collection 119, f.1^r; cod. Hyderabad, Andhra Pradesh Library, falsafa 63, f.309^r (vid. H. Daiber ap. Manuscripts of the Middle East 1 [1986] p.27 no. 3)

d Περί μεταρσίων] Plutarchus, Quaestiones Graecae 7 292C (BT t.2 p.338.26-7 Titchener) = **192** (ἐν τετάρτῃ)

e Περί μετεώρων α'] Diogenes Laertius, Vitae 5.47 = **1**

f Μετέωρα] Olympiodorus, In Aristotelis Meteorologica 1.13 349a12-b1 (CAG t.12.2 p.97.6-7) = **186B**

16a Περί ἀνέμων α'] Diogenes Laertius, Vitae 5.42 = **1**; codices Theophrasti; Alexander Aphrodisiensis, In Aristotelis Meteorologica 361b30-5 (CAG t.3.2 p.97.11) = **189** no. 1

b De ventis] Priscianus Lydus, Solutiones ad Chosroem, prooemium (Suppl. Arist. t.1.2 p.42.6)
vid. **328** no. 15 (Περί πνευμάτων α')

17 Περί σημείων α'] Diogenes Laertius, Vitae 5.45 = **1**; ita quoque codices Theophrasti, sed textus in his traditus non est pristinum Theophrasti opus; Proclus, In Platonis Timaeum 40D (BT t.3 p.151.1-9 Diehl) = **194**

18a Περί ὑδάτων] Anonymus, in Antimachum Colophonium = Pack² 89 (PRIMI 1.17 col.2.53) = **213A**; Athenaeus, Deipnosophistae 2.15 41F (CB t.1 p.102.20-1 Desrousseaux) = **214A**; cf. Theophrasti librum De ventis 5 (p.377.42-3 Wimmer, ed. a. 1866): ἀλλὰ περὶ μὲν ὑδάτων ἐν ἑτέροις εἴρηται διὰ πλειόνων

b Περί ὕδατος α'β'γ'] Diogenes Laertius, Vitae 5.45 = **1**; Alexander Aphrodisiensis, In Aristotelis De sensu 4 441b3-7 (CAG t.3.1 p.72.4) = **212**

19 Περί θαλάττης α'] Diogenes Laertius, Vitae 5.47 = **1**

20a Περί τῶν μεταλλευομένων] Alexander Aphrodisiensis, In Aristotelis Meteorologica 3.6 378b5-6 (CAG t.3.2 p.178.14) = **197A**; cf. Theophrasti librum De lapidibus 1 (p.340.49-341.1 Wimmer, ed. a. 1866), ubi περὶ τῶν μεταλλευομένων se scripsisse dicit, et Gennadii comm.

from what and how and on account of what causes they occur, has been considered before", which seems to be a reference to the *Meteorology*

- b *Meteorology*, one book] Ibn-an-Nadīm, *The Index* 7.1, chap. on Theophrastus (p.252.7-8 Flügel) = **3A**; Zawzanī, *Selections from Qiftī's History of the Philosophers*, chap. on Theophrastus (p.107.3 Lippert) = **3B**
 - c *Essay by Theophrastus on Meteorology*] cod. Rampur Riḍā 2906, f.61^r; cod. Aligarh, University Collection 113, f.1^r; cod. Hyderabad, Andhra Pradesh Library, falsafa 63, f.309^r (see H. Daiber in *Manuscripts of the Middle East* 1 [1986] p.27 no. 3)
 - d *On Things in the Sky*, one book] Plutarch, *Greek Questions* 7 292C (BT vol.2 p.338.26-7 Titchener) = **192** ("in the fourth book")
 - e *On Things in the Sky*, one book] Diogenes Laertius, *Lives* 5.47 = **1**
 - f *Things in the Sky*] Olympiodorus, *On Aristotle's Meteorology* 1.13 349a12-b1 (CAG vol.12.2 p.97.6-7) = **186B**
- 16a *On Winds*, 1 book] Diogenes Laertius, *Lives* 5.42 = **1**; manuscripts of Theophrastus; Alexander of Aphrodisias, *On Aristotle's Meteorology* 361b30-5 (CAG vol.3.2 p.97.11) = **189** no. 1
- b *On Winds*] Priscian of Lydia, *Answers to Chosroes*, preface (*Suppl. Arist.* vol.1.2 p.42.6)
see **328** no. 15 (*On Breaths*, 1 book)
- 17 *On (Weather) Signs*, 1 book] Diogenes Laertius, *Lives* 5.45 = **1**; so also the manuscripts of Theophrastus, but the text transmitted in these is not the original Theophrastean work; Proclus, *On Plato's Timaeus* 40D (BT vol.3 p.151.1-9 Diehl) = **194**
- 18a *On Waters*] Anonymous, *On Antimachus of Colophon* = Pack² 89 (PRIMI 1.17 col.2.53) = **213A**; Athenaeus, *The Sophists at Dinner* 2.15 41F (CB vol.1 p.102.20-1 Desrousseaux) = **214A**; cf. Theophrastus, *On Winds* 5 (p.377.42-3 Wimmer, ed. of 1866): "remarks on waters have been made elsewhere at greater length"
- b *On Water*, 3 books] Diogenes Laertius, *Lives* 5.45 = **1**; Alexander of Aphrodisias, *On Aristotle's On Sensation* 4 441b3-7 (CAG vol.3.1 p.72.4) = **212**
- 19 *On the Sea*, 1 book] Diogenes Laertius, *Lives* 5.47 = **1**
- 20a *On Things that are Mined*] Alexander of Aphrodisias, *On Aristotle's Meteorology* 3.6 378b5-6 (CAG vol.3.2 p.178.14) = **197A**; cf. Theophrastus, *On Stones* 1 (p.340.49-341.1 Wimmer, ed. 1866), where he says that he has written "on things that are mined", and Gennadius,

- In Aristotelis Meteorologica 3.6 378b5-6 (Oeuvres complètes t.7 p.481.18 Petit et Siderides et Jugie) = app. **197A**, quo loco Theophrastus dicitur πραγματείαν περὶ μεταλλευτῶν fecisse
- b Περὶ μετάλλων α'β'] Diogenes Laertius, Vitae 5.44 = **1**; Harpocration, Lexicon, s.v. κεγχρεών (t.1 p.173.2-3 Dindorf) = **201**; Olympiodorus, In Aristotelis Meteorologica 1.1 338a20 (CAG t.12.2 p.6.6) = **197C** (Aristoteles auctor dicitur fuisse); Philoponus, In Aristotelis De generatione et corruptione 1, prooemium (CAG t.14.2 p.2.18) = app. **197C** (Περὶ τῶν μετάλλων; Aristoteles auctor dicitur fuisse); Philoponus, In Aristotelis Physica 1, prooemium (CAG t.16 p.2.1) = app. **197C** (Aristoteles auctor dicitur fuisse); Pollux, Onomasticon 7.99 (LG t.9.2 p.80.3-5 Bethe) = app. **198** (Aristoteles vel Theophrastus auctor fuisse dicitur); Simplicius, In Aristotelis Physica 1, prooemium (CAG t.9 p.3.4) = app. **197B** (nullo auctore nominato); Simplicius, In Aristotelis De caelo 1, prooemium (CAG t.7 p.3.2) = **197B** (nullo auctore nominato); Suda, s.v. Θεόφραστος (no. 199, LG t.1 pars 2 p.701.33 Adler) = **2**; cf. etiam, sine inscriptione libri, Olympiodori comm. In Aristotelis Meteorologica 3.6 378b5-6 (CAG t.12.2 p.266.36) = app. **197A**, ubi Theophrastus dicitur περὶ ἐκάστου μετάλλου scripsisse
- c De metallicis] [Aquinas], In Meteor. t.3 p.cx ed. Leonina = app. **197A** (incertum an Theophrasto ipsi liber hoc loco attribuitur)
- d Μεταλλικόν] Hesychius, Lexicon, s.v. προσφανῇ (no. 3920, t.3 p.392 Schmidt, ed. a. 1861) = **199** et s.v. σκαρφῶν (no. 874, t.4 p.40 Schmidt, ed. a. 1862) = **201** (nullo auctore nominato) et s.v. σύζωσμα (no. 2212, t.4 p.92 Schmidt, ed. a. 1862) = **203** (nullo auctore nominato); Pollux, Onomasticon 10.149 (LG t.9.2 p.234.25 Bethe) = **198**
- 21 Περὶ λίθων α'] Diogenes Laertius, Vitae 5.44 = **1**; codices Theophrasti; Athenaeus, Deipnosophistae 3.45 93A-B (BT t.1 p.214.17-18 Kaibel) = **209** no. 12; Cyrillus, Lexicon, s.v. σάπφειρος (p.190.1 Cramer, *Anecdota Parisiensia* 4 [Oxford, 1841]) = **209** no. 2 et 4; Photius, Lexicon, s.v. ἀμέθυστον (no. 1175, t.1 p.124.3-4 Theodoridis) = **209** no. 9 et s.v. τιγγάβαρι (t.2 p.592.7-10 Porson) = **209** no. 14; Suda, s.v. Θεόφραστος (no. 199, LG t.1 pars 2 p.701.33 Adler) = **2**
- 22 Kitāb al-aḥḡār] ar-Rāzī (Rhazes), Kitāb al-Ḥawāṣṣ, cap. de electro (cod. Constantinopolitanus Murad Molla 1826, f.83^v v.12); vid. Irene Fellmann, Das Aqrābāḡīn al-Qalānīsī [Beiruter Texte und Studien

On Aristotle's Meteorology 3.6 378b5-6 (*Oeuvres complètes* vol.7 p.481.18 Petit, Siderides and Jugie) = app. **197A**, where Theophrastus is said to have written "a treatise about things mined"

- b *On Metals*, 2 books] Diogenes Laertius, *Lives* 5.44 = 1; Harpocration, *Lexicon*, on *kenchreôn* (vol.1 p.173.2-3 Dindorf = **201**; Olympiodorus, *On Aristotle's Meteorology* 1.1 228a20 (CAG vol.12.2 p.6.6) = **197C** (Aristotle is said to have been the author); Philoponus, *On Aristotle's On Coming-to-be and Passing Away* 1, preface (CAG vol.14.2 p.2.18) = app. **197C** ("On the Metals"; Aristotle is said to have been the author); Philoponus, *On Aristotle's Physics* 1, preface (CAG vol.16 p.2.1) = app. **197C** (Aristotle is said to have been the author); Pollux, *Nomenclature* 7.99 (LG vol.9.2 p.80.3-5 Bethe) = app. **198** (Aristotle or Theophrastus is said to have been the author); Simplicius, *On Aristotle's Physics* 1, preface (CAG vol.9 p.3.4) = app. **197B** (no author named); Simplicius, *On Aristotle's On Heaven* 1, preface (CAG vol.7 p.3.2) = **197B** (no author named); *Suda*, on "Theophrastus" (no. 199, LG vol.1 part 2 p.701.33 Adler) = **2**; cf. also, without the book-title, Olympiodorus, *On Aristotle's Meteorology* 3.6 378b5-6 (CAG vol.12.1 p.266.36) = app. **197A**, where Theophrastus is said to have written "about each metal"
- c *On Metals*] pseudo-Aquinas, *On (Aristotle's) Meteorology*, vol.3 p.cx in the Leonine edition = app. **197A** (it is uncertain whether here the book is attributed to Theophrastus himself)
- d *The Metals* (or *Mining*) book] Hesychius, *Lexicon*, on *prospanê* (no. 3920, vol.3 p.392 Schmidt, ed. 1861) = **199** and on *skarphôn* (no. 874, vol.4 p.40 Schmidt, ed. 1862) = **201** (no author named) and on *syzôsma* (no. 2212, vol.4 p.92 Schmidt, ed. 1862) = **203** (no author named); Pollux, *Nomenclature* 10.149 (LG vol.9.2 p.234.25 Bethe) = **198**

- 21 *On Stones*, 1 book] Diogenes Laertius, *Lives* 5.44 = 1; manuscripts of Theophrastus; Athenaeus, *The Sophists at Dinner* 3.45 93AB (BT vol.1 p.214.17-18 Kaibel) = **209** no. 12; Cyril, *Lexicon*, on *sappheiros* (p.190.1 Cramer, *Anecdota Parisiensia* 4 [Oxford, 1841]) = **209** no. 2 and 4; Photius, *Lexicon*, on *amethyston* (no. 1175, vol.1 p.124.3-4 Theodoridis) = **209** no. 9 and on *tingabari* (vol.2 p.592.7-10 Porson) = **209** no. 14; *Suda*, on "Theophrastus" (no. 199, LG vol.1 part 2 p.701.33 Adler) = **2**

- 22 *The Book of Stones*] Rāzī (Rhazes), *The Book of Magical Properties*, chap. on amber (cod. Istanbul, Murad Molla 1826, f.83^v v.12); see Irene Fellmann, *Das Aqrābāḏīn al-Qalānīsī* [Beiruter Texte und Studien

35], Beirut 1986, p.112 no. 36 et p.126; textus in his traditus non est pristinum Theophrasti opus

23 *Περὶ τῶν αἰθομένων α'β']* Diogenes Laertius, Vitae 5.42 = 1 (αἰθομένων Rose: αἰθουμένων B: (ἀπο)λελιθωμένων Usener: λιθουμένων FPQCoWV: (ἀπο)λιθουμένων Regenbogen)

24 *Περὶ ῥύακος τοῦ ἐν Σικελίᾳ α']* Diogenes Laertius, Vitae 5.49 = 1

25 *Περὶ ἄλων νίτρων στυπτηρίας α']* Diogenes Laertius, Vitae 5.42 = 1

26a *Περὶ τῶν προβλημάτων φυσικῶν α']* Diogenes Laertius, Vitae 5.48 = 1; 5.49 = 1 (α')

b *Kitāb fī l-masā'il aṭ-ṭabī'īya* Ibn Abī Uṣaybi'a, 'Uyūn al-anbā' 4, cap. de Theophrasto (t.1 p.69.26 Müller) = app. 3A; al-Bīrūnī, al-Ġamāhir fī ma'rīfat al-ġawāhir, cap. de plumbo (p.258.15 Krenkow) = 183

vid. 727 no. 3 (*Προβλημάτων συναγωγῆς α'—ε'*)

vid. 727 no. 4 (*Προβλήματα πολιτικά, φυσικά, ἐρωτικά, ἠθικά α'*)

vid. 727 no. 5 (*Kitāb masā'il Ṭāwufraṣṭus*)

27 *Περὶ τῶν Ἀναξιμένους α']* Diogenes Laertius, Vitae 5.42 = 1

28 *Περὶ (τῶν) Ἐμπεδοκλέους α']* Diogenes Laertius, Vitae 5.43 = 1 (suppl. Steinmetz, *Die Physik des Theophrast* 335)

29a *Περὶ τῶν Ἀναξαγόρου α']* Diogenes Laertius, Vitae 5.42 = 1

b *Περὶ Ἀναξαγόρου* Simplicius, In Aristotelis Physica 1.4 178b13-21 (CAG t.9 p.166.17) = 235 (ἐν τῷ δευτέρῳ)

30 *Πρὸς Ἀναξαγόραν α']* Diogenes Laertius, Vitae 5.42 = 1

31 *Περὶ τῶν Ἀρχελάου α']* Diogenes Laertius, Vitae 5.42 = 1

32 *Περὶ Δημοκρίτου α']* Diogenes Laertius, Vitae 5.49 = 1

35], Beirut 1986, p.112 no. 36 and p.126; the text transmitted in these is not the original Theophrastean work

- 23 *On Burning (Stones)*, 2 books] Diogenes Laertius, *Lives* 5.42 = 1 (*"On Things That are Burned"* Rose, based on manuscript B: *"On Things That have been Turned to Stone"*, Usener, based on manuscripts FPQCoWV; *"On Things That are Turned to Stone"* Regenbogen)
- 24 *On the Lava-flow in Sicily*, 1 book] Diogenes Laertius, *Lives* 5.49 = 1
- 25 *On Salts, (Types of) Soda, and Alum*, 1 book] Diogenes Laertius, *Lives* 5.42 = 1
- 26a *On the Problems concerning Nature*, 1 book] Diogenes Laertius, *Lives* 5.48 = 1; 5.49 = 1 (1 book)
 - b *On Problems concerning Nature*] Ibn-Abī-Uṣaybi'a, *Essential Information on the Generations of Physicians* 4, chap. on Theophrastus (vol.1 p.69.26 Müller = app. 3A); Bīrūnī, *Collected Information on Precious Stones*, chap. on lead (p.258.15 Krenkow) = 183

see 727 no. 3 (*Collection of Problems*, 5 books)

see 727 no. 4 (*Political, Natural, Erotic, Ethical Problems*, 1 book)

see 727 no. 5 (*The Problems by Theophrastus*)
- 27 *On the (Doctrines) of Anaximenes*, 1 book] Diogenes Laertius, *Lives* 5.42 = 1
- 28 *On <the (Doctrines) of> Empedocles*, 1 book] Diogenes Laertius, *Lives* 5.43 = 1 (supplemented by Steinmetz, *Die Physik des Theophrast* 335)
- 29a *On the (Doctrines) of Anaxagoras*, 1 book] Diogenes Laertius, *Lives* 5.42 = 1
 - b *On Anaxagoras*] Simplicius, *On Aristotle's Physics* 1.4 178b13-21 (CAG vol.9 p.166.17) = 235 ("in the second book")
- 30 *In Reply to Anaxagoras*, 1 book] Diogenes Laertius, *Lives* 5.42 = 1
- 31 *On the (Doctrines) of Archelaus*, 1 book] Diogenes Laertius, *Lives* 5.42 = 1
- 32 *On Democritus*, 1 book] Diogenes Laertius, *Lives* 5.49 = 1

- 33 *Περὶ τῆς Δημοκρίτου ἀστρολογίας α'*] Diogenes Laertius, Vitae 5.43 = 1

quae sequuntur quinque inscriptiones (no. 34-no. 38) praecedenti (no. 33) in tabula Diogenis subiuncta sunt et rebus ita cohaerent, ut non modo in eo libro ad quem prima inscriptio spectat sed etiam in ceteris de Democrito agi videatur.

- 34 *⟨Περὶ⟩ τῆς μεταρσιολεσχίας α'*] Diogenes Laertius, Vitae 5.43 = 1 (*Περὶ* suppl. Usener)
- 35 *Περὶ τῶν εἰδώλων α'*] Diogenes Laertius, Vitae 5.43 = 1
- 36 *Περὶ χυμῶν, χροῶν, σαρκῶν α'*] Diogenes Laertius, Vitae 5.43 = 1
- 37 *Περὶ τοῦ διακόσμου α'*] Diogenes Laertius, Vitae 5.43 = 1
- 38 *Περὶ τοῦ Περὶ ἀνθρώπων α'*] Diogenes Laertius, Vitae 5.43 = 1
- 39 *Τῶν Διογένους συναγωγή α'*] Diogenes Laertius, Vitae 5.43 = 1
- 40 *Περὶ τῶν Μητροδώρου συναγωγῆς α'*] Diogenes Laertius, Vitae 5.44 = 1
- 41 *Τῶν Ξενοκράτους συναγωγῆς α'*] Diogenes Laertius, Vitae 5.47 = 1
- 42 *Πρὸς Αἰσχύλον α'*] Diogenes Laertius, Vitae 5.50; verisimile est hanc inscriptionem ad discipulum Hippocratis Chii (vid. Aristotelis *Meteorologica* 1.6 342b36) spectare, non ad tragicum praeclarum
- 43 *Ἀστρολογικῆς ἱστορίας α'—ς'*] Diogenes Laertius, Vitae 5.50 = 1; fortasse revera Eudemi opus; cf. Simplicii comm. In Aristotelis *De caelo* 2.12 292b10 (CAG vol.7 p.488.19-20) = Eudemus, fr. 148 Wehrli; Clementis Alexandrini *Stromateis* 1.14 65.1 (GCS t.2 p.41.9-10) = Eudemus, fr. 143 Wehrli; Theonis Smyrnaei *Expositionem rerum mathematicarum* p.198 Hiller = Eudemus, fr. 145 Wehrli; Diogenis Laertii *Vitas* 1.23 = Eudemus, fr. 144 Wehrli

- 33 *On the Astronomy of Democritus*, 1 book] Diogenes Laertius, *Lives* 5.43 = 1

The next five titles (nos. 34-38) are subjoined to the preceding title (no. 33) in Diogenes' list and are so closely related in subject matter, that not only the book referred to by the first title but the rest as well seem to concern Democritus.

- 34 *On the Meteorology*, 1 book] Diogenes Laertius, *Lives* 5.43 = 1 (Usener supplied "On")
- 35 *On the Images*, 1 book] Diogenes Laertius, *Lives* 5.43 = 1
- 36 *On Flavors, Colors, Fleshes*, 1 book] Diogenes Laertius, *Lives* 5.43 = 1
- 37 *On the World-Order*, 1 book] Diogenes Laertius, *Lives* 5.43 = 1
- 38 *On the (work) On Mankind*, 1 book] Diogenes Laertius, *Lives* 5.43 = 1
- 39 *Collection of the (Doctrines) of Diogenes* (of Apollonia), 1 book] Diogenes Laertius, *Lives* 5.43 = 1
- 40 *Collection concerning the (Doctrines) of Metrodorus* (of Chios), 1 book] Diogenes Laertius, *Lives* 5.44 = 1
- 41 *Collection of the (Doctrines) of Xenocrates*, 1 book] Diogenes Laertius, *Lives* 5.47 = 1
- 42 *In Reply to Aeschylus*, 1 book] Diogenes Laertius, *Lives* 5.50 = 1; it is probable that this title refers to the pupil of Hippocrates of Chios (see Aristotle, *Meteorology* 1.6 342b36) and not to the famous tragedian
- 43 *Astronomical Research*, 6 books] Diogenes Laertius, *Lives* 5.50 = 1; perhaps really the work by Eudemus; cf. Simplicius, *On Aristotle's On Heaven* 2.12 292b10 (CAG vol.7 p.488.19-20) = Eudemus, fr. 148 Wehrli; Clement of Alexandria, *Miscellanies* 1.14 65.1 (GCS vol.2 p.41.9-10) = Eudemus, fr. 143 Wehrli; Theon of Smyrna, *Explanation of Mathematical Matters* p.198 Hiller = Eudemus, fr. 145 Wehrli; Diogenes Laertius, *Lives* 1.23 = Eudemus, fr. 144 Wehrli

Scripta physica

- 138** Plinius in primo libro *Naturalis historiae* materiam ex Theophrasti scriptis in his libris componendis se desumpsisse asseverat:

lib.3] NH 1.[3] (CB t.1 p.63.2-3 Beaujeu)
 lib.8] NH 1.[8] (CB t.1 p.73.9 Beaujeu)
 lib.9] NH 1.[9] (CB t.1 p.77.3 Beaujeu)
 lib.10] NH 1.[10] (CB t.1 p.80.30 Beaujeu)
 lib.11] NH 1.[11] (CB t.1 p.86.8 Beaujeu)
 lib.12] NH 1.[12] (CB t.1 p.88.25 Beaujeu)
 lib.13] NH 1.[13] (CB t.1 p.90.36 Beaujeu)
 lib.14] NH 1.[14] (CB t.1 p.92.19 Beaujeu)
 lib.15] NH 1.[15] (CB t.1 p.94.18 Beaujeu)
 lib.16] NH 1.[16] (CB t.1 p.98.10 Beaujeu)
 lib.17] NH 1.[17] (CB t.1 p.100.2 Beaujeu)
 lib.18] NH 1.[18] (CB t.1 p.103.2 Beaujeu)
 lib.19] NH 1.[19] (CB t.1 p.104.30 Beaujeu)
 lib.20] NH 1.[20] (CB t.1 p.108.12 Beaujeu)
 lib.21] NH 1.[21] (CB t.1 p.112.31 Beaujeu)
 lib.22] NH 1.[22] (CB t.1 p.115.33-4 Beaujeu): "ex auctoribus isdem quibus priore libro"
 lib.23] NH 1.[23] (CB t.1 p.118.30 Beaujeu)
 lib.24] NH 1.[24] (CB t.1 p.122.36 Beaujeu)
 lib.25] NH 1.[25] (CB t.1 p.127.11 Beaujeu)
 lib.26] NH 1.[26] (CB t.1 p.130.2 Beaujeu)
 lib.27] NH 1.[27] (CB t.1 p.134.13 Beaujeu)
 lib.28] NH 1.[28] (CB t.1 p.136.3 Beaujeu)
 lib.31] NH 1.[31] (CB t.1 p.143.32 Beaujeu)
 lib.33] NH 1.[33] (CB t.1 p.148.22 Beaujeu)
 lib.35] NH 1.[35] (CB t.1 p.154.2 Beaujeu)
 lib.36] NH 1.[36] (CB t.1 p.157.2 Beaujeu)
 lib.37] NH 1.[37] (CB t.1 p.161.12 Beaujeu)
 ex quibus libris Theophrastus in his nusquam nominatim memoratur: 12; 14; 18; 23; 24; 35. Theophrastus in septimo libro nominatur (731, 732, 733) sed in indice huius libri auctorum in primo libro non recensetur (NH 1[7], CB t.1 p.69.34-70.15 Beaujeu).

Writings on Physics

- 138** Pliny in the first book of the *Natural History* says that he has taken material from Theophrastus in composing the following books:

Book 3] *NH* 1.[3] (*CB* vol.1 p.63.2-3 Beaujeu)
 Book 8] *NH* 1.[8] (*CB* vol.1 p.73.9 Beaujeu)
 Book 9] *NH* 1.[9] (*CB* vol.1 p.77.3 Beaujeu)
 Book 10] *NH* 1.[10] (*CB* vol.1 p.80.30 Beaujeu)
 Book 11] *NH* 1.[11] (*CB* vol.1 p.86.8 Beaujeu)
 Book 12] *NH* 1.[12] (*CB* vol.1 p.88.25 Beaujeu)
 Book 13] *NH* 1.[13] (*CB* vol.1 p.90.36 Beaujeu)
 Book 14] *NH* 1.[14] (*CB* vol.1 p.92.19 Beaujeu)
 Book 15] *NH* 1.[15] (*CB* vol.1 p.94.18 Beaujeu)
 Book 16] *NH* 1.[16] (*CB* vol.1 p.98.10 Beaujeu)
 Book 17] *NH* 1.[17] (*CB* vol.1 p.100.2 Beaujeu)
 Book 18] *NH* 1.[18] (*CB* vol.1 p.103.2 Beaujeu)
 Book 19] *NH* 1.[19] (*CB* vol.1 p.104.30 Beaujeu)
 Book 20] *NH* 1.[20] (*CB* vol.1 p.108.12 Beaujeu)
 Book 21] *NH* 1.[21] (*CB* vol.1 p.112.31 Beaujeu)
 Book 22] *NH* 1.[22] (*CB* vol.1 p.115.33-4 Beaujeu): "from the same authorities as in the preceding book"
 Book 23] *NH* 1.[23] (*CB* vol.1 p.118.30 Beaujeu)
 Book 24] *NH* 1.[24] (*CB* vol.1 p.122.36 Beaujeu)
 Book 25] *NH* 1.[25] (*CB* vol.1 p.127.11 Beaujeu)
 Book 26] *NH* 1.[26] (*CB* vol.1 p.130.2 Beaujeu)
 Book 27] *NH* 1.[27] (*CB* vol.1 p.134.13 Beaujeu)
 Book 28] *NH* 1.[28] (*CB* vol.1 p.136.3 Beaujeu)
 Book 31] *NH* 1.[31] (*CB* vol.1 p.143.32 Beaujeu)
 Book 33] *NH* 1.[33] (*CB* vol.1 p.148.22 Beaujeu)
 Book 35] *NH* 1.[35] (*CB* vol.1 p.154.2 Beaujeu)
 Book 36] *NH* 1.[36] (*CB* vol.1 p.157.2 Beaujeu)
 Book 37] *NH* 1.[37] (*CB* vol.1 p.161.12 Beaujeu)

Of these books Theophrastus is nowhere mentioned by name in the following: 12; 14; 18; 23; 24; 35. Theophrastus is mentioned by name in Book 7 (**731**, **732**, **733**), but he is not listed among the sources for this book in Book 1 (*NH* 1.[7], *CB* vol.1 p.69.34-70.15 Beaujeu).

139 Heliodorus, Theophrasti De arte sacra versus iambici, inscriptio et 21-66 (RGVV p.34.21-22 et 35.12-36.23 Goldschmidt)

Θεοφράστου φιλοσόφου περὶ τῆς αὐτῆς θείας τέχνης διὰ στίχων
ιάμβων. . . .

- 35 ἡμεῖς μὲν ἄστρον τάξιν ὥσπερ καὶ θέσιν
φύσιν τε καὶ ὕψωσιν ὥς διάστασιν,
μέτρων ὀρισμοὺς ἀκριβῶς καὶ ἀνατολάς 5
κρύψεις τε δείξει προλέγοντες καὶ δύσεις
οὐ σφαλλόμεθα, μακρὰν ὄντων τὴν θέαν
τούτων ἀφ' ἡμῶν καὶ νοὸς γνώσει μάλα
ὀρῶντες, ὥσπερ εἰσὶν, αἰσθήσει φρενῶν
γινώσκομεν ἀληθὲς ὥς εἶναι ἐκεῖ 10
ἐν οὐρανῷ καὶ μηδὲν ἀγνοεῖν ὅλως
τελουμένων ἐκεῖσε· πάντα δ' αὖ σοφῶς
λέγειν ὀρίζειν τοῖς ἐχέφροσι βροτοῖς
ἔγνωμεν, ὥς ἡ πείρα μαρτυρεῖ τάδε.
καὶ οὐ μόνον ταῦτ', ἀλλὰ καὶ παθημάτων 15
τὰς αἰτίας φαίνοντες ἐν τῷ σώματι
ιατρικῆς τέχνης τε καὶ ἐπιστήμης
ἐμπειρίαν καὶ πρᾶξιν ἐντέχνου τέλους
ὀρίζομεν μύησιν, ὥστε καὶ λέγειν
προγνωστικῶς μέλλοντα γίνεσθαι πάθη 20
καὶ ἔκβασιν νόσου τε καὶ ἄκος φέρειν
καὶ μηνύειν ἔκδημον ἐκ νοσήματος
βίου τελευτήν, ὥς προγινώσκειν σαφῶς
καὶ τοὺς πόνους τῇ πείρᾳ καὶ παύειν νόσον.
καὶ οὐχὶ ταῦτ' ἔγνωμεν ὥς σοφοὶ μόνον, 25
36 καίτοι γε ὄντων παμμεγίστων θαυμάτων,
ἀλλ' αὐθις ἀνθῶν τὰς τε ποίας καὶ κράσεις
καὶ εἶδος ὥς καὶ γεῦσιν ἀκριβῶς λέγειν
ὁπῶν τε τῶν ἐν ξηρᾷ καὶ βλαστημάτων
φυομένων γένος πᾶν ἔγγραφον λόγῳ 30
ἐθήκαμεν πρὸς γνῶσιν ἀκριβῶν ἐπῶν.
καὶ τῶν λίθων τὰς χροίας εἶδη καὶ τόπους,
καὶ τὰς μετάλλων, ἐνθα γίνονται, σαφῶς
ἔγνωμεν ὠφελείας ὥς καὶ τὰς βλάβας.
καὶ τῆς θαλάσσης ζῶα παντοίων γενῶν 35
καὶ σχημάτων μορφάς (τε) οἶδαμεν πάσας,
καὶ ὠφελείας ἐκφέρειν τούτων βροτοῖς,
καὶ τὰς βλάβας φεύγειν δὲ καὶ μὴ λανθάνειν,
πτηγῶν τε τὰς ποικίλας ιδέας γενῶν

- 139 Heliodorus, *Theophrastus' Iambic Verses on the Sacred Art*¹, title and 21-66 (RGVV p.34.21-22 and 35.12-36.23 Goldschmidt)

By Theophrastus the philosopher on the same sacred art¹ in iambic verses. . . .

- 35 We do not go astray in (stating) the arrangement and placing of the stars, and their nature and exaltation and distance, their definite measures, and in predicting by demonstrative argument risings and occultations and settings, (even though) these things are far off from us to behold; it is by the knowledge of our mind that we indeed see them as they are, and by the sensation of our minds we know the truth, so that we are there in heaven and do not fail to know anything at all of the things that are brought to pass there². And we know how to say (and) determine them all wisely for mortals who have understanding, as experience bears witness to these things.

And not these things only: revealing the causes of bodily afflictions, we lay down the experience and practice of medical craft and science as an initiation into the perfection of skill, so as (to be able) to state a prognosis of the afflictions that are going to occur, and to provide an escape and cure for disease, and to publish abroad the departure, the end of life that results from a disease; so as both to know clearly beforehand from experience the sufferings and to put an end to the disease.

- 36 And it is not only these things we know, being wise, though they are indeed very great wonders; but (we also know) how to state accurately the plants on which flowers grow and their mixtures and types and also taste, and we have laid down in writing the whole family of saps and sprouts growing by nature in dry earth, so that (men shall have) knowledge of accurate words. And we know well the colors, types and places of precious stones, and the benefits and also the harmful effects of metals, where they occur. And we know the creatures of the sea, of all types and shapes, all their forms and how to bring benefit from these to mortals and how to escape their harmful effects and not be caught unawares; and (we know) the

ἀλλοιοφώνους καὶ ξένας τοῖς σχήμασιν
 ὄντων πρὸς ὠφέλειαν ἀνθρώπων φύσει
 ἐσχηκότων (θ') ὑπαρξιν εἰς τέρψιν βίου.
 οὕτως δὲ καὶ πᾶν κτῆνος, ὥς καὶ ἐρπετῶν
 εἶδος γένος τε ἐξεφήναμεν λόγοις.
 ἐπὼν γὰρ ἔργον μηδὲν εἰς ψεῦδος φέρειν

40

45

* * *
 μνήσεως ἔχουσιν, ἀλλ' εὖ καὶ μάλα
 εἰρήκαμεν τὰ πάντα καὶ ἐδείξαμεν
 βροτοῖσι καὶ εἰς κέρδος εὐεκτεῖν βίῳ.

1-2 *de Theophrasto alchemico* cf. 204, 205 27-31 cf. 384 no. 1 (*Theophrastus, Hist. Plant.*) et no. 3 (*De sucis*) 32 cf. 134 no. 21 (*Theophrastus, De lapidibus*) 33 cf. 197-205 35-6 cf. 350 no. 8 (*Theophrastus, De [animalibus] in sicco degentibus*) et 367-369, 375 37-42 cf. fort. 360-362 39-40 355

1 Θεοφράστου φιλοσόφου τάδε φάσκει· περὶ τὸ τῆς θείας καὶ ἱερᾶς τέχνης *cod. Paris. gr. 2327 et cod. Escorialiensis* 431 6 δείξει *Boll*: δείξεις *codd.*
 δύοσις *Goldschmidt*: λύσεις *codd.*: λύσει *Boll* 7 *temptes* ἐσφαλλόμεσθα:
sed metrica ubique claudicant θέαν] θέσιν *con. Reitzenstein* 27
 ποίας *Ideler*: ποιὰς *Goldschmidt* 30 λόγῳ *Görgemanns*: λόγον *codd.*
 31 πρὸς γνῶσιν *Reitzenstein*: πρὸ γνῶσιν *codd.* 33 μετὰλλων *Reitzenstein*:
 —→

140 Dionysius Cartusianus, *Protestatio ad superiorem suum* (t.41 p.625bB-626aB ed. a. 1896-1913)

626aA multos legi auctores . . . et quidquid naturalium philosophorum
 626aB habere potui, Platonis, Procli, Aristotelis, Avicennae, Algazelis, Anaxagorae, Averrois, Alexandri, Alphorabii, Abubatheris, Avempote, Theophrasti, Themistii, ac aliorum.

2-4 cf. *Dionysii Cartusiani librum De quattuor hominis novissimis* 13 (t.41 p.511bB ed. a. 1896-1913): omni schola et secta Peripateticorum, Avicenna, Andronico, Algazele, Themistio, Averroe, Alphorabio, Theophrasto, Simplicio; *etiam* 300.

141 Theodorus Metochita, *Miscellanea philosophica et historica* 23 (p.165.16-166.5 Mueller)

ταῦτ' ἄρα καὶ Παρμενίδαι καὶ Ζήνωνες καὶ Ἐμπεδοκλέες τε καὶ
 Δημόκριτοι καὶ Ἀναξαγόραι καὶ Ἀναξιμένεις καὶ Ἀναξίμανδροι καὶ

varied forms of winged kinds, with differing voices and strangers (to one another) in form, which are of benefit to human kind and have their existence to bring enjoyment to life. And so too we have set forth in words every beast and species and genus of reptile. For it is the task of words to be in no way conducive to falsehood * * *³ relating to initiation, but we have indeed stated everything well, and declared to mortals how to be in a good state for advantage in life.⁴

¹ The preceding text is entitled "On the Mystic Art of the Philosophers", meaning alchemy. The verses printed here are apparently composed by Heliodorus and placed in the mouth of Theophrastus.

² This could refer just to what happens in the heavens, but there may be a reference to the astrological influence of the heavens on occurrences on earth. (We owe this point to Dirk Obbink.)

³ Something seems to have dropped out of the text here.

⁴ The pretended Theophrastus goes on to speak of the making of gold; cf. 204, 205.

μετάλλους *codd.* 34 γενῶν *Reitzenstein*: γένη *codd.* 36 τε *add. Reitzenstein*
 40 ἀλλοιοφώνους *Huby*: ἀλληλοφώνους *MC*: ἀλληλοφόνους *G*
 41 φύσει *Reitzenstein*: φύσιν *codd.* 42 θ' *add. Reitzenstein* 45 *lacunam post* φέρειν *ind. Reitzenstein* 46 μύσεως *schol. C*: μήσεως *CMG*
 48 καὶ] *fort. ὥς Reitzenstein*

- 140 Denis the Carthusian, *Declaration to His Superior* (vol.41 p.625bB-626aB, ed. of 1896-1913)

626aA I have read many authors . . . and whatever I could obtain by the
 626aB natural philosophers, by Plato, Proclus, Aristotle, Avicenna, Ghazali, Anaxagoras, Averroes, Alexander, Farabi, Abubather, Avempace,¹ Theophrastus, Themistius and others.

¹ Arabists are agreed that Abubather and Avempace (of whose name Avempote in the Latin text is a form) are the same person: namely, Abū-Bakr Ibn-Bāḡḡa. See the commentary.

- 141 Theodore the Metochite, *Philosophical and Historical Miscellanies* 23 (p.165.16-166.5 Mueller)

So people like Parmenides and Zeno and Empedocles and Democritus and Anaxagoras and Anaximenes and Anaximander and

Λεύκιπποι καὶ Ἡράκλειτοι καὶ Χρυσίπποι καὶ Θεόφραστοι καὶ οἱ
 κορυφαῖοι τὴν σοφίαν ἅπασαν Ἀριστοτέλεις καὶ Πλάτωνες εἰς πολλὰς
 τὴν περὶ φύσεως θεωρίαν κατατεμόντες αἰρέσεις καὶ διάφορα δόγματα, 5
 πάντες μὲν ἔχουσιν οὐκ ἀκαίρως, ὥς ἔφην, λέγειν καὶ διατρίβειν
 ἐνταῦθα, πάντες δὲ καὶ ὑπ' ἀλλήλων ἐλέγχονται τε καὶ περιτρέπονται.

6 *Theodorus Metochita, Miscellanea* 23 (p.163.3-6 Mueller)

Principia naturalis scientiae

- 142 Simplicius, In Aristotelis Physica 1.1 184a16-b14 (CAG t.9 p.18.29-34 Diels)

καὶ καλῶς ὁ Πλάτων τὴν φυσιολογίαν εἰκοτολογίαν ἔλεγεν εἶναι,
 ὅ καὶ Ἀριστοτέλης συμμαρτυρεῖ τὴν κυρίως ἀπόδειξιν ἐξ ἀμέσων καὶ
 αὐτοπίστων ἀρχῶν καὶ ἐκ τῶν κυρίως αἰτίων καὶ τῇ φύσει προτέρων
 εἶναι βουλόμενος, ἀλλ' οὐκ ἀτιμαστέον διὰ τοῦτο φυσιολογίαν, ἀλλ'
 ἀρκεῖσθαι χρή τῇ κατὰ τὴν ἡμετέραν φύσιν καὶ δύναμιν, ὥς καὶ 5
 Θεοφράστῳ δοκεῖ.

1 *Plato, Timaeus* 29C

2-4 *Aristoteles, Anal. post.* 1.2 71b20-3

- 143 Simplicius, In Aristotelis Physica 1.1 184a16-b14 (CAG t.9 p.20.17-26 Diels)

ὅλως δὲ ὥς κοινῶς εἰπεῖν ἀπὸ τῶν αἰσθήσεων καὶ τῶν αἰσθητῶν
 τὴν περὶ τῶν φυσικῶν ἀρχῶν ἀλήθειαν ἀνιχνευτέον καὶ Θεοφράστῳ
 πειθομένοις, ὅς περὶ τούτου ζητῶν ἐν πρώτῳ Φυσικῶν τάδε γέγραπεν·
 “ἐπεὶ δὲ οὐκ ἄνευ μὲν κινήσεως οὐδὲ περὶ ἑνὸς λεκτέον (πάντα γὰρ ἐν
 κινήσει τὰ τῆς φύσεως), ἄνευ δὲ ἀλλοιωτικῆς καὶ παθητικῆς οὐχ ὑπὲρ 5
 τῶν περὶ τὸ μέσον, εἰς ταῦτά τε καὶ περὶ τούτων λέγοντας οὐχ οἷόν τε
 καταλιπεῖν τὴν αἴσθησιν, ἀλλ' ἀπὸ ταύτης ἀρχομένους πειρᾶσθαι χρή
 θεωρεῖν, ἥ τὰ φαινόμενα λαμβάνοντας καθ' αὐτὰ ἢ ἀπὸ τούτων εἴ τινες
 ἄρα κυριώτεροι καὶ πρότεροι τούτων ἀρχαί.”

4 οὐκ *del.* *Torstrik*

Leucippus and Heraclitus and Chrysippus and Theophrastus and the leaders of all wisdom, people like Aristotle and Plato, dividing up the contemplation of nature into many schools and differing opinions, are all able to speak about these things¹ not inappropriately, as I said, and to occupy themselves with them, but they are all also refuted and overturned by one another.

¹ Theodore has been arguing that the study of changeable subject matter must necessarily lead to disagreements.

Principles of Natural Science

- 142 Simplicius, *On Aristotle's Physics* 1.1 184a16-b14 (CAG vol.9 p.18.29-34 Diels)

Plato was right to call natural science “an account of probabilities”; and Aristotle too bears witness with him, wanting demonstration, in the proper sense, to be from principles which are immediate and credible in themselves, and from explanations which are explanations in the proper sense and naturally prior. But natural science is not for this reason to be scorned; rather, we should be satisfied with what is in accordance with our nature and capacity, as Theophrastus, too, thinks.

- 143 Simplicius, *On Aristotle's Physics* 1.1 184a16-b14 (CAG vol.9 p.20.17-26 Diels)

And in short, speaking generally we must search out the truth about natural principles (starting) from the senses and from what is perceived, obeying Theophrastus, too, who wrote as follows when enquiring about this in the first book of (his) *Physics*: “Since it is not possible without reference to motion to speak of any single thing — for all natural things are in motion — and (since it is not possible to speak) about the things in the central region without reference to alteration and being affected, when we are speaking with regard to these things and concerning them we cannot dispense with sense-perception; but we must begin from this in attempting our consideration, either taking the phenomena in themselves, or (starting) from these, if indeed there are any more fundamental and prior principles than these.”

144A Philoponus, In Aristotelis Physica 1.1 184a10-12 (CAG t.16 p.4.8-5.6 Vitelli)

ὁ μὲν οὖν Ἀριστοτέλης οὕτως, Θεόφραστος δὲ καὶ ὅλον τὸν συλλογισμόν ἔθηκεν ἐν τῇ ἰδίᾳ Περὶ φύσεως πραγματεία, παραμυθίας τινὸς ἀξιώσας καὶ τὴν ἐλάττονα πρότασιν τὴν ὅτιπερ τῆς φυσιολογίας εἰσὶν ἀρχαὶ καὶ αἷτια καὶ στοιχεῖα. τοῦτο γὰρ οὐ πρόδηλον. κατασκευάζει γοῦν αὐτὴν τοῦτον τὸν τρόπον· τὰ φυσικά, φησί, πράγματα ἢ 5 σώματά ἐστιν ἢ ἐν σώματι τὸ εἶναι ἔχει, οἷον αἱ ῥοπαὶ καὶ αἱ δυνάμεις καὶ τὰ ὅμοια· πάντα δὲ τὰ σώματα καὶ τὰ ἐν σώματι τὸ εἶναι ἔχοντα σύνθετά ἐστι.

καὶ ὅτι μὲν τὰ σώματα σύνθετα πρόδηλον. συνθέτους δὲ φησι καὶ τὰς δυνάμεις τὰς ἐν ὑποκειμένοις τοῖς σώμασι τὸ εἶναι ἐχούσας καὶ 10 ἀπλῶς πάντα τὰ ἐν ὑποκειμένῳ εἶδη, πρῶτον μὲν τῷ ἐκ γενῶν εἶναι καὶ διαφορῶν, ἔπειτα εἰ καὶ κατὰ τὸν ὀριστικὸν λόγον θεωρούμενα ἀπλᾶ ἐστίν, ἀλλ' ὁ ὀριστικὸς λόγος οὐκ ἐν ὑπάρξει, ἀλλ' ἐν μόνῃ τῇ ἐπινοίᾳ τὸ εἶναι ἔχει. ὥς μέντοι ἐνυπόστατα ὄντα μετὰ τοῦ ὑποκειμένου θεωρεῖται· ἡ γὰρ ἐνεργεῖα οὐσα ὄψις οὐκ ἔστιν αὐτὴ ἡ δύναμις μόνον, 15 ἀλλὰ μετὰ τοῦ ὀπτικοῦ πνεύματος. ἄλλως τε οἱ φυσικοὶ ὥς φυσικὰ καὶ ἐν ὑπάρξει πράγματα αὐτὰ θεωροῦντες μετὰ τοῦ ὑποκειμένου αὐτὰ θεωροῦσιν. ὁ γὰρ ὀριστικὸς αὐτῶν, ὥς εἶπον, λόγος ἐν μόνῃ τῇ ἐπινοίᾳ τὸ εἶναι ἔχει· ταύτῃ δὲ οὐδὲ ιδέας αὐτῶν εἶναι βούλεται ὁ Ἀριστοτέλης τῷ τὰ φυσικὰ εἶδη μὴ ὑφίστασθαι ἐξηρημένα σωμάτων, ἀλλ' ἐν ψιλῇ 20 μόνον εἶναι ἐπινοίᾳ. ἄλλως τε οὐδὲν διοίσει ταῦτα τοῦ εἶδους τοῦ σώματος. ὥσπερ οὖν καὶ τοῦτο κατὰ μὲν τὸν ἴδιον λόγον ἀπλοῦν ἐστι, τὸ τριχῇ λέγω διαστατόν, πρὸς μέντοι τὴν ὑπαρξιν αὐτοῦ χρεῖα καὶ τῆς ὕλης, καὶ οὕτω λοιπὸν τὸ ἐν ὑπάρξει σῶμα οὐκ ἔστιν ἀπλοῦν, ἀλλὰ σύνθετον ἐξ ὕλης καὶ εἶδους, οὕτω καπὶ τούτων ἔχει· κατὰ μὲν γὰρ τὸν 25 ἴδιον αὐτῶν λόγον θεωρούμενα ἀπλᾶ ἐστίν, ὅταν μέντοι ὥς ὑπάρχοντα καὶ ἐνεργεῖα αὐτὰ ὄντα θεωρήσωμεν, μετὰ τοῦ ὑποκειμένου σώματος αὐτὰ θεωροῦμεν. καὶ οὕτως οὐχ ἀπλᾶ ἐστίν, ἀλλὰ σύνθετα.

εἰ τοίνυν τὰ φυσικὰ πράγματα ἢ σώματά ἐστιν ἢ ἐν σώματι τὸ εἶναι ἔχει, ταῦτα δὲ σύνθετα, τὰ φυσικὰ ἄρα πράγματα σύνθετά ἐστι. πάντα 30 δὲ τὰ σύνθετα στοιχεῖα καὶ αἷτια καὶ ἀρχὰς ἔχει· τὰ γὰρ ἀπλᾶ τοῦ συνθέτου ἐστὶ στοιχεῖα· τὰ φυσικὰ ἄρα πράγματα ἀρχὰς καὶ αἷτια καὶ στοιχεῖα ἔχει. οὕτω μὲν οὖν τὴν ἐλάττονα κατεσκεύασε πρότασιν· ἢ

144A Philoponus, *On Aristotle's Physics* 1.1 184a10-12 (CAG vol.16 p.4.8-5.6 Vitelli)

Thus, then, Aristotle; but Theophrastus stated the whole syllogism in his own work *On Nature*, thinking that some explanation was also needed for the minor premise, that natural science involves principles and causes and elements. For this is not obvious. Well, he establishes it in the following way: natural things, he says, either are bodies or have their being in bodies — for example, tendencies and capacities and the like; and all bodies, and things that have their being in bodies, are composite.

Now, that bodies are composite is obvious; but he also says that capacities which have their being in bodies which underlie them are composite, and in general that all forms that are in something that underlies them (are composite), firstly because they are (composed) of genera and differentiae, and then because, even if they *are* simple when they are considered with reference to their definition, nevertheless the definition exists not in reality, but only in thought. But when they are considered as really existing, they are considered along with what underlies them; for sight which exists in actuality is not just the capacity itself, but (the capacity) together with the visual *pneuma*. As a matter of fact, the natural scientists, who consider these things as natural things and in their real existence, consider them along with what underlies them. For their definition, as I said, exists only in thought. And this is why Aristotle does not wish that there should be (Platonic) forms of them, on the grounds that natural forms have no reality when they are removed from bodies, but (then) only exist in mere thought. As a matter of fact, these things will in no way differ (as far as the point at issue is concerned) from the form of body. This too is simple as far as the account that is proper to it is concerned — I mean, (that it is) what is extended in three dimensions — but, for it really to exist, matter is needed as well, and so, then, body which exists is not simple but a composite of matter and form. Accordingly it is just like this in the case of these things too. When they are considered with reference to the account that is proper to them they are simple, but when we consider them as really existing and as existing in actuality, then we consider them along with the body that underlies them. And in this way they are not simple, but composite.

If then natural things either are bodies, or have their being in bodies, and (both of) these are composite, then natural things are
 5 composite. But all composite things have elements and causes and principles; for it is the simple things that are the elements of what is composite. So natural things have principles and causes and ele-

προσθεῖς τὴν μείζονα, ὅτι πᾶν ὃ ἔχει ἀρχὰς ἢ αἷτια ἢ στοιχεῖα
γινώσκεται τούτων ἐγνωσμένων, οὕτω συνάγει ὅτι τὰ φυσικὰ ἄρα 35
πράγματα γινώσκεται τῶν ἀρχῶν ἐγνωσμένων.

1-4 Philoponus, In Aristotelis Physica 1.5 188a19 (CAG t.16 p.108.22-6)

144B Simplicius, In Aristotelis Physica 1.1 184a10-16 (CAG t.9 p.9.5-10 Diels)

ἀλλ' ὅτι μὲν εἰσιν ἀρχαὶ τῶν φυσικῶν, ἐφεξῆς ἅπας ὁ λόγος δείξει
καὶ οὐ δεῖται νῦν ἀποδείξεως· διὸ οἶμαι ταύτην αὐτὸς τὴν πρότασιν
παρήκεν. ὁ μὲντοι θεόφραστος ἐν ἀρχῇ τῶν ἑαυτοῦ Φυσικῶν καὶ ταύτην
ἀπέδειξε λέγων, "τὸ μὲντοι τῶν φυσικῶν ἀρχὰς εἶναι δηλὸν ἐκ τοῦ τὰ 5
μὲν φυσικὰ σώματα εἶναι σύνθετα, πᾶν δὲ σύνθετον ἀρχὰς ἔχειν τὰ
ἐξ ὧν σύγκειται· ἅπαν γὰρ τὸ φύσει ἢ σῶμά ἐστιν ἢ ἔχει γε σῶμα· ἄμφω
δὲ σύνθετα."

3-7 Simplicius, In Aristotelis Physica 1.2 184b15 (CAG t.9 p.21.8-10);
Gennadius, In Aristotelis Physica 1.1 184a10-16 (Oeuvres complètes t.7
p.486.6-9 Petit et Siderides et Jugie)

145 aš-Šahrastānī, al-Milal wa-n-niḥal, ra'y Tāmisīyūs (p.343.15-344.2 Cureton)

ونقل ثامسطيوس عن ارسطوطاليس وافلاطن وثاوفرسطس وفريريوس
وفلوپرخيس وهو رأي في أن العالم أجمع طبيعة واحدة عامة وكل نوع من أنواع
النبات والحيوان مختص بطبيعة خاصة وحنوا الطبيعة العامة بأنها مبدأ الحركة
في الأشياء والسكون فيها على الأمر الأول من نواتها وهي علّة الحركة في
المتحرّكات وعلّة السكون في الساكنات وزعموا أن الطبيعة هي التي تدبّر الأشياء 5
كلها في العالم حيوته ومواته تدبيراً طبيعياً وليست هي حيّة ولا قادرة ولا مختارة 344
ولكن لا تفعل إلاّ حكمة وصواباً وعلى نظم صحيح وترتيب محكم

fontes: ed. Cureton, ut supra; ed. Kaylānī t.2 p.154.1-7

3-5 [وحدوا الطبيعة العامة ... في الساكنات cf. Aristotelis Physica 2.1 192b8-23 et
Themistii comm. In Phys. (CAG t.5.3 p.36.1-2).

1 post ارسطوطاليس add. ed. Kaylānī 2 ان في ed. Cureton : ان في ان ed. Kaylānī
Kaylānī 3 بانها ed. Kaylānī: انها ed. Cureton الحركات ed. Cureton : الحركات
ed. Kaylānī 6 حيوته ed. Cureton : حيوانه ونباته ed. Kaylānī

ments. It is in this way, then, that (Theophrastus) established the minor premise; and adding to this the major, that everything that has principles or causes or elements is known when these are known, in that way he concludes that natural things are known when their principles are known.

- 144B** Simplicius, *On Aristotle's Physics* 1.1 184a10-16 (CAG vol.9 p.9.5-10 Diels)

But that there are principles of natural things, the whole subsequent argument will show, and it does not need to be demonstrated now; and it was for this reason, I think, that (Aristotle) passed over this premise. But Theophrastus, at the beginning of his own *Physics*, gave a demonstration of this too, saying, "But that there are principles of natural things is clear from the facts that natural bodies are composite, and that everything that is composite has as principles the things of which it is composed. For everything that is natural either is a body or at any rate has body; and both of these are composite."

- 145** Šahrastānī, *Religions and Sects*, The Views of Themistius (p.343.15-344.2 Cureton)

From Aristotle, Plato,¹ Theophrastus, Porphyry and Plutarch, Themistius transmitted his own opinion that the world consists in its entirety of a single general nature, and that every species of plant and animal is distinguished by a specific nature. Their definition of general nature is that in things, as the primary quality of their essences, it is the principle of motion and of rest, being the cause of motion in the things that move and the cause of rest in those that are at rest. They claimed that nature is the one which manages naturally
344 all things in the world, both animate and inanimate, while itself has neither life nor potency nor volition; and yet it acts only wisely and correctly, and in accordance with sound order and precise planning.

¹ Kaylānī's edition adds "Theon" before Plato.

Locus

- 146 Simplicius, In Aristotelis Physica, Corollarium de loco (CAG t.9 p.604.5-11 Diels)

ιστέον δὲ ὅτι καὶ ὁ Θεόφραστος ἐν τοῖς Φυσικοῖς ἀπορεῖ πρὸς τὸν ἀποδοθέντα τοῦ τόπου λόγον ὑπὸ τοῦ Ἀριστοτέλους τοιαῦτα· ὅτι τὸ σῶμα ἔσται ἐν ἐπιφανείᾳ, ὅτι κινούμενος ἔσται ὁ τόπος, ὅτι οὐ πᾶν σῶμα ἐν τόπῳ (οὐδὲ γὰρ ἡ ἀπλανής), ὅτι ἐὰν συναχθῶσιν αἱ σφαῖραι, καὶ ὅλος ὁ οὐρανὸς οὐκ ἔσται ἐν τόπῳ, ὅτι τὰ ἐν τόπῳ ὄντα μηδὲν αὐτὰ 5 μετακινήθοντα, ἐὰν ἀφαιρεθῇ τὰ περιέχοντα αὐτὰ, οὐκέτι ἔσται ἐν τόπῳ.

1-2 *Aristoteles, Physica* 4.4 212a20-1 2-4 cf. *Philoponi comm. In Aristotelis Physica, Corollarium de loco* (CAG t.17 p.563.26-565.9), *Theophrasto non nominato*

- 147 Simplicius, In Aristotelis Physica, Corollarium de loco (CAG t.9 p.606.32-5 Diels)

ἀλλὰ μὴν καὶ τὸ ἀκίνητον εἶναι τὸν τόπον ὁ μὲν Θεόφραστος καὶ Εὐδημος ὡς ἀξίωμα καὶ αὐτὸ προσλαμβάνουσιν, ὁ δὲ Ἀριστοτέλης τῷ ὀρισμῷ προστίθῃσι λέγων, “ὥστε τὸ τοῦ περιέχοντος πέρας πρῶτον ἀκίνητον τοῦτ’ ἔστιν ὁ τόπος”.

1-4 *Philoponus, In Aristotelis Physica* 4.4 210b32-211a7 (CAG t.17 p.541.7-9), *Theophrasto et Eudemo non nominatis* 2 *Eudemos, fr. 79 Wehrli* 1-2 *Simplicius, In Aristotelis Physica* 4.4 210b32-211a7 (CAG t.9 p.566.18-19) et 212a14-16 (CAG t.9 p.583.10-12) 3-4 *Aristoteles, Physica* 4.4 212a20-1 →

- 148 Proclus ap. Simplicium, In Aristotelis Physica, Corollarium de loco (CAG t.9 p.612.1-7 Diels)

εἰ δὲ σῶμά ἐστιν, ἢ ἀκίνητον ἢ κινούμενόν ἐστιν· ἀλλ’ εἰ κινούμενον ὅπως οὖν, ἀνάγκη καὶ κατὰ τόπον αὐτὸ κινεῖσθαι· δέδεικται γὰρ ὅτι πᾶν τὸ ὅπως οὖν κινούμενον δεῖ κατὰ τόπον κινεῖσθαι· ὥστε πάλιν ὁ τόπος δεῖσεται τόπου· τοῦτο δὲ ἀδύνατον, ὡς καὶ Θεοφράστῳ δοκεῖ καὶ Ἀριστοτέλει μέντοι. φησὶ γοῦν τὸ μὲν ἀγγεῖον τόπον εἶναι 5 κινήτον, τὸν δὲ τόπον ἀγγεῖον ἀκίνητον, ὡς ἂν ἀκινήτου τοῦ τόπου κατὰ φύσιν ὄντος.

1-4 *Proclus, In Platonis Rempublicam* 10 616A-C (BT t.2 p.198.16-17 Kroll), *Theophrasto non nominato* 5-6 *Aristoteles, Physica* 4.4 212a14-16

Place

- 146 Simplicius, *On Aristotle's Physics*, Corollary on place (CAG vol.9 p.604.5-11 Diels)

One should know that Theophrastus too,¹ in his *Physics*, raises difficulties like the following against the account that Aristotle gives of place: (1) that body will be in surface, (2) that place will be moving, (3) that not every body will be in a place — for the (sphere of) the fixed (stars) will not —, (4) that if (all) the spheres are taken together, even the whole heaven will not be in a place, (5) that the things which are in a place will no longer be in a place if the things which surround them are removed, (even though) they have not been moved themselves.

¹ Or “even Theophrastus”.

- 147 Simplicius, *On Aristotle's Physics*, Corollary on place (CAG vol.9 p.606.32-5 Diels)

But that place is unmoved Theophrastus and Eudemus add (to the list of attributes of place), regarding this too as axiomatic in itself, while Aristotle adds it to the definition, saying, “so that place is the first unmoved boundary of what surrounds”.

2 αὐτοῖς *coni. Spengel* 3-4 ἀκίνητον πρῶτον *Aristoteles (et Simplicius, In Arist. Physica, Coroll. de loco, CAG t.9 p.605.33)*

- 148 Proclus in Simplicius, *On Aristotle's Physics*, Corollary on place (CAG vol.9 p.612.1-7 Diels)

If (place) is a body,¹ it is either unmoved or moved. But if it is moved in any way, it is necessary that it also be moved in place; for it has been shown that everything that is moved in any way at all must be moved in place. Accordingly, place will again need (another) place. And this is impossible, as both Theophrastus and indeed Aristotle think. At any rate (Aristotle) says that a vessel is a movable place, and place an immovable vessel, regarding place as immovable in its nature.

¹ Proclus is arguing that place is immaterial, unmoved, but corporeal.

- 149 Simplicius, In Aristotelis Physica, Corollarium de loco (CAG t.9 p.639.13-22 Diels)

καὶ γὰρ καὶ Θεόφραστος ἐν τοῖς Φυσικοῖς φαίνεται τὴν ἔννοιαν ταύτην ἐσχηκῶς περὶ τόπου, ἐν οἷς φησιν ὡς ἐν ἀπορίᾳ προάγων τὸν λόγον· “μήποτε οὐκ ἔστι καθ’ αὐτὸν οὐσία τις τόπος, ἀλλὰ τῇ τάξει καὶ θέσει τῶν σωμάτων λέγεται κατὰ τὰς φύσεις καὶ δυνάμεις; ὁμοίως δὲ καὶ ἐπὶ τῶν ζώων καὶ φυτῶν καὶ ὅλως τῶν ἀνομοιομερῶν εἴτε 5 ἐμψύχων εἴτε ἀψύχων, ἔμμορφον δὲ τὴν φύσιν ἐχόντων. καὶ γὰρ τούτων τάξις τις καὶ θέσις τῶν μερῶν ἐστὶ πρὸς τὴν ὅλην οὐσίαν. διὸ καὶ ἕκαστον ἐν τῇ αὐτοῦ χώρα λέγεται τῷ ἔχειν τὴν οἰκείαν τάξιν, ἐπεὶ καὶ τῶν τοῦ σώματος μερῶν ἕκαστον ἐπιποθήσειεν ἂν καὶ ἀπαιτήσειε τὴν 10 ἐαυτοῦ χώραν καὶ θέσιν.”

1-10 *Simplicius, In Arist. Physica, Coroll. de loco* (CAG t.9 642.14-18); cf. *etiam ibid.* 641.17-19, *Theophrasto non nominato*

8 αὐτοῦ *a*: αὐτοῦ *EF*

Tempus

- 150 Simplicius, In Aristotelis Physica 4.10 218a31-b9 (CAG t.9 p.700.16-19 Diels)

ἄδηλον οὖν καὶ τὸ τί ἐστίν, εἴπερ οἱ μὲν τὴν τοῦ ὅλου κίνησιν καὶ περιφορὰν τὸν χρόνον εἶναι φασιν, ὡς τὸν Πλάτωνα νομίζουσιν ὃ τε Εὐδημος καὶ ὁ Θεόφραστος καὶ ὁ Ἀλέξανδρος.

1-2 *Aëtius, Placita philosophorum* 1.22.1 (DG p.318a9-10 et 318b11-12), *Theophrasto non nominato* 2 cf. *Platonis Timaeum* 37D (sed etiam 38B) 3

→

- 151A Iamblichus ap. Simplicium, In Aristotelis Categorias 9 11b10 (CAG t.8 p.346.14-18 Kalbfleisch)

Στράτων μὲν γὰρ τὸ πόσον τῆς κινήσεως εἰπὼν τὸν χρόνον ἀχώριστόν τι αὐτὸν ὑπέθετο τῆς κινήσεως, Θεόφραστος δὲ συμβεβηκός τι καὶ Ἀριστοτέλης ἀριθμὸν εἰπὼν ὡς χωριστὸν ἐθεάσαντο· ἥνικα δὲ

- 149 Simplicius, *On Aristotle's Physics*, Corollary on place (CAG vol.9 p.639.13-22 Diels)

And Theophrastus too, in his *Physics*, clearly had this conception of place, where he says, as one who in an impasse tries to advance the argument: "May it not be that place is not something that exists in its own right, but is spoken of according to the arrangement and position of bodies, with reference to their natures and capacities? And similarly in the case of animals and plants and in general all things with a differentiated structure, whether living or not, provided that their nature involves a shape. For in these too there is an arrangement and position of the parts with reference to the whole being. And for this reason each thing is said to be in its own space by virtue of its having its proper ordering; for each of the parts of the body, too, might (be said to) desire and require its own space and position."

Time

- 150 Simplicius, *On Aristotle's Physics* 4.10 218a31-b9 (CAG vol.9 p.700.16-19 Diels)

So it is unclear, too, what (time) is, since some say that time is the motion and rotation of the universe, as Eudemus and Theophrastus and Alexander think Plato (says).

Eudemus, fr. 82a Wehrli *Alexander*, In *Aristotelis Physica*, ap. *Simplicium*, In *Arist. Phys.* 4.10 218a31 (CAG t.9 p.700.18 Diels); cf. *Alexandri librum De tempore* p.93.10 Théry (Bibliothèque Thomiste 7 [1926])

- 151A Iamblichus in Simplicius, *On Aristotle's Categories* 9 11b10 (CAG vol.8 p.346.14-18 Kalbfleisch)

For Strato, calling time the quantitative aspect of motion, supposed that it was something inseparable from motion; but Theophrastus, calling it some accidental attribute (of motion), and Aristotle, calling it the number (of motion), regarded it as separable. However, when (Aristotle) calls it a condition or affection of motion, he too treated it

ἔξιν ἢ πάθος κινήσεως λέγει, ὡς ἀχωρίστῳ καὶ αὐτὸς ἐχρήσατο.

2 συμβεβηκός] cf. p.351.4-8, ubi Theophrastus non nominatur 3 Aristot-
les, *Physica* 4.11 219b1, 220a24 3-4 ibid. 4.14 223a18, cf. 8.1 251b28
→

151B Simplicius, In Aristotelis *Physica*, Corollarium de tempore (CAG t.9 p.788.34-789.4 Diels)

καὶ Θεόφραστος δὲ καὶ Εὐδημος οἱ τοῦ Ἀριστοτέλους ἐταῖροι τὰ
αὐτὰ φαίνονται τῷ Ἀριστοτέλει περὶ χρόνου δοξάσαντές τε καὶ
διδάξαντες. ὁ μὲντοι Λαμψακηνὸς Στράτων αἰτιασάμενος τὸν ὑπ'
Ἀριστοτέλους τε καὶ τῶν Ἀριστοτέλους ἐταίρων ἀποδοθέντα τοῦ
789 χρόνου ὅρισμὸν αὐτὸς καίτοι Θεοφράστου μαθητῆς ὢν τοῦ πάντα 5
σχεδὸν ἀκολουθήσαντος τῷ Ἀριστοτέλει καινότεραν ἐβάδισεν ὁδόν·
ἀριθμὸν μὲν γὰρ κινήσεως εἶναι τὸν χρόνον οὐκ ἀποδέχεται, διότι ὁ
μὲν ἀριθμὸς διωρισμένον ποσόν, ἡ δὲ κίνησις καὶ ὁ χρόνος συνεχής,
τὸ δὲ συνεχὲς οὐκ ἀριθμητόν.

1 Eudemus, fr. 91 Wehrli 3 Strato, fr. 75 Wehrli
→

151C Albertus Magnus, *Physica* 4.3.4 (Op. omn. t.4.1 p.266.83-267.5 Hossfeld)

propter quod respondent viri illustres in philosophia, Avicenna,
Alexander, Themistius et Averroes, Theophrastus et Porphyrius,
quod tempus non est passio nisi unius mobilis per motum suum,
267 et hoc est primum mobile; et hic motus percipitur in omni motu
sicut causa in suo effectu, et non est necessario in hac perceptione 5
collatio effectus ad causam, quia quidquid est in effectu, hoc est a
causa, sive hoc advertatur et percipiatur distincte sive non.

2 Alexander] *De tempore* p.94.16 Théry (Bibliothèque Thomiste 7 [1926])
Themistius] ap. Averroes, In Arist. Phys. 4 comm. 132 (fol. 203L, ed. a. 1562);
cf. Themistii comm. In Arist. Phys. 4.14 223b12-224a2 (CAG t.5.2 p.163.11-164.1
Schenkl) Averroes] In Phys. 4 comm. 98 (fol. 179G, ed. a. 1562)

7 percipiatur HPPIUrY: participatur S edd.

as inseparable.

1 Στράτων *JLKA*: Πλάτων *v*

- 151B** Simplicius, *On Aristotle's Physics*, Corollary on Time (CAG vol.9 p.788.34-789.4 Diels)

And both Theophrastus and Eudemus, the associates of Aristotle, clearly held and taught the same opinions as Aristotle concerning time. But Strato of Lampsacus criticized the definition of time
 789 given by Aristotle and his associates, and, although he was a pupil of Theophrastus who followed Aristotle in almost everything, he took a new path. For he did not accept that time was the number of motion, because number is discrete quantity, but motion and time are continuous, and the continuous is not numerable.

6 σχεδὸν *om. aF*

- 151C** Albert the Great, *Physics* 4.3.4 (*Op. omn.* vol.4.1 p.266.83-267.5 Hossfeld)

It is for this reason¹ that distinguished philosophers, Avicenna, Alexander, Themistius and Averroes, Theophrastus and Porphyry answer that time is an affection of a single moved thing only, on
 267 account of its movement; and this is the *primum mobile*². And this movement is perceived in every movement, as a cause is perceived in its effect, and it is not necessary that in this perception there should be a connection of the effect with its cause; for whatever is in the effect is from the cause, whether this is noticed and perceived clearly or not.

¹ Albert has been stating objections to the identification of time with movements in individual souls, referring to Galen and Augustine as proponents of this view.

² The outermost sphere of the heavens.

Motus et mutatio

- 152 Iamblichus ap. Simplicium, In Aristotelis Categorias 9 11b1-8 (CAG t.8 p.304.32-305.4 Kalbfleisch)

ἔτι δὲ δεῖ πείθεσθαι Θεοφράστῳ· τούτῳ γὰρ δοκεῖ μὲν χωρίζεσθαι τὴν κίνησιν τῆς ἐνέργειας, εἶναι δὲ τὴν μὲν κίνησιν καὶ ἐνέργειαν ὡς ἂν ἐν αὐτῇ περιεχομένην, οὐκέτι μέντοι καὶ τὴν ἐνέργειαν κίνησιν· τὴν γὰρ ἐκάστου οὐσίαν καὶ τὸ οἰκείον εἶδος ἐνέργειαν εἶναι ἐκάστου, μὴ
 305 οὖσαν ταύτην κίνησιν. καὶ γὰρ ἡ τελειότης καὶ ἐν τοῖς νοητοῖς καὶ φύσει 5 ἀκινήτοις εἶναι οὐ κεκώλυται· εἰσὶν δὲ καὶ ἐν τοῖς αἰσθητοῖς πολλὰι τοιαῦται, οἷον [τὴν] κατὰ τὸ σχῆμα τοῦ ἀνδριάντος· ἔστηκεν γὰρ τὸ σχῆμα κατὰ τὴν αὐτὴν τελειότητα.

7 τὴν *del.* Kalbfleisch: ἡ Brandis

- 153A Simplicius, In Aristotelis Categorias 14 15b1-16 (CAG t.8 p.435.17-31 Kalbfleisch)

πῶς δὲ αὐτὸς Ἀριστοτέλης ἐν τῷ τρίτῳ τῆς Φυσικῆς σαφῶς εἰπὼν, “ὥστε κινήσεως καὶ μεταβολῆς ἔστιν εἶδη τοσαῦτα ὅσα τοῦ ὄντος”, ὅμως καὶ ἐν τῷ πέμπτῳ τῆς πραγματείας ἐκείνης καὶ ἐνταῦθα οὐκέτι δέκα ἀλλὰ τέσσαρα εἶδη κινήσεως ἀπαριθμεῖται; ἐπειδὴ δὲ ἐν τῷ πέμπτῳ τῆς Φυσικῆς ἀκροάσεως καὶ τὰς αἰτίας ἀποδιδόναι προτίθεται ὁ
 5 Ἀριστοτέλης, δι’ ὅς ἐν τοῖς ἄλλοις γένεσιν οὐ φησιν εἶναι κίνησιν ἢ μεταβολήν, πρὸς μὲν ἐκείνους τοὺς ἀπολογισμοὺς ἐπειράθην τι λέγειν ἐν ταῖς εἰς ἐκείνην τὴν πραγματείαν σχολαῖς, ἵνα δὲ μὴ τολμηρόν τις ἡγήται με λῖαν, “ἀκράντως γαρυόμενον Διὸς πρὸς ὄρνιχα θεῖον” κατὰ Πίνδαρον, ἐθέλω καὶ τὸν ἄριστον τῶν αὐτοῦ μαθητῶν τὸν Θεόφραστον
 10 ἐπιδείξαι ταῖς ἐμαῖς ὑπονοίαις συμψηφίζομενον. λέγει γὰρ ἐν τῷ πρώτῳ τῶν Φυσικῶν οὕτως· “περὶ δὲ κινήσεως τὸν μὲν κοινὸν καὶ καθόλου λόγον οὐ χαλεπὸν ἀποδοῦναι καὶ εἰπεῖν ὡς ἐνέργειά τις ἔστιν ἀτελῆς τοῦ δυνάμει ὄντος ἢ τοιοῦτον καθ’ ἑκάστον γένος τῶν κατηγοριῶν, ὃ
 15 καὶ διὰ τῆς αἰσθήσεως σχεδὸν φαίνεται.”

1-2 Aristoteles, *Physica* 3.1 201a8-9 2-4 Aristoteles, *Physica* 5.1 224b35-5.2 226b10 4-7 Aristoteles, *Physica* 5.2 225b10-226a23 7-8 Simplicius, In Arist. *Phys.* 3.1 201a3-9 (CAG t.9 p.408.15-413.11) et 5.2 226a2-26 (CAG t.10 p.859.16-861.28) 9 Pindarus, *Olympica* 2.87 13-14 cf. Aristotelis *Physica* 3.2 201b31-2; etiam 307A v.25 et 307D v.6-7

Motion and Change

- 152 Iamblichus in Simplicius, *On Aristotle's Categories* 9 11b1-8 (CAG vol.8 p.304.32-305.4 Kalbfleisch)

And, further, one should believe Theophrastus; for he thinks that motion is separate from activity, and that motion, on the one hand, is also activity, since it is included within (the latter), but activity, on the other hand, is not also motion. For it is the substance and the peculiar form of each thing that is the being-in-actuality¹ of each
 305 thing, and this is not motion. For perfection is not prevented from being present in intelligible things too and in those that are unmoved by their nature. And among perceptible things too there are many like this, for example (perfection) in respect of the shape of a statue; for the shape is at rest in respect of one and the same perfection.

¹ Literally "the activity".

- 153A Simplicius, *On Aristotle's Categories* 14 15b1-16 (CAG vol.8 p.435.17-31 Kalbfleisch)

And how is it that Aristotle himself, after clearly saying in the third (book) of the *Physics*, "so that there are as many kinds of motion and change as there are of being", nevertheless both in the fifth (book) of that work, and here, counts no longer ten kinds of motion, but four? Since in the fifth (book) of the lectures on *Physics* Aristotle also sets himself the task of giving the reasons why he says that there is not motion or change in the other kinds (of predication), I tried to say something against those defences (of his position) in my commentary on that work; but so that no one should think me excessively bold, "uttering vain cries against the holy bird of Zeus" as Pindar says, I wish to show that the best of his pupils, Theophrastus, casts his vote with my supposition. For in the first (book) of his *Physics* he speaks as follows: "Concerning motion it is not difficult to give and state the general and universal account, that it is some incomplete activity of that which is potentially, as such (i.e. as being potentially), in each category¹; and this is pretty clear even from perception."

¹ Literally, "in each of the genera of predication".

153B Simplicius, In Aristotelis Physica 3.1 201a3-9 (CAG t.9 p.412.31-413.9 Diels)

καὶ οἶδα μὲν ὅτι προπετὲς εἶναι δοκεῖ τὸ τὴν ἐναντίαν ἀφιέναι τῷ Ἀριστοτέλει φωνήν, ἕως δ' ἂν γινῶναι δυνηθῶμεν ἀκριβῶς τὴν αἰτίαν τῆς τοιαύτης αὐτοῦ διατάξεως, ἀρκούμεθα πρὸς παραμυθίαν τῇ τε Εὐδήμου συνηγορίᾳ ἐπὶ τῆς ποτὲ κατηγορίας ῥηθείῃ καὶ ἔτι μᾶλλον τῇ Θεοφράστου σαφῶς τὴν κίνησιν καὶ μεταβολὴν ἐν πάσαις ταῖς 5 413 κατηγορίαις θεωροῦντος. λέγει γοῦν ἐν τῷ δευτέρῳ τῶν Περὶ κινήσεως· “οἰκειότερον δέ (ὑπὲρ καὶ λέγομεν καὶ ἔστιν) ἐνέργειαν τοῦ δυνάμει κινήτου ἢ κινήτον κατὰ γένος ἕκαστον τῶν κατηγοριῶν οἷον οὐσίας ποιοῦ ποσοῦ φορητοῦ τῶν ἄλλων. οὕτω γὰρ ἀλλοιώσεις αὐξήσεις φορὰ γένεσις καὶ αἱ ἐναντίαι ταύταις.” ἐν τῷ τρίτῳ δὲ ἔτι σαφέστερον οἶμαι 10 τὰδε γέγραπεν· “ἐν μὲν τῷ ἀφορισμῷ τῆς κινήσεως τοσαῦτά φαμεν αὐτῆς εἶδη, ὅσαι κατηγορίαι· τὴν γὰρ τοῦ δυνάμει ὄντος ἢ τοιοῦτον ἐντελέχειαν κίνησιν.” καὶ τοῦτο δὲ ἐν τῷ αὐτῷ βιβλίῳ φησί· “τοῦ δὲ πρὸς τι κίνησις τοῦ μὲν κατὰ λόγον οὐκ ἔστι, τοῦ δὲ κατὰ δύναμιν ἔστιν. 15 ἢ γὰρ ἐνέργεια κινήσις τε καὶ καθ' αὐτό.”

3-4 *Eudemus ap. Simplicium, In Aristotelis Physica 201a3-9 (CAG t.9 p.411.15-18) = Eudemus, fr. 59 Wehrli* 7-8 *cf. Aristotelis Physica 3.2 202a7-8 (sed ἐντελέχεια pro ἐνέργεια)* 12-13 *cf. ibid. 3.1 201a10-11, 201b4-5* 13-15 *cf. Aristotelis Metaphysica 5(Δ).15 1021a14-21*

13 *post κίνησιν excidisse λέγομεν vel sim. existimavit Spengel* 15 ἢ γὰρ ἐνέργεια κίνησις τοῦ καθ' αὐτό *temptavit Zeller (Phil. der Griech.³ t.2.2 p.831 n.2)*

153C Simplicius, In Aristotelis Physica 5.2 226a23-6 (CAG t.10 p.860.19-28 et 861.19-26 Diels)

ὁ μέντοι Θεόφραστος ἐν τῷ πρώτῳ τῶν ἑαυτοῦ Φυσικῶν καθ' ἕκαστον γένος τῶν κατηγοριῶν τὴν κίνησιν θεωρεῖσθαι φησι γράφων οὕτως· “περὶ δὲ κινήσεως τὸν μὲν καθόλου καὶ κοινὸν λόγον οὐ χαλεπὸν ἀποδοῦναι καὶ εἰπεῖν, ὥς ἐνέργειά τις ἔστιν ἀτελὴς τοῦ δυνάμει ὄντος ἢ τοιοῦτον καθ' ἕκαστον γένος τῶν κατηγοριῶν.” ἔοικε δὲ νῦν κίνησιν 5 κοινῶς τὴν μεταβολὴν λέγειν· καὶ γὰρ ὁ ὀρισμὸς ὁ λέγων ἐντελέχειαν τοῦ δυνάμει, ἢ τοιοῦτόν ἐστιν, οὐ τῆς κυρίως κινήσεώς ἐστιν, ἀλλὰ καὶ γενέσεως καὶ φθορᾶς καὶ ὅλως πάσης μεταβολῆς. διὸ καὶ προελθὼν ὀλίγον ὁ Θεόφραστος “ζητεῖν δεῖ,” φησί, “περὶ τῶν κινήσεων, εἰ αἱ μὲν

153B Simplicius, *On Aristotle's Physics* 3.1 201a3-9 (CAG vol.9 p.412.31-413.9 Diels)

And I know that it seems rash to express the opposite opinion to Aristotle, but until we can clearly determine the reason for his adopting this arrangement, we will be sufficiently consoled by the advocacy of Eudemus in the case of the category of time, and still more by that of Theophrastus, who clearly considers motion and change in all
 413 the categories. At any rate, in the second (book) of his *On Motion* he says, "More properly — as we say, and as the fact of the matter is — (motion is) the activity *qua* moveable of what is potentially moveable, in each category: for example, of a substance, of a quality, of a quantity, of a thing which can change its place, and the rest. For it is in this way that (there are) alteration, growth, change of place, coming-to-be and their opposites." And in the third (book) he wrote, even more clearly I think, as follows: "In our definition of motion we say that there are as many species of it, as there are categories; for it is the actualization of that which is potentially, as such,¹ (that we call) motion." And he says this too in the same book: "There is no motion of what is in a relation according to a proportion,² but there is of what is (in a relation) with respect to a potentiality; for the activity³ (of this) is a motion, and (is so) *per se*."

¹ I.e., its actualization *qua* potential. Cf. Aristotle, *Physics* 3.1 201b10-13.

² E.g., as being double or half something else, rather than being related to something else as agent to patient or vice versa.

³ I.e., actualization.

153C Simplicius, *On Aristotle's Physics* 5.2 226a23-6 (CAG vol.10 p.860.19-28 and 861.19-26 Diels)

However, Theophrastus in the first (book) of his own *Physics* says that motion is considered in each kind of category, writing as follows: "Concerning motion it is not difficult to give and state the universal and general account, that it is some incomplete activity of that which is potentially, as (being potentially), in each category." But it looks as if he is now speaking of change, in general, as motion; for the definition which says that it is the activity of what is potentially, as (being potentially), is not (the definition) of motion in the proper sense, but also of coming-to-be and passing away and in general of every change. And for this reason a little later, too, Theophrastus says, "We must consider with reference to motions whether some of them are comings-to-be, and others, as it were, activities of certain

861 γενέσεις εἰσίν, αἱ δὲ ὥσπερ ἐνέργειαι τινες.” . . . καὶ τοῦτο δὲ ἀληθὲς 10
οἶμαι λέγειν, ὥς εἰ τὰ κατὰ μέρος κινούμενα μὴ ἀξιοῖ καθ’ αὐτὸ λέγειν
κινεῖσθαι, ἀλλὰ τοῖς κατὰ συμβεβηκὸς κινουμένοις αὐτὰ συντάττει,
πολλῷ μᾶλλον τὰ κατὰ σχέσιν καὶ τὰ ἄλλων κινουμένων αὐτὰ
μεταβάλλοντα οὐκ ἂν εἴποι καθ’ αὐτὰ κινεῖσθαι. περὶ δὲ τῶν καθ’ αὐτὸ 15
κινουμένων ἦν ἡ ζήτησις, ὥστε κἂν ὁ Θεόφραστος ἐν πάσαις εἶναι λέγη
ταῖς κατηγορίαις τὴν κίνησιν, ἀδιορίστως εἶπεν μήπω μήτε τὴν κίνησιν
τῆς μεταβολῆς διορίσας μήτε τὸ καθ’ αὐτὸ καὶ τὸ κατὰ συμβεβηκός.

10-12 cf. *Aristotelis Physica* 5.11 224a23-6

5 νῦν κίνησιν *F*: καὶ νῦν κίνησιν *a*: καὶ κίνησιν νῦν *M*

154 Thomas Aquinas, In *Aristotelis Physica*, 5.6 lectio 10 (747, p.367b18-26 Maggioli)

deinde cum dicit, “dubitabit autem quis” etc., ponit quaedam ad manifestationem praemissorum, quae tamen in exemplaribus graecis dicuntur non haberi: et Commentator etiam dicit quod in quibusdam exemplaribus arabicis non habentur; unde magis videntur esse assumpta de dictis Theophrasti vel alicuius alterius expositoris Aristotelis. 5

1-3 cf. *Simplicii comm. In Aristotelis Physica* 5.6 231a2-5 (CAG t.10 p.918.11-15), *Theophrasto non nominato* 1 *Aristoteles, Physica* 5.6 231a5

155A Themistius, In *Aristotelis Physica* 6.4 234b10-17 (CAG t.5.2 p.191.22-192.2 Schenkl)

πότερον δὲ ἄρα ὅπαν τὸ μεταβάλλον διαιρετὸν ἢ καὶ ἀμερὲς ἐνδέχεται, καθότι οἱ μαθηματικοὶ φασὶ τὴν στιγμὴν φέρεσθαι καὶ ποιεῖν τῇ φορᾷ τὴν γραμμὴν, ἐπισκεπτέον. εἰ τοίνυν ἀνάγκη τὸ μεταβάλλον μήτε ἐν ἐκείνῳ εἶναι, εἰς ὃ μεταβάλλει (μεταβεβληκὸς γὰρ ἂν εἴη) μήτε ἐν ἐκείνῳ, ἐξ οὗ μεταβάλλει (οὐδὲ γὰρ οὕτως ἂν μεταβάλλοι), δῆλον ὡς περιλείπεται τὸ μὲν τι αὐτοῦ ἐν τούτῳ εἶναι, τὸ δὲ ἐν θατέρῳ· οὔτε γὰρ ἂν ἐν ἀμφοῖν, οὔτε ἐν οὐδετέρῳ δυνατόν, ὥστε ἐξ ἀνάγκης ἂν εἴη διαιρετὸν. 5

861 types.” . . . And I think (Aristotle) says this¹ rightly, because if he does not think it right to say that things move *per se* if their parts move, but ranks these with things that move *per accidens*, still less would he say that things move *per se* if they are changed (only) in their relation (to other things) and when other things move. But the enquiry was about things which move *per se*, so that even if Theophrastus says that there is motion in all the categories, he spoke without drawing distinctions, and without yet having distinguished either motion from change or (motion) *per se* from (motion) *per accidens*.

¹ Simplicius has been attributing to Aristotle the view that change in the category of relation, though not *per se* movement (κίνησις), is a species of change (μεταβολή); cf. Arist., *Phys.* 5.2 225b11-13 as interpreted by Simplicius, *On Arist. Phys.* 835.12-20.

- 154 Thomas Aquinas, *On Aristotle's Physics* 5.6 *lectio* 10 (747, p.367b18-26 Maggioli)

Next, when (Aristotle) says, “Someone might also be puzzled” etc.,¹ he makes certain points to demonstrate what has preceded; but these (points) are said not to be present in the Greek copies, and the Commentator² also says that they are not present in certain Arabic copies. From this it seems that they have rather been taken over from the remarks of Theophrastus or of some other interpreter of Aristotle.

¹ The text of Aristotle continues, “concerning rest, whether there is a rest opposed to each unnatural movement”.

² Averroes, presumably.

- 155A Themistius, *On Aristotle's Physics* 6.4 234b10-17 (CAG vol.5.2 p.191.22-192.2 Schenkl)

We must consider, then, whether everything that changes is divisible, or whether (what changes) can also be without parts, as the mathematicians say when the point travels and produces the line by its motion. Well, if it is necessary for what changes neither to be in that (state) to which it is changing — for it would have changed (already) — nor in that from which it is changing — for in that case it would not even be changing — it is clear that what is left is for part of it to be in this (state) and part in the other; for it could not be in both, nor yet in neither. So of necessity it will be divisible.

ἀλλὰ τοῦτο ἐπὶ μὲν τῆς κατὰ τόπον μεταβολῆς καὶ αὐτόθεν ἐναργὲς
ἐκ τῆς ἐπαγωγῆς, γνωριμώτερον δὲ ἐπὶ ἀλλοιώσεως ἢ αὐξήσεως. ἐφ' ὧν 10
δὲ συμβαίνει ποτὲ ἀθρόαν εἶναι τὴν μεταβολήν, πῶς ἀναγκαῖον τὸ μὲν
192 ἐν τῷ λευκῷ εἶναι, τὸ δὲ ἐν τῷ μέλανι; τοῦτο δὲ ὁ Θεόφραστος ἀπορεῖ
διαρρήδην ἐν τῷ Περὶ κινήσεως πρώτῳ, καὶ τοῖς ἐξηγηταῖς ὄχλον
παρέσχεν.

1 cf. *Michaelis Pselli opusculum* 16 (BT p.77.22-8 O'Meara), *quo loco Theophrastus cum aliis philosophis nominatur; vid. comm.* 10-13 *Averroes, Commentarium medium in Aristotelis Physica* 6.7 (versio Hebraica apud H.A. Wolfson, *Crescas' Critique of Aristotle, p.542*), *Theophrasto nominato*

155B Themistius, In Aristotelis Physica 6.6 237a17-b9 (CAG t.5.2 p.197.4-8 Schenkl)

Ἀλέξανδρος μὲν οὖν οἶται πᾶσαν μεταβολὴν εἶναι ἐν χρόνῳ. Θεόφραστος δὲ ἔοικε διαποροῦντι καὶ ἴσως ὑφεωρᾶτο τὰς ἀπὸ σκοτόους εἰς φῶς μεταβολάς, οἷον εἰσκομισθέντος εἰς τὸ δωματίον λύχνου πᾶς ὁ οἶκος ἀθρόως ἀναπλησθῇ τῆς αὐγῆς καὶ τοῦ φωτὸς ἄνευ χρόνου.

1 Ἀλέξανδρος] in *commentariis deperditis in Aristotelis Physica, ut videtur* 1-4 *Simplicius, In Aristotelis Physica* 6.6 237b9-22 (CAG t.10 p.998.13-16)

155C Simplicius, In Aristotelis Physica 1.3 186a13-16 (CAG t.9 p.107.12-16 Diels)

καὶ ὁ Θεόφραστος δὲ ἐν τῷ α' Περὶ κινήσεως ταῦτά περὶ τούτου δοξάζων φαίνεται. λέγει δὲ οὕτως· “ὑπὲρ δὲ τοῦ κινεῖσθαι τὸ κινούμενον καὶ κεκινήσθαι τὸ κεκινημένον δεῖν ἄρα γε ἐνδέχεται λέγειν, ὃ καὶ ἐπὶ τῶν σωμάτων κατὰ τὴν ἀλλοίωσιν, ὥς οὐκ ἀεὶ τὸ ἥμισυ πρῶτον ἀλλ' 5
ἐνίοτε ἀθρόον γε;”

1 α' *Usener*: ια' *codd.*: δεκάτῃ α 3 ἄρα *Diels*: ἄρα *codd.*

156A Themistius, In Aristotelis Physica 6.5 236b7-27 (CAG t.5.2 p.195.8-26 Schenkl)

θαυμαστὸν τοίνυν, καθάπερ φησὶν ὁ Θεόφραστος, καὶ λίαν παρὰ τὰς ἐννοίας, εἰ μὴ ἔστιν ἀρχὴ κινήσεως, πέρας δὲ ἔστιν, καὶ ὅλως εἰ μὴ ἄμφω πεπερασμένα, ἀλλὰ τέλος μὲν ἔστι τοῦ βαδίζειν, ἀρχὴ δὲ οὐ, καὶ τέλος μὲν τοῦ πλεῖν, ἀρχὴ δὲ οὐκ ἔστι, καὶ ἡνίκα μὲν ἐπαύσατο

In the case of change of place this is immediately clear from adducing examples; it is (even) more familiar in the case of alteration or growth. But in cases where change sometimes occurs all at once,
 192 how is it necessary for part of a thing to be white, and part black? Theophrastus explicitly raises this problem in the first (book) of his *On Motion*, and caused trouble for the commentators.

- 155B** Themistius, *On Aristotle's Physics* 6.6 237a17-b9 (CAG vol.5.2 p.197.4-8 Schenkl)

Well, Alexander thinks that all change is in time, but Theophrastus seems to be in doubt; and perhaps he was unsure about changes from darkness to light, for example when a lamp is brought into a chamber, and all the room is at once filled with brightness and light with no (interval of) time.

- 155C** Simplicius, *On Aristotle's Physics* 1.3 186a13-16 (CAG vol.9 p.107.12-16 Diels)

And Theophrastus, in the first (book) of his *On Motion*, clearly holds the same opinion about this. He speaks as follows: "Concerning the necessity for what is in movement to be in movement and for what has moved to have moved, is it permissible to say, what also applies to bodies where alteration is concerned, that the half does not always precede (the whole) but sometimes (the change takes place) all at once?"

- 156A** Themistius, *On Aristotle's Physics* 6.5 236b7-27 (CAG vol.5.2 p.195.8-21 Schenkl)

It is surprising then, as Theophrastus says, and very far from agreeing with our conceptions, if there is no beginning of motion but there is an end; and in general if it is not the case that both are limited, and there is an end of walking but no beginning, and an end of a voyage but no beginning, and if it is possible to say when the

τοῦ τρέχειν ὁ ἵππος, ἔστιν εἰπεῖν, ἥνίκα δὲ ἤρξατο, οὐκ ἔστιν. ἢ οὐ τοῦτο⁵
 φησιν Ἀριστοτέλης, ὡς οὐκ ἔστιν ἀρχὴ τῆς κινήσεως, ἀλλ' ὡς οὐκ ἔστιν
 αὐτὴν λαβεῖν; ἀλλ' (εἰ) ἐκεῖνο, πῶς τὸ μὲν πέρας τῆς κινήσεως
 ἀδιαίρετον ἀποδείκνυσι καὶ διὰ τοῦτο εἶναι φησι ληπτόν, τὴν δὲ ἀρχὴν
 οὔτε ἀδιαίρετον οὔτε ληπτὴν; καίτοι τοῖς πέρασιν ὁμοίως ἔχουσιν αἱ
 ἀρχαί. εἰ γὰρ σημεῖον πέρας γραμμῆς καὶ ἀρχὴ σημεῖον, καὶ δοκεῖ τοῦτο¹⁰
 ἀξίωμα εἶναι τὸ μὴ ταῦτόν εἶναι ἀρχὴν καὶ οὐ ἔστιν ἀρχή, ὥστ' οὐδὲ
 κίνησις ἢ ἀρχὴ τῆς κινήσεως· εἰ δὲ μὴ κίνησις, οὐδὲ διαιρετὴ οὐδὲ ἐν
 χρόνῳ, ἀλλ' ἐν τῷ νῦν, καθάπερ τὸ πέρας. τάχα οὖν τὴν μὲν ἀρχὴν τῆς
 κινήσεως δώσει ληπτὴν εἶναι, καθάπερ τὸ πέρας, τὴν δὲ πρώτην κίνησιν
 ἄληπτον, καὶ ἀληθὲς τοῦτο. ἐν χρόνῳ γὰρ αὕτη καὶ τὸν χρόνον εἰς¹⁵
 ἄπειρα διαιρεῖν δυνατόν. τοῦτο δὲ καὶ αὐτὸς γνώριμον ποιεῖ προῶν
 τῷ ἐπιμελῶς προσέχοντι. δῆλον δέ, ὅτι κατὰ τὸν αὐτὸν λόγον καὶ ἡ
 ἐσχάτη κίνησις οὐκ ἂν εἴη ληπτὴ καὶ τὸ πέρας αὐτῆς ληπτόν τε καὶ
 ἀδιαίρετον.

1-19 *Ibn Rušd, Ġawāmi' as-Samā' at-ṭabīʿ p.105.16-106.6 Puig, ex Themistio, Theophrasto Themistioque nominatis*

7 εἰ *addendum coni. Schenkl*

156B Simplicius, In Aristotelis Physica 6.5 236a7-27 (CAG t.10 p.986.3-17 Diels)

ἐν δὴ τούτοις ἄπορον δοκεῖ, πῶς πέρας μὲν εἶναι λέγεται καὶ τῆς
 κινήσεως καὶ τοῦ χρόνου, καθ' ὃ τὸ μεταβάλλον μεταβεβληκέναι
 λέγεται, ἀρχὴ δὲ μὴ εἶναι. καὶ γὰρ ὁ Θεόφραστος ἐν τῷ πρώτῳ τῶν Περὶ
 κινήσεως· “θαυμαστά,” φησί, “φαίνεται κατ' αὐτὴν ὄντα τὴν φύσιν (τὰ)
 τῆς κινήσεως, οἷον εἰ μὴ ἔστιν αὐτῆς ἀρχή, πέρας δὲ ἔστι.” πῶς δὲ τὸ⁵
 μὲν πέρας ἀδιαίρετον ἐλάμβανεν, τὴν δὲ ἀρχὴν ἐπ' ἄπειρον διαιρετὴν;
 δυνατόν γὰρ τοῖς αὐτοῖς χρώμενον λόγοις καὶ τὸ πέρας τοῦ συνεχοῦς
 ἐπ' ἄπειρον διαιρετὸν λαβεῖν καὶ τὴν ἀρχὴν ἀδιαίρετον. ἔοικεν οὖν καὶ
 τὸ πέρας διττὸν εἶναι καὶ ἡ ἀρχὴ διττὴ τῆς τε κινήσεως καὶ τοῦ χρόνου
 καὶ παντὸς συνεχοῦς, τὸ μὲν ὡς τὸ πρῶτον ἢ τὸ ἐσχάτον μέρος τοῦ¹⁰
 συνεχοῦς, τὸ δὲ ἀρχὴ καὶ πέρας, τὰ μηκέτι μέρη μηδὲ ὅμοια τῷ ὅλῳ.
 ἐπὶ γὰρ τῶν τοιούτων καὶ ἡξίωται τὸ μὴ εἶναι ταῦτόν ἀρχὴν καὶ τὸ οὐ
 ἔστιν ἀρχὴ μηδὲ πέρας καὶ τὸ οὐ ἔστι πέρας, ὥσπερ τὸ σημεῖον καὶ ἀρχὴ
 καὶ πέρας ἐστὶ τῆς γραμμῆς οὐκ ὄν αὐτὸ γραμμὴ· ὁμοίως δὲ καὶ τὸ νῦν
 τοῦ χρόνου καὶ τὸ κίνημα τῆς κινήσεως· καλοῦσι γὰρ οὕτω τὸ τῆς¹⁵
 κινήσεως πέρας.

4 τὰ *add. Diels*

horse stopped running but not when it started. Or is it not this that Aristotle is saying, that there is no beginning of the motion, but (only) that it cannot be apprehended? But if so, how is it that he shows that the end of the motion is indivisible, and on account of this says that it can be apprehended, but (says that) the beginning is neither indivisible nor apprehensible? And yet the beginnings are similar to the ends. For if the end of a line is a point and the beginning is a point, this too seems to be axiomatic, that the beginning is not the same as that of which it is a beginning; so that the beginning of a motion will not (itself) be a motion either. But if it is not a motion it is neither divisible nor in time, but at an instant, like the end. Perhaps then (Aristotle) will grant that the beginning of the motion can be apprehended, like the end, but that the first movement cannot be; and this is true. For it is in time, and time can be infinitely divided. And this (Aristotle) himself makes known, as he continues, to the person who pays careful attention. And it is clear that, by the same argument, the last movement could not be apprehended, but its end can be apprehended and is indivisible.

156B Simplicius, *On Aristotle's Physics* 6.5 236a7-27 (CAG vol.10 p.986.3-17 Diels)

In these matters there seems to be a problem, over how there is said to be an end both of the motion and of the time, (an end) at which the thing that is changing is said to have changed, but not to be a beginning. And indeed Theophrastus in the first (book) of his *On Motion* says: "The facts about motion seem surprising in their very nature, for example, if it has no beginning, but does have an end." Yet how is it that (Aristotle) has supposed that the end is indivisible, but the beginning is infinitely divisible? For by using the same arguments one could suppose that the end of the continuum is infinitely divisible and the beginning indivisible. So it seems that both the end and the beginning of the motion and the time and of every continuum are double, in one way as the first or last part of the continuum, but in the other (they are) the beginning and the end, which are no longer parts of the whole or even like it. For in such cases it is laid down that the beginning is not the same as that of which it is a beginning, or the end as that of which it is an end, just as the point is both beginning and end of the line, not itself being a line; and similarly the instant (is beginning and end) of a time and movement (is beginning and end) of a motion. For that is how they speak of the limit of a motion.

- 157 Simplicius, In Aristotelis Physica 6, prooemium (CAG t.10 p.923.7-16 Diels)

εἴρηται δὲ καὶ πρότερον, ὅτι τὰ μὲν πέντε βιβλία τὰ πρὸ τούτου Φυσικὰ καλοῦσιν, τὰ δὲ ἐντεῦθεν τρία Περὶ κινήσεως· οὕτω γὰρ καὶ Ἀνδρόνικος ἐν τῷ τρίτῳ τῶν Ἀριστοτέλους βιβλίων διατάττεται, μαρτυροῦντος περὶ τῶν πρώτων καὶ Θεοφράστου γράψαντος Εὐδήμου περὶ τινος αὐτῷ τῶν ἡμαρτημένων ἀντιγράφων κατὰ τὸ πέμπτον βιβλίον· “ὑπὲρ ὧν,” φησὶν, “ἐπέστειλας κελεύων με γράψαι καὶ ἀποστεῖλαι ἐκ τῶν Φυσικῶν, ἥτοι ἐγὼ οὐ ξυνίημι ἢ μικρόν τι παντελῶς ἔχει τὸ ἀνὰ μέσον τοῦ ὅπερ ἡρεμεῖν καλῶ τῶν ἀκινήτων μόνον· ἐναντίον γὰρ ἡρεμία κινήσει, ὥστε στέρησις ἂν εἴη τοῦ δεκτικοῦ,” ὥστε καὶ τὸ πέμπτον βιβλίον ἐκ τῶν Φυσικῶν ὁ Θεόφραστος νομίζει.

1-2 *Simplicius, In Arist. Phys. 1 prooemium* (CAG t.9 p.4.14) *et 5 prooemium* (CAG t.10 p.801.13) 4 *Eudemus, fr. 6 Wehrli* 8-9 *Aristoteles, Physica* 5.2 226b14-16

Caelum

- 158 Iulianus, Orationes 8(5).3 162A-C (CB t.2.1 p.107.13-108.1 Rochefort)

B ἄλλ' ὀρώμεν, φησὶ Περιπατητικός τις ἀγχίνους ὥσπερ ὁ Ξέναρχος, τούτων αἴτιον ὄν τὸ πεμπτὸν καὶ κυκλικὸν σῶμα. γελοῖος δὲ καὶ Ἀριστοτέλης ὑπὲρ τούτων ζητῶν καὶ πολυπραγμονῶν, ὁμοίως δὲ καὶ Θεόφραστος. ἡγνόησε γοῦν τὴν ἑαυτοῦ φωνήν. ὥσπερ γὰρ εἰς τὴν ἀσώματον οὐσίαν ἐλθὼν καὶ νοητὴν, ἔστη μὴ πολυπραγμονῶν τὴν αἰτίαν, ἀλλὰ φὰς οὕτω ταῦτα πεφυκέναι· χρὴν δὲ δῆπουθεν καὶ ἐπὶ τοῦ πεμπτοῦ σώματος τὸ πεφυκέναι ταύτῃ λαμβάνοντα μηκέτι ζητεῖν τὰς αἰτίας, ἵστασθαι δὲ μετ' αὐτῶν καὶ μὴ πρὸς τὸ νοητὸν ἐκπίπτειν ὄν μὲν C οὐθὲν φύσει καθ' ἑαυτό, ἔχον δὲ ἄλλως κενὴν ὑπόνοιαν. τοιαῦτα γὰρ ἐγὼ μέμνημαι τοῦ Ξενάρχου λέγοντος ἀκηκοώς.

6 δὲ *del. Theiler, JHS 77 (1957) 128*

- 157 Simplicius, *On Aristotle's Physics* 6, Introduction (CAG vol.10 p.923.7-16 Diels)

It has been stated already that they call the five books before this one *Physics*, but this and the next two *On Motion*. For this is how Andronicus too arranges them in the third of (his) volumes of Aristotle; and Theophrastus too bears witness about the first (five books). For when Eudemus wrote to him about one of the defective copies, with reference to the fifth book, he says, "Concerning the points about which you wrote, asking me to copy them out of the *Physics* and send them to you, either I do not understand (your point), or else there is very little difference indeed from 'which alone, of things that are not in movement, I describe as resting; for rest is opposite to motion, so that it will be privation in that which is capable (of movement)'." So (it is clear that) Theophrastus regards the fifth book too as part of the *Physics*.

Heavenly Region

- 158 Julian, *Speeches* 8(5).3 162A-C (CB vol.2.1 p.107.13-108.1 Rochefort)

B But some shrewd Peripatetic like Xenarchus says: we see that the cause of these things (i.e., of the coming together of form and matter) is the fifth bodily substance that moves in a circle (the heavenly *aithêr*). It was ridiculous for Aristotle, too, to enquire into these matters and investigate them closely, and similarly too for Theophrastus (to do so). At any rate, (Theophrastus) did not take into account what he himself had said. For just as, when he came to incorporeal and intelligible substance he came to a stop and did not investigate its cause, but said that this was how these things were by nature; (similarly) in the case of the fifth bodily substance too he should surely have assumed that it is so by nature, and not have enquired further into its causes, but have come to a stop with them

C and not strayed towards the intelligible, which is nothing by nature in its own right, and is besides a matter of empty supposition. — For I remember hearing that Xenarchus says things like these.

- 159 Proclus, In Platonis Timaeum 35A (BT t.2 p.120.8-22, 120.29-121.7, 121.21-122.1 et 122.10-17 Diehl)

καὶ τῶν παλαιῶν τινες ἐπέπληξαν τῷ Πλάτῳ λέγοντες ὡς “οὐκ ὀρθῶς ἀρχὴν ἀρχῆς ἐπιζητεῖ καὶ γένεσιν ἀγενήτου πράγματος· εἰ γὰρ καὶ τῶν πρώτων τὰ αἷτια ζητήσομεν καὶ τῶν αὐθυποστάτων γενέσεις ἐπινοήσομεν, εἰς ἄπειρον προϊόντες λησόμεθα καὶ τέλος οὐδὲν ἔχον τῆς θεωρίας· ὥσπερ γὰρ ὁ πάντα ἀποδεικτὰ νενομικῶς αὐτὴν μάλιστα τὴν ἀπόδειξιν ἀναιρεῖ, τοῦτον τὸν τρόπον καὶ ὁ πάντων αἰτίας ἐπιζητῶν ἄρδην ἀνατρέπει τὰ ὄντα πάντα καὶ τὴν τάξιν αὐτῶν τὴν ἀπὸ τινος ὠρισμένης ἀρχῆς προϊούσαν.” τοιαῦτα μὲν ὁ Θεόφραστος ἐπιτιμᾷ τῷ Πλάτῳ περὶ τῆσδε τῆς ψυχογονίας, οὐδὲ ἐπὶ τῶν φυσικῶν πάντων λέγων δεῖν ἡμᾶς ἐπιζητεῖν τὸ διὰ τί· γελοῖον γὰρ φησὶν ἀπορεῖν, διὰ τί καίει τὸ πῦρ καὶ διὰ τί ψύχει ἡ χιών. . . .

- 121 ἡδέως δ' ἂν ἐροίμεθα τὸν Θεόφραστον πρότερον αὐτόν, πότερον οὐδενὸς αἰτίαν ἀποδοτέον ἢ τινος· εἰ γὰρ μηδενός, πρὸς τῷ τὴν ἐπιστήμην ἀναιρεῖν, τὴν μάλιστα τὰς αἰτίας γνωρίζουσιν, καὶ ἑαυτοῦ κατηγορήσει ζητοῦντος, πόθεν μὲν αἱ βρονταί, πόθεν δὲ ἄνεμοι, ποῖαι δὲ αἰτίαι κεραυνῶν, ἀστραπῶν, πρηστήρων, ὑετῶν, χιόνος, χαλάζης, ἃ δὴ καλῶς ποιῶν ἐν τῇ τῶν μετεώρων αἰτιολογίᾳ τῆς πρέπουσης εἰκοτολογίας καὶ αὐτὸς ἤξιωσεν. . . .

- ἰδίᾳ δὲ ἑκατέρους ἐρωτήσαντες πρὸς ἡμᾶς αὐτοὺς ὑπὲρ ἀμφοτέρων ἀπορήσομεν, διὰ ποῖαν αἰτίαν ὁ μὲν Πλάτων καὶ ψυχῆς γένεσιν πλάττει καὶ τὴν ἀπ' αἰτίας πάροδον, ὁ δὲ Θεόφραστος διαγράφει πᾶσαν τὴν τοιαύτην διδασκαλίαν· καὶ ἀποφῆσαντες ἐροῦμεν, ὅτι Θεοφράστῳ μὲν καὶ τοῖς ἐκ τοῦ Περιπάτου πᾶσι μέχρι τῶν κινητικῶν τοῦ πάντος εἰδῶν ἢ τῆς θεωρίας ἄνοδος γέγονεν, εἴτε ψυχᾶς ταῦτα δεῖ καλεῖν εἴτε νόας, τῷ δὲ Πλάτῳ ταῦτα μὲν, ὡς μεθεκτά, τοῦ τὴν πρώτην ἔχειν ἐν τοῖς οὐσιν ἀξίαν παρηρημένα πολλοστήν ἔχει τάξιν ἀπὸ τῶν ἀρχῶν,

122 τούτων τοίνυν οὕτω παρ' ἀμφοτέροις δεδομένων ὁ μὲν Θεόφραστος εἰκότως ἀρχὴν κινήσεως τὴν ψυχὴν εἰπὼν οὐδὲν ἄλλο πρὸ αὐτῆς ὑποθέμενος, ἀρχῆς οὐκ οἶται δεῖν ἀρχὴν ἐπιζητεῖν· ἔμψυχον γὰρ καὶ αὐτὸς εἶναι δίδωσι τὸν οὐρανὸν καὶ διὰ τοῦτο θεῖον· εἰ γὰρ θεῖός ἐστί,

- 159 Proclus, *On Plato's Timaeus* 35A (BT vol.2 p.120.8-22, 120.29-121.7, 121.21-122.1 and 122.10-17 Diehl)

And some of the early philosophers criticized Plato, saying "He is not right to search for the principle of what is (itself) a principle, or for the origin of a thing that has no origin. For if we look for the explanations of things that are primary and conceive of the origins of things that exist *per se*, without realizing it we will go on for ever and have no end to our speculation. For just as the person who thinks that everything can be demonstrated does away above all with demonstration itself, in the same way the person who looks for explanations of everything turns completely upside down all the things there are, and their order which proceeds from a certain definite first principle." Such are Theophrastus' criticisms of Plato concerning this account of the creation of the soul: he says that we should not enquire into the reason "why" in the case of all natural things either. For it is absurd, he says, to be puzzled as to why fire burns and why snow chills. . . .

- 121 We would gladly first ask Theophrastus himself, whether we should give the explanation of nothing (at all), or of something. For if of nothing (at all), (then) in addition to doing away with knowledge, which above all is acquaintance with explanations, he will also be accusing himself, since he enquires what is the origin of thunder and of winds, what are the explanations of thunderbolts, lightnings, fiery hurricanes, rain, snow, hail; for he too himself was quite right to think all these things deserving of a probable account in his explanations of things in the sky. . . .

- And having questioned each party¹ separately, we shall ask ourselves on behalf of both of them, why Plato on the one hand constructs an account of the origin of the soul and its progression from its cause, and why Theophrastus on the other strikes out all such teaching; and having asked (this) we shall say, that for Theophrastus and all the Peripatetics their speculation ascends as far as the forms that move the whole, whether these should be called souls or minds, but for Plato these, being participated in, are deprived of having the primary worth among the things that are and have a rank many
122 times removed from the first principles,

These then being the opinions of them both, it is reasonable for Theophrastus to say that the soul is the source of movement without postulating anything else before it, and to think that there is no need to search for the principle of what is (itself) a principle. For he too grants that the heavens are animate and for this reason divine. If it is

φησι, καὶ τὴν ἀρίστην ἔχει διαγωγὴν, ἔμψυχός ἐστιν· οὐδὲν γὰρ τίμιον ἄνευ ψυχῆς, ὥς ἐν τῷ Περὶ οὐρανοῦ γέγραπεν.

2-8 cf. *Theophrasti Metaphysica* 26 9b16-24 15-18 *Theophrastus, Meteorologica*; cf. *infra* 186-194 30-1 cf. *Aristotelis Metaph.* 12 (Λ).7 1072b14-15
31-2 *Proclus, In Platonis Timaeum* 40B-C (t.3 p.136.1-2 Diehl) et *Theol. Plat.* 1.14 (t.1 p.64.17-18 Saffrey-Westerink), *Theophrasto utrobique nominato* →

160 Pico della Mirandola, Conclusiones (p.38.24-39.4 Kieszkowski)

Conclusiones secundum Theophrastum numero IV

- 1 si celum inanimatum esset, esset quocumque animato corpore ignobilius, quod dicere impium est in philosophia.
- 2 quiditas est sola forma.
- 3 ita se habet intellectus agens ad producenda intelligibilia in possibilem intellectum, sicut se habet forma artis ad producendas formas in materiam artis. 5
- 4 deus movet celum ut finis.

5-7 cf. 308A

5 intelligibilia] intelligibilas *ed. Kieszkowski (error typographicus, ut videtur)*

vid. 255

161A Philoponus, De aeternitate mundi contra Proclum 13.15 (BT p.520.4-521.6 Rabe)

Ταύρου τοῦ Πλατωνικοῦ ἐκ τοῦ πρώτου τῶν Εἰς τὸν Τίμαιον ὑπομνημάτων προκειμένης τῆς παρ' ἡμῶν προεκτεθείσης τοῦ Πλάτωνος περικοπῆς “σωματοειδὲς δὴ καὶ ὁρατὸν ἅπτόν τε τὸ γενόμενον” καὶ τῶν ἐξῆς.

“ὁ δημιουργὸς ἤρχετο τῆς συστάσεως τοῦ κόσμου ἐκ πυρὸς καὶ γῆς, 5
δεῖ δὲ τὸ γενησόμενον σωματοειδὲς ἀντιτυπητικὸν εἶναι καὶ ὁρατόν. τὸ μὲν εἶναι ὁρατόν ἐκ τοῦ πυρὸς αὐτῷ γίνεται, τὸ δὲ ἅπτόν ἐκ τῆς γῆς· καθ' ἕκαστον γὰρ στοιχείον αἰσθησις, κατὰ τὸ πῦρ ἢ ὄρασις (ὁρατοῦ ὄρασις, ὁρατόν δὲ χρώμα), κατὰ τὴν γῆν ἢ ἀφή (ἅπτοῦ ἀφή), κατὰ τὸ ὕδωρ ἢ γεῦσις (γευστοῦ γεῦσις), κατὰ τὸν ἀέρα ἢ ἀκοή (ἀκουστοῦ ἀκοή). 10
τί οὖν; τῇ ὁσφρήσει ποῖον ἀπονεμοῦμεν στοιχεῖον; ἀναμέσον τοῦ ὕδατος

divine, he says, and has the best mode of existence, it is animate; for nothing that is honorable is without soul, as he wrote in his *On Heaven*.

¹ Theophrastus on the one hand, and the partisans of Plato on the other.

4 ἔχοντες *coni. Usener*

Thomaei versio latina

quippiam *Thomaeus*

17 αἰτιολογία *coni. Schneider* : ἀπολογία *PQ: om.*

28 οὐδὲν *PQ* : οὐδὲ 5 : καὶ οὐδὲν *coni. Kroll* : neque . . .

31 post τίμιον *add. τῶν σωμάτων Proclus, Theol. Plat.*

160 Pico della Mirandola, *Conclusions* (p.38.24-39.4 Kieszkowski)

Conclusions according to Theophrastus, four in number:

- 1 If the heavens were inanimate, they would be more ignoble than any animate body whatsoever, and to say that is impious in philosophy.
- 2 Quiddity is form alone.
- 3 The agent intellect is related to the producing of intelligibles in the possible intellect as the form of a craft is to producing forms in the material of the craft.
- 4 God moves the heavens as a final cause.

see 255

161A Philoponus, *Against Proclus, on the Eternity of the Universe* 13.15 (BT p.520.4-521.6 Rabe)

From Taurus the Platonist, from the first (book) of his *Commentary on the Timaeus*, with reference to the passage (from the *Timaeus*) of Plato which we have already quoted, “what has come to be is corporeal, visible and tangible” and the rest.

“The Craftsman took fire and earth as his starting-points in the construction of the universe; it is necessary, for what is to become corporeal, to offer resistance to the touch and to be visible. It has its visibility from the fire and its tangibility from the earth. For there is sensation with reference to each element; sight with reference to fire — sight is of what is visible, and what is visible is color —, touch with reference to earth — touch is of what is tangible —, taste with reference to water — taste is of what can be tasted —, and hearing with reference to air — hearing is of what can be heard. Well then, what element shall we assign to the sense of smell? One intermediate

καὶ τοῦ ἀέρος, ὡς κατὰ τὸν τόπον γενόμενοι ἐροῦμεν. Θεόφραστός φησιν
 'εἰ τὸ ὁρατὸν καὶ τὸ ἀπτόν ἐκ γῆς καὶ πυρός ἐστιν, τὰ ἄστρα καὶ ὁ
 οὐρανὸς ἔσται ἐκ τούτων· οὐκ ἔστιν δέ.' ταῦτα λέγει εἰσάγων τὸ πέμπτον
 σῶμα τὸ κυκλοφορητικόν. ὅταν οὖν ἐκεῖνο παραστήσῃ, ὅτι ἔστιν, τότε 15
 πρὸς ταῦτα ἐνιστάσθω."

σκοπεῖν ἄξιον, πῶς οὐ μόνον ἀληθὲς οἶται Πλάτωνα ἐκ τῶν
 τεσσάρων μόνων στοιχείων συγκεῖσθαι τὸν κόσμον λέγειν ὁ τούτου
 521 ἐξηγητὴς Ταῦρος, ἀλλὰ καὶ Θεοφράστῳ μάχεται λέγοντι μὴ εἶναι ἐκ
 τούτων τὸν οὐρανόν (τῆς γὰρ Ἀριστοτέλους διατριβῆς ὁ Θεόφραστος), 20
 καὶ ὅτι οὐδὲ οἶται ὁ τοῦ Πλάτωνος ἐξηγητὴς τὸ πέμπτον ἀποδεδεῖχθαι
 στοιχεῖον, ὅτι ἔστιν, ὑπὸ Ἀριστοτέλους· "ὅταν" γὰρ "ἐκεῖνο παρ-
 αστήσῃ," φησίν, "ὅτι ἔστιν, τότε πρὸς ταῦτα ἐνιστάσθω."

3 Plato, *Timaeus* 31B

3 δὲ δὴ Plato τε δεῖ τὸ Plato 11 fort. στοιχεῖον; (τὴν ἀτμίδα, ἥτις)
 ἀνάμεσον (cf. p.521.6-7) Rabe

161B Proclus, In Platonis Timaeum 31B (BT t.2 p.6.1-28 Diehl)

νῦν δὲ λέγωμεν, ὡς ἐπεὶ διαστατός ἐστιν ὁ κόσμος καὶ αἰσθήσει
 ληπτός, διὰ τε ὁράσεως γνωρίζεται καὶ ἀφῆς, ὡς μὲν ὅλος δι' ὅλου φωτὸς
 πεπληρωμένος ὁρατὸς ὢν, ὡς δὲ στερεὸς ἀπτός ὑπάρχων. ἔξαρκεὶ γὰρ
 αὐτῷ διὰ τῶνδε τῶν αἰσθήσεων πάντα τὰ αἰσθητὰ περιλαβεῖν. καὶ ἔστιν 5
 ὡς ἐν τοῖς τέτρασι στοιχείοις αἰεὶ οὖσιν ἐν τῷ κόσμῳ νοουμένοις ἐναντία
 ταῦτα, τὸ ὁρατὸν καὶ (τὸ) ἀπτόν· ταῦτα γὰρ ὡς πλεῖστον ἀφροσύνη καὶ
 ὑπὸ τὸ αὐτὸ γένος ἐναντία· καὶ γὰρ αἰσθητὰ ἄμφω, καὶ τοῦτο αὐτῶν
 τὸ κοινὸν γένος, καὶ πλεῖστον ἀφέστηκεν, εἴπερ τὸ μὲν ἀμέσως αἰσθητόν,
 τὸ δὲ οὐκ ἀμέσως. εἰ δὲ ζητοῖμεν τὰ ὡς ἐν μεταβλητοῖς ἐναντία τῶν
 στοιχείων, οὐ τὸ πῦρ καὶ τὴν γῆν, ἀλλὰ τὸ πῦρ καὶ τὸ ὕδωρ ἐροῦμεν. 10
 μάλιστα γὰρ τὸ ὕδωρ σβέννυσσι τὸ πῦρ. καὶ ἔστιν ἐκάτερος τῶν λόγων
 ἀληθής. κοινὸν δὲ ἀμφοῖν τὸ ἐν τοῖς ἄκροις τιθέναι τὴν ἐναντίωσιν,
 καὶ ταύτῃ συμφωνοῦσιν αἱ αἰρέσεις, ὡς μὲν ἐν αἰσθητοῖς τῷ πυρὶ τῆς
 γῆς ἐναντίας οὐσης, ὡς δὲ ἐν τοῖς μεταβλητοῖς τῷ πυρὶ τοῦ ὕδατος. διὸ 15
 καὶ αὐτὸς τῷ ἀπτῷ τὸ ὁρατὸν ἀντέθηκεν, ἢ αἰσθητὰ τὰ στοιχεῖα

between water and air,¹ as we will say when we reach the relevant context.² Theophrastus says, 'If what is visible and tangible is composed of earth and fire, the heavenly bodies and the heaven will be composed of these; but they are not.' This he says introducing the fifth bodily substance that moves in a circle. Well, when he proves that this exists, then let him raise objections to these (views of Plato's)."

It is worthy of note how Taurus, the commentator on Plato, not only thinks that Plato is right when he says that the universe is composed of four elements only, but also opposes Theophrastus
 521 when he says that the heaven is not composed of these — for Theophrastus belongs to the school of Aristotle; and (it is worthy of note) that the commentator on Plato does not think that Aristotle demonstrated the existence of the fifth bodily substance. For he says, "When he proves that this exists, then let him raise objections to these (views)."

¹ Vapor (ἀτμός) according to Philoponus' subsequent remarks.

² Presumably in Taurus' commentary on *Timaeus* 66D-E.

161B Proclus, *On Plato's Timaeus* 31B (BT vol.2 p.6.1-28 Diehl)

Now let us say that since the universe is spatially extended and can be apprehended by sensation, it is known by sight and by touch; it is visible because it is entirely filled with light, and it is tangible because it is solid. For it is sufficient for it that, through these (two) senses, it includes within itself all the objects of sense. There is a way in which, among the four elements which are apprehended as always being present in the universe, the visible and the tangible are contraries; for these (are) removed (from one another) as far as possible and (are) opposites falling under the same genus¹. Both can be apprehended by sensation, this being their common genus; and they are furthest removed (from one another), since one can be perceived without an intermediary and the other cannot. If we were looking for contraries among the elements as things subject to change, we would not say fire and earth, but fire and water; for it is water most of all that quenches fire. Both of these accounts are true; it is common to both of them that they locate the contrariety in the extremes, and in this respect the (two) selections are in agreement; if (the elements) are considered as apprehended by sensation earth is contrary to fire, but if they are considered as subject to change water is contrary to fire. And it is for this reason that (Plato) himself contrasted the vis-

λαμβάνων, ὥς ἂν μήπω τὴν μεταβολὴν αὐτῶν ἐπισκοπῶν, καθ' ἣν μᾶλλον ἦναντίωται τῷ πυρὶ τὸ ὕδωρ τῆς γῆς. καὶ οὐκ ὥς οἶται Θεόφραστος, ἀτελής ἐστὶν ὁ λόγος. ἀπορεῖ γὰρ οὕτως· τί δὴ ποτε πυρὸς μὲν ἴδιον εἶπε τὸ ὁρατὸν καὶ γῆς τὸ ἀπτόν, τῶν δὲ λοιπῶν στοιχείων οὐδέν; λέγομεν δὴ οὖν πρὸς αὐτόν, ὅτι καὶ ἡμεῖς ὁρῶμεν τὸν κόσμον καὶ ἀπτόμεθα αὐτοῦ, γευόμεθα δὲ ἢ ἀκούομεν αὐτοῦ ἢ ὁσφραϊνόμεθα οὐκέτι, καὶ αὐτὸς δὲ ὁ κόσμος ἑαυτῷ καὶ ὁρατός ἐστὶ καὶ ἀπτός.

5 οὖσιν] εἶναι (fort.) Diehl 6 τὸ add. Diels 7 post γένος add. ὄντα Diehl
15 ἦ del. Diels

162 Epiphanius, De fide 9.35-9 (GCS t.3 p.508.4-15 Holl et Dummer)

Ἀριστοτέλης ὁ Νικομάχου, κατὰ μὲν τινὰς Μακεδῶν ἀπὸ Σταγείρων, ὥς δὲ ἔνιοι Θρᾶξ ἦν τὸ γένος. ἔλεγε δὲ δύο ἀρχὰς εἶναι, θεὸν καὶ ὕλην, καὶ τὰ μὲν ὑπεράνω τῆς σελήνης θείας προνοίας τυγχάνειν, τὰ δὲ κάτωθεν τῆς σελήνης ἀπρονόητα ὑπάρχειν καὶ φορᾶ τινι ἀλόγῳ φέρεσθαι ὥς ἔτυχεν. εἶναι δὲ λέγει δύο κόσμους, τὸν ἄνω καὶ τὸν κάτω, καὶ τὸν μὲν ἄνω ἄφθαρτον, τὸν δὲ κάτω φθαρτόν. καὶ τὴν ψυχὴν ἐνδελέχειαν σώματος λέγει.

- 36 Θεόφραστος Ἑρέσιος τὰ αὐτὰ Ἀριστοτέλει ἐδόξασε.
37 Στράτων [ὦν] ἐκ Λαμψάκου τὴν θερμὴν οὐσίαν ἔλεγεν αἰτίαν πάντων ὑπάρχειν. ἄπειρα δὲ ἔλεγεν εἶναι τὰ μέρη τοῦ κόσμου, καὶ πᾶν ζῶον ἔλεγε νοῦ δεκτικὸν εἶναι.
38 Πραξιφάνης Ῥόδιος τὰ αὐτὰ τῷ Θεοφράστῳ ἐδόξασε.
39 Κριτόλαος ὁ Φασηλίτης τὰ αὐτὰ τῷ Ἀριστοτέλει ἐδόξασε.

1-13 *hunc ordinem philosophorum (nullis doctrinis memoratis) exhibet P.Duk. inv.G 178 col.2 v.18-22 (Willis, ICS 3 [1978] 146, cf. 148)* 1-7 et 13 Critolaus, fr. 15 Wehrli 3-6 Aëtius, Placita 2.3.4 (DG p.330a5-12 et b8-15); Diogenes Laertius 5.32; Atticus ap. Eusebium, Praep. ev. 15.5.9 et 14 (GCS t.8.2 p.357.22-3 et 358.19-359.1; Atticus fr. 3.69-71 et 97-100 des Places), ex quo Eusebius, Praep. ev. 15.15.1 (GCS t.8.2 p.355.15-16); Tatianus, Adv. Graecos 2 (p.23.4-8 Schwartz); Athenagoras, Pro Christianis 25 (p.33.25-6 Schwartz); Hippolytus, Refut. 7.19.2 (p.284.5-10 Marcovich); Clemens Alexandrinus, Protrepticus 5.66.4 (GCS t.1 p.51.2-3) et Strom. 5.14 90.3 (GCS t.2 p.385.19-21), ex quo Eusebius, Praep. ev. 13.13.4 (GCS t.8.2 p.199.4-6); Calcidius, In Platonis Timaeum 250 (p.260.7-8 Waszink); Theodoretus, Graec. affect. cur. 5.47 (p.136.22-4 Raeder) et 6.7 (p.151.9-13 Raeder) 6-7 Cicero, Tusc. disp. 1.22; Iamblichus ap. Stobaeum 1.49.32 (t.1 p.367.1-2 Wachsmuth) = 269 9-11 Strato, fr. 48 Wehrli 12 Praxiphanes, fr. 2 Wehrli

ible and the tangible, considering the elements as apprehended by sensation, and not yet considering change among them, with regard to which water is more contrary to fire than earth is. And the argument is not incomplete, as Theophrastus thinks. For he raises the following difficulty: why did (Plato) speak of being visible as proper to fire and being tangible (as proper) to earth, but not (say) anything about the other elements? Well, we say to him that we see the universe and touch it, but we do not also taste or hear or smell it; and the universe too can both see and touch itself.

¹ Proclus is alluding to Aristotle's definition of contraries, *Categories* 6 6a18.

162 Epiphanius, *On Faith* 9.35-9 (GCS vol.3 p.508.4-15 Holl and Dummer)

Aristotle, son of Nicomachus, was a Macedonian from Stagira according to some, but a Thracian in race according to others. He said that there are two principles, god and matter, and that the things above the moon are objects of divine providence, but the things below the moon exist without providence and are borne along in some irrational motion as chance has it. He says that there are two world-orders, that above and that below, and that that (which is) above is imperishable, but that (which is) below is subject to passing-away. And he says that the soul is the continuous activity of the body.

- 36 Theophrastus of Eresus held the same opinions as Aristotle.
- 37 Strato of Lampsacus said that the hot substance was the cause of all things. He said that the parts of the world are infinite¹ and that every living creature is capable of possessing intellect.
- 38 Praxiphanes of Rhodes held the same opinions as Theophrastus.
- 39 Critolaus of Phaselus held the same opinions as Aristotle.

¹ I.e., matter is infinitely divisible.

7 ἐνδελέχειαν] ἐντελέχειαν *coni.* Wehrli
 9 Στράτων [ᾧν] *Diels*: Στρατωνίων *J*
 opinandi habere *Cornarius*

8 Ἐρέσιος] Ἴων *P.Duk. inv. G 178*
 11 ἔλεγε νοῦ *Zeller*: ἔλεγεν οὐ *J*: vim

- 163 *Šiwān al-ḥikma*, cap. de Theophrasto, dictum no. 5 (vid. fontes in apparatu)

وكان يقول إن السماء فيها مسكن جميع الكواكب فأما الأرض ففيها مسكن
جميع الناس لأنهم شبهة ومثل لهم هم الآباء وهم مدبرونا - وذلك أن لها أنفساً
وعقولا مميزة وليس لها أنفس نباتية لأنها لا تقبل الزيادة والنقصان

fontes: *Muntaḥab Šiwān al-ḥikma* p.177.12-15 *Badawī* (codd. ACD); v.1186-88 *Dunlop* (codd. ABCD); f.30^v v.14-16 cod. Constant. *Murad Molla* 1408 (A)

1-3 aliter ap. *aš-Šahrastānī*, *Milal* (p.337.18-20 *Cureton*), a quo doctrinae causa mutatum; vid. *Gutas*, *RUSCH* t.2 (1985) p.86-7 notam b

1 فما A, ed. *Dunlop*: وإما ed. *Badawī* 2 هم الآباء A, ed. *Dunlop*: هم الآباء
bis C: هم الآباء ed. *Badawī* 3 لا C: om. ABD

- 164 *Apuleius*, *De mundo*, prooemium (BT p.137.1-5 *Thomas*)

nos Aristotelem prudentissimum et doctissimum philosophorum
et Theophrastum auctorem secuti, quantum possumus cogitatione
contingere, dicemus de omni hac caelesti ratione naturasque et
officia complexi et cur et quemadmodum moveantur explicabimus.

- 165A [Alexander], In *Aristotelis Metaphysica* 12(Λ).8 1073b17-1074a14
(CAG t.1 p.703.17-23 *Hayduck*)

καὶ οὐ μόνον τὴν τοῦ ἡλίου πρώτην σφαῖραν ἀπλανῆ ἔλεγεν, ἀλλὰ
καὶ τὴν τοῦ Κρόνου καὶ τὴν τοῦ Διὸς καὶ τὰς ἐκάστου τῶν ἄλλων
ἀστέρων πρώτας καὶ μείζονας ἀπλανεῖς ἔλεγεν, ὥς εἶναι μίαν μὲν
ἀπλανῆ τὴν πρώτην, ἐν ἣ τὸ χῶμα τῶν τὰ ζῶδια ἀναπληρούστων ἀστέρων
εἰσιν, ἑτέραν δὲ τὴν τοῦ Κρόνου, καὶ ἄλλην τὴν τοῦ Διός, καὶ 5
ἐφεξῆς ὡς “ἀνάστρους” Θεόφραστος ἔλεγεν.

3 μὲν L: καὶ A 4 χῶμα A: σχῆμα L 6 ἀνάστρους LM: ἀνάστρα A

- 165B *Simplicius*, In *Aristotelis De caelo* 2.12 293a4-14 (CAG t.7 p.491.17-28 *Heiberg*)

λέγει οὖν, ὅτι ἡ σφαῖρα ἡ τὸ ἐν ἄστρον ἔχουσα τὸ “πλανᾶσθαι”
λεγόμενον ἐν πολλαῖς σφαίραις ταῖς “ἀνελιττούσαις” καλουμέναις ἡ,

- 163** *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 5 (see the sources in the apparatus)

He (Theophrastus) used to say: Heaven is the abode of all stars; as for earth, it is the abode of all humans, because the latter are the image and likeness of the former: they (the stars) are the parents and our managers. — That is to say, they (the stars) have rational souls and intellects but no vegetative souls, because they are not subject to growth and diminution.¹

¹ The parenthetical final sentence appears to have been added by a commentator in Arabic. The word translated as “rational” literally means “discriminating”, *mumayyiza*.

- 164** Apuleius, *On the Universe*, Introduction (BT p.137.1-5 Thomas)

Following Aristotle, the wisest and most learned of philosophers, and Theophrastus as an authority, we will say as much as we can apprehend by thought concerning the whole of this heavenly system, including the natures and functions (of each part), and we will explain why and how (the parts) are moved.

- 165A** pseudo-Alexander, *On Aristotle's Metaphysics* 12(Λ).8 1073b17-1074a14 (CAG vol.1 p.703.17-23 Hayduck)

And (Aristotle) not only said that the first sphere of the Sun does not wander,¹ but he also said that (the first sphere) of Saturn, and that of Jupiter, and the first and greatest spheres of each of the other planets do not wander. Thus one sphere that does not wander is the first one, in which is located the mass of stars that make up the Zodiac, the second is (the first sphere) of Saturn, and another (the first sphere) of Jupiter, and then in succession those which Theophrastus called “starless”.

¹ I.e., it has a simple daily rotation from East to West, corresponding to that of the sphere of the “fixed” stars (the *primum mobile*).

- 165B** Simplicius, *On Aristotle's On Heaven* 2.12 293a4-14 (CAG vol.7 p.491.17-28 Heiberg)

So (Aristotle) says that the sphere which holds the single heavenly body which is said to “wander” is carried round and held

ὡς Θεόφραστος αὐτὰς καλεῖ, ταῖς “ἀνάστροις” ἐνδεδεμένη φέρεται
 τελευταία οὖσα τῆς ὅλης αὐτῶν συντάξεως, οἷον τῶν τὸν Κρόνον ἢ τὸν
 Δία ἢ τῶν ἄλλων τινὰ κινουσῶν· καὶ ἐκάστη μέντοι τούτων τῶν 5
 σφαιρῶν τῇ τε ἄστρον ἐχούσῃ καὶ ταῖς αὐτὴν περιεχούσαις ἰδιὸν ἐστὶ
 κατὰ φύσιν ἀπλῇ κίνησις, ἡ δὲ ποικιλία καὶ ἀνωμαλία τοῦ ἀστέρος
 προποδίζειν τε καὶ ὑποποδίζειν δοκοῦντος καὶ προστιθέναι καὶ
 ἀφαιρεῖν τοῖς ἀριθμοῖς καὶ στηρίζειν ἔξωθεν πρόσκειται· ὑπὸ γὰρ τῶν
 ἀνελιττουσῶν γίνεται κινουμένης μὲν ἐκάστης αὐτῶν, ὡς εἴρηται, κατὰ 10
 τὴν ἑαυτῆς ἰδίαν κίνησιν, κινουμένης δὲ τὴν τὸ ἄστρον ἔχουσαν ἄλλης
 ἄλλως κατὰ τὴν ἑαυτῆς οἰκείαν κίνησιν.

6 ἰδιὸν A: ἰδιὸς D et (in ras.) E²

165C Simplicius, In Aristotelis De caelo 2.12 293a4-14 (CAG t.7 p.493.17-20 Heiberg)

διὰ τοῦτο οὖν ἐν τρισὶν αὐτὸν φέρεσθαι ἔλεγον σφαίραις, ὥς ὁ
 Θεόφραστος “ἀνάστρους” ἐκάλει ὡς μηδὲν ἐχούσας ἄστρον καὶ
 ἀνταναφερούσας μὲν πρὸς τὰς κατωτέρω, ἀνελίσσούσας δὲ πρὸς τὰς
 ἀνωτέρω.

3 τὰς (pr.) A: τὰ DEFc τὰς (alt.) AD: τὰ EFc

165D Simplicius, In Aristotelis De caelo 2.12 293a4-14 (CAG t.7 p.504.4-15 Heiberg)

προστίθῃσι δὲ καὶ τοῦτο ὁ Σωσιγένης δηλὸν εἶναι λέγων ἐκ τῶν
 εἰρημένων, ὅτι κατ’ ἄλλο μὲν “ἀνελιττούσας” αὐτὰς ὁ Ἀριστοτέλης
 προσαγορεύει, κατ’ ἄλλο δὲ Θεόφραστος “ἀνταναφερούσας”· ἔστι γὰρ
 ἄμφω περὶ αὐτάς· ἀνελίττουσι γὰρ τὰς τῶν ὑπεράνω κινήσεις καὶ
 ἀνταναφέρουσι τοὺς τῶν ὑπ’ αὐτοὺς σφαιρῶν πόλους, τὰς μὲν ἀφαι- 5
 ροῦσαι, τὰς δὲ εἰς τὸ δέον καθιστῶσαι. δεῖ γὰρ τὰς μὲν ἄνωθεν κινήσεις
 μὴ διικνεῖσθαι πρὸς τὰς τῶν κατωτέρων διαφορὰς ἄστρον, τοὺς δὲ τῶν
 ὑποκάτω πόλους ὑπὸ τὴν αὐτὴν κάθετον τοῖς τῶν ὁμοίων σφαιρῶν
 πίπτειν πόλοις, ὅπως εἰς ταὐτὸν εἶεν ἀποκαθεστηκυῖαι τῇ θέσει,
 καθάπερ φησὶν, αἱ πρῶται σφαῖραι τῶν ὑποκάτω τεταγμένων ἄστρον 10

within a number of spheres, those which are called “counteracting” or, as Theophrastus calls them, “starless”, (itself) being the last of the whole system of them — for example, of those which move Saturn or Jupiter or one of the other (planets). And each of these spheres, both that which holds the heavenly body and those which surround this, has its own individual and simple natural motion. The complexity and unevenness of (the motion of) the heavenly body which seems to move forward and to retrace its path, and to be in advance or to be retarded in its position, and to stand still, is added from outside. For it is brought about by the counteracting spheres, each of them being moved, as has been said, according to its own motion, but each moving the sphere that holds the heavenly body in a different way in accordance with its own proper motion.

165C Simplicius, *On Aristotle's On Heaven* 2.12 293a4-14 (CAG vol.7 p.493.17-20 Heiberg)

So for this reason they¹ said that (the Sun) is carried round in three spheres, which Theophrastus called “starless” as having no heavenly body and, with regard to those below, carrying (them) round in the opposite direction, but with regard to those above, counteracting (them).

¹ Eudoxus (F124 Lasserre) and predecessors.

165D Simplicius, *On Aristotle's On Heaven* 2.12 293a4-14 (CAG vol.7 p.504.4-15 Heiberg)

Sosigenes adds the following too, saying that it is clear from what has been said, that it is in one respect that Aristotle calls them “counteracting” (spheres), in another that Theophrastus calls them “carrying round in the opposite direction”. For both apply to them. They counteract the motions of the (spheres) above them, and they carry round in the opposite direction the poles of the spheres beneath them, removing the former (motions), and making the latter move as they should. For it is necessary that the motions of the higher spheres should not extend to the diverse (motions) of the lower heavenly bodies, and that the poles of the lower spheres should fall on the same perpendicular as those of the similar spheres, so that the first spheres of the heavenly bodies which are lower in the order may be restored to the same position, as (Aristotle) says, and,

καὶ δηλονότι διὰ τὰς πρώτας καὶ αἱ μετ' αὐτάς· οὕτως γὰρ μόνως, φησὶν, ἐνδέχεται τὴν τῶν ἀπλανῶν φορὰν ἅπαντα ποιεῖσθαι, καθάπερ ἦδη ἔφαμεν, εὖ λέγων.

7 διαφορὰς *AF*: lationes *b*: φορὰς *c*
ἅπαντα *b*: ἅπαντες *A*: ἅπαντας *Fc*

12 φορὰν *Fb*: σφαιρῶν *A*

- 166** Macrobius, In Ciceronis Somnium Scipionis 1.15.4 (BT p.61.17-20 Willis)

Theophrastus lacteum dixit esse compagem qua de duobus haemisphaeriis caeli sphaera solidata est, et ideo ubi orae utrimque convenerant notabilem claritatem videri.

1-3 *citat haec ex Macrobio Remigius Autissiodorensis, In Martianum Capellam 2 p.77.15 Dick (p.205.28-206.1 Lutz); cf. etiam (Theophrasto non nominato) Philonis Judaei librum De providentia 2.89 (p.101 Aucher); Achillis Isagogen in Arati Phaenomena 24 (Comm. in Aratum rell. p.55.17-18 Maass); [Bedae] librum De mundi celestis terrestrisque constitutione 370 (p.50.9-11 Burnett, ed. a. 1985); fort. etiam Manilii Astronomica 1.723-8* →

- 167** Lumen animae B, caput 7, De beata Virgine, Ob (ed. a. 1477² Farinator)

ait enim Plato in Phedrone galaxiam nil aliud fore quam congregationem partium ignis in etherea regione. Theophrastus vero aliter opinatus est; dicit enim quod galaxia sit aliqua pars aeris accensa apparens in sibi supposita regione.

1-2 *haec apud Platonem non reperiuntur* 3-4 *cf. auctores apud Aristotelem, Meteor. 1.8 345b10 (de lumine solis reflecto)*

2 Theophrastus ed. 2: The(us) per compendium ed. 1

- 168** Lumen animae B, caput 39, De culpa, G (ed. a. 1477² Farinator)

aiebant enim physici quendam vaporem subtilissimum occupare ipsos caelos; quam quidem vaporem antiqui aquae habere speciem autumabant, ut refert Theophrastus libro Commentatorum.

vid. 139 v.3-14

clearly, on account of the first (spheres) those after them too. For only thus, (Aristotle) rightly says, is it possible for them all to move with the motion of the fixed stars, as we have already said.

166 Macrobius, *On Cicero's Dream of Scipio* 1.15.4 (BT p.61.17-20 Willis)

Theophrastus said that the Milky Way is the junction, by which the heavenly sphere is fastened together from two hemispheres, and that for this reason, where the edges have come together from each side, a striking brightness is apparent.

1 *post lacteum habet circulum Remigius* compaginem *Remigius* qua] quae *Remigii codd. IIGC* 2 *sphaera om. Remigii cod. C* post orae habet id est fines *Remigius*

167 *Light of the Soul B*, chapter 7, *On the Blessed Virgin, Ob* (ed. 1477² Farinator)

For Plato in the *Phaedro* (sic) says that the Milky Way is nothing other than a collection of particles of fire in the region of the aether. Theophrastus however thought otherwise; for he says that the Milky Way is a certain part of the air, which is on fire, appearing (sc. by reflection) in the region opposite to it.

168 *Light of the Soul B*, chapter 39, *On Guilt, G* (ed. 1477² Farinator)

For the natural philosophers said that a certain very fine vapor filled the heavens themselves; and the ancients asserted that this vapor had the form¹ of water, as Theophrastus relates in his book of *Commentaries*.

¹ Or "appearance".

Regio sublunaris: elementa et principia

- 169 Simplicius, In Aristotelis De caelo 1, prooemium (CAG t.7 p.1.8-10 Heiberg)

καὶ τὸν Θεόφραστον δὲ μαρτύρεται ἐν τῷ Περὶ οὐρανοῦ μὴ περὶ τοῦ θείου σώματος λέγοντα μόνον, ἀλλὰ καὶ περὶ τῶν ἐν γενέσει καὶ περὶ τῶν τοιούτων ἀρχῶν.

- 170 Lumen animae B, caput 74, De superbia, A (ed. a. 1477² Farinator)

terra non cadit sed stat quia a caelo sustentatur, ut ait Theophrastus.

- 171 Simplicius, In Aristotelis De caelo 4.3 310b8-15 (CAG t.7 p.700.3-8 Heiberg)

ἄλλος δὲ οὗτος ὁ τρόπος ἐστὶ τῆς εἰς τὰ εἰδικὰ καὶ ὑλικά τῶν τεσσάρων στοιχείων διαιρέσεως καὶ ἄλλος ἐκεῖνος, καθ' ὃν τὰ μὲν βαρέα καὶ ψυχρὰ ὕλης λόγον ἔχειν, τὰ δὲ κοῦφα καὶ θερμὰ εἶδους, αὐτοὶ τε Ἀριστοτέλης ἐν ἄλλοις λέγει καὶ Θεόφραστος ἐν τῷ Περὶ τῆς τῶν στοιχείων γενέσεως, καὶ Ποσειδώνιος ὁ Στωικὸς παρὰ τούτων λαβὼν πανταχοῦ χρῆται. 5

3-4 cf. *Aristotelis librum De caelo* 4.4 312a12-21
Edelstein-Kidd

5 *Posidonius, fr. 93a*

3 ἔχειν DE: ἔχει Ab: ἐπέχειν C 4 (ὥς) αὐτός K¹c

- 172 Galenus, In Hippocratis Aphorismos 1.14 (t.17.2 p.404.12-405.3 Kühn)

τὸ τοίνυν ὄνομα τουτὶ τὸ θερμὸν ἐνίστε μὲν ἐπὶ τὴν ποιότητα φέρομεν, ἥς ἴδιον ὄνομα “θερμότης” ἐστίν, ἐνίστε δὲ παρωνύμως ἀπὸ τῆς θερμότητος ὅλον τὸ σῶμα “θερμὸν” προσαγορεύομεν. καὶ ἔστιν ἡ 405 χρῆσις ἥδε πολλὴ κατὰ τὸν βίον ἅπαντα καὶ παρὰ τοῖς παλαιοῖς, ὥς καὶ Θεόφραστος ἐδήλωσεν ἐν τῷ Περὶ θερμοῦ καὶ ψυχροῦ γράμματι. 5

Sublunary Region: Elements and Principles

- 169 Simplicius, *On Aristotle's On Heaven* 1, Introduction (CAG vol.7 p.1.8-10 Heiberg)

And (Alexander) calls Theophrastus as a witness¹, since in his *On Heaven* he did not speak only about the divine (i.e. heavenly) body, but also about things that are subject to coming-to-be and about principles of this sort.

¹ Alexander was arguing that Aristotle's *On Heaven* is concerned not just with the heavenly region, but with the universe as a whole.

- 170 *Light of the Soul B*, chapter 74, *On Pride, A* (ed. 1477² Farinator)

The earth does not fall, but stays at rest, because it is supported by the heavens, as Theophrastus says.

- 171 Simplicius, *On Aristotle's On Heaven* 4.3 310b8-15 (CAG vol.7 p.700.3-8 Heiberg)

This is one way of dividing the four elements into formal and material (elements),¹ and another is that the heavy and cold (elements) are reckoned as matter, the light and hot ones as form, as both Aristotle himself says elsewhere and Theophrastus (says) in his *On the Coming-to-be of the Elements*, and Posidonius the Stoic takes this (doctrine) over from them and uses it everywhere.

¹ Sc. that the extremes, fire and earth, impart form to the intermediates, air and water — fire giving lightness to air and earth giving heaviness to water.

- 172 Galen, *On Hippocrates' Aphorisms* 1.14 (vol.17.2 p.404.12-405.3 Kühn)

Well, we sometimes apply this name, "hot", to the quality, the
405 proper name of which is "heat", but sometimes we call the whole body "hot", by a derivative use from the (quality of) heat. And this usage is frequent both in everyday life and in the ancients, as Theophrastus too showed in his work *On the Hot and the Cold*.

- 173 Plutarchus, *Aetia physica* 13 915B (BT t.5.3 p.12.19-13.1 Hubert, Pohlenz, Drexler)

διὰ τί χειμῶνος μᾶλλον ἢ θέρους τὰ τῶν ἀλιέων σήπεται δίκτυα, καίτοι τὰ γ' ἄλλα μᾶλλον ἐν τῷ θέρει τοῦτο πάσχει; πότερον, ὡς Θεόφραστος οἶεται, τῷ ψυχρῷ τὸ θερμὸν ὑποχωροῦν ἀντιπεριίσταται καὶ θερμότερα ποιεῖ τὰ ἐν βάθει τῆς θαλάττης, ὥσπερ τῆς γῆς; διὸ καὶ τὰ πηγαῖα τῶν ὑδάτων χλιαρώτερα τοῦ χειμῶνός ἐστι καὶ μᾶλλον ἀτμίζουσιν αἱ λίμναι καὶ οἱ ποταμοί· κατακλείεται γὰρ εἰς βάθος ἡ θερμότης ὑπὸ τοῦ ψυχροῦ κρατήσαντος.

3-4 cf. *Aristotelis Meteorologica* 1.12 348b2

4-5 *Theophrastus, De igne* 16

→

- 174 Plutarchus, *De primo frigido* 16 952A-B (BT t.5.3 p.105.13-20 Hubert, Pohlenz, Drexler)

ἐν δὲ τοῖς δυσχειμέροις κλίμασι πολλὰ ῥηγνύει τὸ ψῦχος ἀγγεῖα καὶ χαλκᾶ καὶ κεραμεᾶ· κενὸν δ' οὐδὲν ἀλλὰ πάντα πλήρη, βιαζομένου τῇ ψυχρότητι τοῦ ὕδατος. καίτοι φησὶ Θεόφραστος τὸν ἀέρα ῥηγνύειν τὰ ἀγγεῖα τῷ ὑγρῷ καθάπερ ἥλφ χρώμενον· ὅρα δὲ μὴ τοῦτο κομπῶς μᾶλλον ἢ ἀληθῶς εἰρημένον ἐστίν· ἔδει γὰρ τὰ πίττης γέμοντα μᾶλλον ῥηγνυσθαι ὑπὸ τοῦ ἀέρος καὶ τὰ γάλακτος.

4 ῥηγνύειν $f'gA^2$: ῥηγνύναι *cett.*
τοῦ ἀέρος *secl. Pohlenz*

ἥλφ *Turnebus*: ἡλίφ *codd.*

6 ὑπὸ

- 175 Plutarchus, *De primo frigido* 18 953C (BT t.5.3 p.108.24-6 Hubert, Pohlenz, Drexler)

ἰχθῦς μὲν γὰρ ἱστορεῖ Θεόφραστος ὑπὸ ῥίγους πεπηγότας, ἂν ἀφεθῶσιν ἐπὶ τὴν γῆν, κατάγνυσθαι καὶ συντριβεσθαι δίκην ὑελῶν ἡ κεραμεῶν σωμαίων.

- 176 Simplicius, *In Aristotelis Physica* 8.5 257b6-13 (CAG t.10 p.1236.1-9 Diels)

διαίρει δὲ ὁ Θεόφραστος ἐν τρίτῳ τῶν Φυσικῶν ἡ *Περὶ οὐρανοῦ* τὰ γινόμενα οὕτως· “ἡ γὰρ ὑπὸ ὁμοίου γίνεται,” φησίν, “ὡς ἄνθρωπος ὑπὸ ἀνθρώπου καὶ θερμὸν ὑπὸ θερμοῦ, ἡ ὑπὸ ἐναντίου, ὡς ὁρῶμεν τοὺς κεραυνούς καὶ τὰς ἀστραπάς· ὑπὸ γὰρ ψυχρότητος ἢ τούτου τοῦ πυρὸς

- 173 Plutarch, *Natural Explanations* 13 915B (BT vol.5.3 p.12.19-13.1 Hubert, Pohlenz, Drexler)

Why do fishermen's nets rot more in winter than in summer, although this happens to other things more in summer? Is it, as Theophrastus thinks, that the warm retreats before the cold, is compressed, and makes the depths of the sea warmer, as it does those of the earth? This is why spring-waters, too, are warmer in winter, and why lakes and rivers give off more vapor. For the warmth is confined in the depths by the cold which has prevailed over it.

5 χλιαρώτερα Ba: χλιαρώτατα Bon.Est.nAE: χλιαρότατα u ἐστὶ Bernadakis: εἰσι codd.

- 174 Plutarch, *On the Principle of Cold* 16 952A-B (BT vol.5.3 p.105.13-20 Hubert, Pohlenz, Drexler)

In regions where the winters are hard the cold breaks many vessels, both bronze and earthenware — none when it is empty, but only full ones, the water exercising force by means of its coldness. Theophrastus, however, says that it is the air that breaks the vessels, using the moisture as if it were a nail. But be careful that this is not an ingenious statement rather than a true one; for (if it were true, vessels) full of pitch should be broken by the air more readily (than those full of water, as should) also those (full) of milk.

- 175 Plutarch, *On the Principle of Cold* 18 953C (BT vol.5.3 p.108.24-6 Hubert, Pohlenz, Drexler)

Theophrastus relates that fish which are rigid with frost, if they are dropped on the ground, are shattered into tiny pieces in the same way as objects of glass or earthenware.

- 176 Simplicius, *On Aristotle's Physics* 8.5 257b6-13 (CAG vol.10 p.1236.1-9 Diels)

Theophrastus, in the third (book) of the *Physics*, or *On Heaven*, divides things that come to be as follows. "Either they are produced by something which is similar," he says, "as a man (is produced) by a man and heat (is produced) by heat; or by the opposite, as we see with thunderbolts and lightnings. For it is by cold that this fire is

ἐν τῷ ἀέρι γένεσις ἀθροίζοντος εἰς ἓν τὸ ἐν αὐτοῖς θερμὸν καὶ 5
ἐκπυροῦντος. ἢ τρίτον ὑπὸ ἐντελεχείᾳ ὅλως ὄντος, ὥς καὶ ὁ μάλωψ· ὑπὸ
γὰρ ἐντελεχείᾳ οὐσης τῆς μάστιγος γίνεται, οὔτε δὲ ὁμοίας ἔτι οὔτε
ἐναντίας τῷ γινομένῳ. καὶ τὰ ὑπὸ τοῦ ἡλίου δέ,” φησί, “γινόμενα ὑπὸ
ἐντελεχείας γίνεται· καὶ γὰρ αὐτὸς οὔτε ὁμοιος οὔτε ἐναντίος τοῖς 10
γινομένοις ὑπ’ αὐτοῦ.”

5 αὐτοῖς *codd.*: *fort.* αὐτῷ (*sc.* τῷ ἀέρι) *Diels*

- 177 Olympiodorus, In Aristotelis Meteorologica 1.3 339b2-3 (CAG t.12.2 p.18.13-16 Stüve)

ἡ ἐπιχείρησις αὕτη τῷ Ἀριστοτέλει εἴρηται ἐπὶ μόνου τοῦ πυρὸς
διὰ τὴν δραστικὴν αὐτοῦ δύναμιν· μόνον γὰρ τοῦτο τῶν ἄλλων
στοιχείων, ὥς φησι καὶ Θεόφραστος, τὰ παρακείμενα αὐτῷ ἐξισχύει
ὅμοια ποιῆσαι.

2-4 *Olympiodorum spectare ad librum Theophrasti De igne 6 suspicatur Ideler*

- 178 Lumen animae B, caput 49, De amore Dei, Na (ed. a. 1477² Farinator)

nam sicut ignis quidem omnis non habens respiraculum suffo-
catur, ut ostendit Theophrastus libro Commentorum

1-2 *Theophrastus, De igne 23 (p.359.34-5 Wimmer, ed. a. 1866)*

- 179 Lumen animae B, caput 3, De passione Christi, Ia (ed. a. 1477² Farinator)

nam sursum tendit omnis ignitio extenuata, ut ait Theophrastus.

1 *cf. Theophrasti librum De igne 50 (p.359.34-5 Wimmer, ed. a. 1866)*

- 180 Lumen animae B, caput 7, De beata Virgine, A (ed. a. 1477² Farinator)

Theophrastus libro Commentorum: duo ligna actu ardentia
adinvicem complosa confricata quoque pariter et collisa pulchre
ardent et lucent.

2 confricata quoque *Sharples*: *qß* confricata *liber*

produced in the air, when it gathers the heat in them into a single place and turns it to fire. Or, thirdly, (things are produced) by what is in actuality, quite generally, as with a weal; for it is produced by the whip, which is in actuality, but is neither similar to what is produced nor opposite to it. And the things that are produced by the sun," he says, "are produced by an actuality; for it itself is neither similar nor opposite to the things that are produced by it."

- 177 Olympiodorus, *On Aristotle's Meteorology* 1.3 339b2-3 (CAG vol.12.2 p.18.13-16 Stüve)

Aristotle has advanced this dialectical argument only in the case of fire, because of its power of acting; for it alone of all the elements, as Theophrastus too says, has the strength to make the things adjacent to it similar (to itself).

- 178 *Light of the Soul B*, chapter 49, *On the Love of God*, Na (ed. 1477² Farinator)

For just as every fire, indeed, which does not have a way of breathing is snuffed out, as Theophrastus shows in the book of *Commentaries* . . .

1 quidem] quidam libri

- 179 *Light of the Soul B*, chapter 3, *On the Passion of Christ*, Ia (ed. 1477² Farinator)

For all combustion, becoming rarefied, has an upwards tendency, as Theophrastus says.

- 180 *Light of the Soul B*, chapter 7, *On the Blessed Virgin*, A (ed. 1477² Farinator)

Theophrastus, in the book of *Commentaries*: When two pieces of wood that are actually ablaze are struck together, equally also when they are rubbed together¹ and crushed together, they blaze and shine beautifully.

¹ Or "also when they are rubbed together equally".

- 181 Lumen animae B, caput 23, De amaritudine, N. (ed. a. 1477² Farinator)

nam sic sal sparsum cum modica aqua super ignem ferventius validiusque exardescere facit, ut dicit philosophus in Problematibus . . . et sic in mediocri quantitate proiectus in ignem strepitum sonitumque facit, sed non salis valida massa et magna, ut ostendit Theophrastus libro De distinctionibus elementorum.

5

3-4 cf. [Aristotelis] *Problemata* 11.26 902a1 et 11.43 904a13-16 4 *aliter*
[Aristoteles], *Problemata* 11.42 904a4

- 182 Loci in opusculo Theophrasti De igne ad quos auctores posteriores Theophrastum nominantes spectant

1 § 14] Olympiodorus, In Aristotelis *Meteorologica* 1.5 342b1-4 (CAG t.12.2 p.47.10 Stüve), qui per errorem sententiam a Theophrasto repudiatam ipsi Theophrasto attribuit; vid. Steinmetz, *Die Physik des Theophrast* p.43 adnot. 2, sub finem.

2 § 72] Hesychius, *Lexicon*, s.v. δύσκαρτος (no. 84, t.1 p.486.1 Latte)

- 183 al-Bīrūnī, al-Ġamāhir fī maʿrifat al-ġawāhir, cap. de plumbo (p.258.15-17 Krenkow)

وفى مسائل ثاويرسطس الطبيعية أَنَّ الأنية الواحدة إذا مَلُئَتْ جُرادة أُسْرُبُ
تكون أثقل منها إذا مَلُئَتْ بالذهب والفضة

- 181 *Light of the Soul B*, chapter 23, On Bitterness, N (ed. 1477² Farinator)

For in this way salt which is scattered on a fire with a moderate amount of water makes it blaze up more fiercely and strongly, as the Philosopher¹ says in the *Problems* . . . and thus, if it is thrown on the fire in a moderate quantity, it makes a noise and a crackling, but a large and powerful lump of salt does not do so, as Theophrastus shows in his book *On the Differences between the Elements*.

¹ Aristotle.

- 182 Passages in Theophrastus' work *On Fire* to which later authors refer mentioning Theophrastus by name

1 § 14] Olympiodorus, *On Aristotle's Meteorology* 1.5 342b1-4 (CAG vol.12.2 p.47.10 Stüve), who erroneously attributes to Theophrastus himself the view which he in fact rejects; see Steinmetz, *Die Physik des Theophrast* p.43 n. 2, at the end.

2 § 72] Hesychius, *Lexicon* on *duskapnos* (no. 84, vol.1 p.486.11 Latte)

- 183 Bīrūnī, *Collected Information on Precious Stones*, chap. on lead (p.258.15-17 Krenkow)

In the *Problems concerning Nature* of Theophrastus (it is stated) that when one and the same container is filled with parings of lead, it is heavier than when it is filled with gold or silver.

Aeternitas mundi

184 Philo Iudaeus, De aeternitate mundi 23.117-27.149 (t.6 p.108.12-119.2 Cohn)

- Θεόφραστος μέντοι φησὶ τοὺς γένεσιν καὶ φθορὰν τοῦ κόσμου κατηγοροῦντας ὑπὸ τεττάρων ἀπατηθῆναι τῶν μεγίστων, γῆς ἀνωμαλίας, θαλάττης ἀναχωρήσεως, ἐκάστου τῶν τοῦ ὅλου μερῶν δι-
 118 αλύσεως, χερσαίων φθορᾶς κατὰ γένη ζῴων. κατασκευάζειν δὲ τὸ μὲν
 πρῶτον οὕτως· εἰ μὴ γενέσεως ἀρχὴν ἔλαβεν ἡ γῆ, μέρος ὑπαιεστός 5
 οὐδὲν ἂν ἔτι αὐτῆς ἑωρᾶτο, χθαμαλὰ δ' ἤδη τὰ ὄρη πάντα ἐγεγένητο
 καὶ οἱ γεῶλοφοι πάντες ἰσόπεδοι τῇ πεδιάδι· τοσοῦτων γὰρ καθ' ἕκαστον
 ἐνιαυτὸν ὄμβρων ἐξ αἰδίου φερομένων, εἰκὸς ἦν τῶν διηρμένων πρὸς
 ὕψος τὰ μὲν χειμάρροις ἀπερρῆχθαι, τὰ δ' ὑπονοστήσαντα κεχαλάσθαι,
 119 πάντα δὲ διὰ πάντων ἤδη λελειάνθαι. νυνὶ δὲ συνεχεῖς ἀνωμαλῖαι καὶ 10
 παμπόλλων ὁρῶν αἱ πρὸς αἰθέριον ὕψος ὑπερβολαὶ μηνύματ' ἐστὶ τοῦ
 τὴν γῆν μὴ αἰδίου εἶναι. πάλαι γάρ, ὥς ἔφην, ἐν ἀπείρῳ χρόνῳ ταῖς
 ἐπομβρίαις ἀπὸ περάτων ἐπὶ πέρατα πᾶς' ἂν λεωφόρος ἐγεγένητο·
 πέφυκε γὰρ ἡ ὕδατος φύσις καὶ μάλιστα ἀπὸ ὑψηλοτάτων κατα-
 120 ράπτουσα τὰ μὲν ἐξωθεῖν τῇ βίᾳ, τὰ δὲ τῷ συνεχεῖ τῶν ψεκάδων 15
 κολάπτουσα κοιλαίνειν ὑπεργάζεσθαι τε τὴν σκληρόγεω καὶ λιθω-
 δεστάτην ὀρυκτῆρων οὐκ ἔλαττον.
 120 καὶ μὴν ἡ γε θάλασσα, φασίν, ἤδη μεμείωται. μάρτυρες δ' αἱ νήσων
 εὐδοκιμώταται Ῥόδος τε καὶ Δῆλος· αὗται γὰρ τὸ μὲν παλαιὸν
 ἠφανισμέναι κατὰ τῆς θαλάττης ἐδεδύκεσαν ἐπικλυζόμεναι, χρόνῳ δ' 20
 ὕστερον ἐλαττουμένης ἡρέμα, κατ' ὀλίγον ἀνίσχουσαι διεφάνησαν, ὥς
 121 αἱ περὶ αὐτῶν ἀναγραφεῖσαι μηνύουσιν ἱστορίαι. τὴν δὲ Δῆλον καὶ
 Ἀνάφην ὠνόμασαν δι' ἀμφοτέρων ὀνομάτων πιστούμενοι τὸ
 λεγόμενον, ἐπειδὴ γὰρ ἀναφανείσα δῆλη ἐγένετο, ἀδηλουμένη καὶ

in omnibus locis, qui huic textui comparantur, Theophrastus non memoratur 1-79 doctrina hic enuntiata Zenoni Citiensi fortasse attribuenda est, et Arnim hos versus in SVF (t.1 p.29.25-31.29, fr. 106 et 106a) ideo accepit; sed de 59-79 (= SVF fr. 106a) dubitatur 18-22 Plinius, NH 2.202; Ammianus Marcellinus, Res gestae 17.7.13 22-5 cf. Apollonii Rhodii Argonautica 4.1709; Apollodori Bibl. 1.9.26; Callimachi Hymni 4.53; Oracula Sibyllina 3.363

4 κατὰ πάντα γένη Cumont κατασκευάζειν Usener: κατασκευάζει codd.: κατασκευάζουσι conl. Mangey 13 πᾶς' ἂν Buecheler: πᾶσα codd.
 16 σκληρόγεω Cohn: σκληρόγεων codd. 23 Ἀνάφην Turnebus: ἀνα-
 γραφὴν UHP: ἀναγράφειν M

The Eternity of the Universe

- 184 Philo the Jew, *On the Eternity of the Universe* 23.117-27.149 (vol.6 p.108.12-119.2 Cohn)

Theophrastus, however, says that those who assert that the universe is subject to coming-to-be and passing away were led astray by four principal (considerations): (1) the unevenness of the land, (2) the withdrawal of the sea, (3) the dissolution of each of the parts of the whole, (4) the perishing of (whole) kinds of land animals. (1) They construct the first argument as follows. If the land had not had a beginning at which it came to be, no part of it would still be seen to be raised, but all the mountains would by now have become low and all the hills level with the plain; for with so much rain falling every year from eternity some of the parts that were raised in height would naturally have been broken off by torrents, others would have been loosened and subsided, and all everywhere would by now have been made smooth. But as it is the continual unevennesses and the great number of mountains which rise up to the heights of heaven are indications that the land (has) not (existed from) eternity. For in the infinity of time, as I said, with the constant rainfall it would all long ago have become a highway from one boundary to the other; for it is the nature of water, especially when it rushes down from great heights, that it can push (obstacles) out of its way by its force, but that it can also, lightly tapping away with a perpetual succession of drops, hollow out (things) and thus break up (material) even if it consists of solidified earth and has quite the character of stone, just as efficiently as miners.

120 (2) Moreover, they say, the sea has already been diminished in size. Of this the very famous islands, Rhodes and Delos, are witnesses; for in ancient times these were invisible and sunk below the sea which washed over them, but subsequently, as it gradually diminished, in the course of time they emerged little by little and became visible, as the accounts recorded of them show. And they also named Delos "Anaphe"¹, vouching by both names for the truth of what is said, since it "appeared" (*anaphaneisa*) and became "clearly

¹ This seems to be a confusion: Anaphe is an island near Thera and south of Amorgos, different from Delos. Apollonius and Apollodorus derive the name from its *being seen* unexpectedly by the Argonauts and giving them refuge in a storm, not from its physical emergence from the sea. Delos too is usually described not as an island that emerged from the sea, but as a floating island that became fixed.

ἀφανῆς οὖσα τὸ πάλαι. διὸ καὶ Πίνδαρος ἐπὶ τῆς Δήλου φησί· 25

χαῖρ', ὦ θεοδμάτα, λιπαροπλοκάμου
παίδεσσι Λατοῦς ἡμεροέστατον ἔρνος,
πόντου θύγατερ, χθονὸς εὐρείας ἀκίνητον τέρας, ἄν τε βροτοὶ
Δᾶλον κικλήσκουσιν, μάκαρες δ' ἐν Ὀλύμπῳ τηλέφαντον
κυανέας χθονὸς ἄστρον. 30

122 θυγατέρα γὰρ πόντου τὴν Δήλον εἶρηκε τὸ λεχθὲν αἰνιττόμενος. πρὸς
δὲ τούτοις μεγάλων πελαγῶν μεγάλους κόλπους καὶ βαθεῖς ἀναξηραν-
θέντας ἡπειρῶσθαι καὶ γεγενῆσθαι τῆς παρακειμένης χώρας μοῖραν οὐ
λυπρὰν σπειρομένους καὶ φυτευομένους, οἷς σημειῖ ἅττα τῆς παλαιᾶς
ἐναπολελείφθαι θαλαττώσεως ψηφιδάς τε καὶ κόγχας καὶ ὅσα ὁμοί- 35
123 ὅτροπα πρὸς αἰγιαλοὺς εἴωθεν ἀποβράττεσθαι. εἰ δὴ μειοῦνται ἡ
θάλαττα, μειωθήσεται μὲν καὶ ἡ γῆ, μακραῖς δ' ἐνιαυτῶν περιόδοις καὶ
εἰς ἅπαν ἐκάτερον στοιχεῖον ἀναλωθήσεται, δαπανηθήσεται δὲ καὶ ὁ
σύμπας ἄῤῥ ἐκ τοῦ κατ' ὀλίγον ἐλαττούμενος, ἀποκριθήσεται δὲ τὰ 40
πάντα εἰς μίαν οὐσίαν τὴν πυρός.

24.124 πρὸς δὲ τὴν τοῦ τρίτου κεφαλαίου κατασκευὴν χρῶνται λόγῳ
τοιῷδε· φθεῖρεται πάντως ἐκεῖνο, οὗ πάντα τὰ μέρη φθαρτά ἐστι, τοῦ
δὲ κόσμου πάντα τὰ μέρη φθαρτά ἐστι, φθαρτὸς ἄρα ὁ κόσμος ἐστίν.
125 ὁ δ' ὑπερεθέμεθα, νῦν ἐπισκεπτέον. ποῖον μέρος τῆς γῆς, ἵνα ἀπὸ ταύτης
ἀρξώμεθα, μείζον ἢ ἔλαττον, οὐ χρόνῳ διαλύεται; λίθων οἱ κραταιότε- 45
τοι ἄρ' οὐ μυδῶσι καὶ σήπονται (καὶ) κατὰ τὴν ἔξωθεν ἀσθένειαν —
ἡ δ' ἐστὶ πνευματικὸς τόνος, δεσμὸς οὐκ ἄρρηκτος ἀλλὰ μόνον
δυσδιάλυτος — θρυπτόμενοι καὶ ῥέοντες εἰς λεπτὴν τὸ πρῶτον
ἀναλύονται κόνιν, εἴθ' ὕστερον δαπανηθέντες ἐξαναλύνονται; τί δ', εἰ
μὴ πρὸς ἀνέμων ῥιπίζοιτο τὸ ὕδωρ, ἀκίνητον ἔαθ' οὐχ ὑφ' ἡσυχίας 50
νεκροῦται; μεταβάλλει γοῦν καὶ δυσωδέστατον γίνεται, οἷα ψυχὴν
126 ἀφηρημένον ζῶον. αἶ γε μὴν ἀέρος φθορὰ παντὶ τῷ δῆλαι· νοσεῖν γὰρ
καὶ φθίνειν καὶ τρόπον τινὰ ἀποθνήσκειν πέφυκεν. ἐπεὶ τί ἂν τις μὴ
στοχασάμενος ὀνομάτων εὐπρεπείας ἀλλὰ τάληθοῦς εἴποι λοιμὸν εἶναι

26-30 *Pindarus, fr. 87 Bergk (78 Bowra)* 31-6 cf. *Alberti Magni Meteora*
2.15 41-3 *Diogenes Laertius, Vitae 7.141 = SVF t.2 p.182.1-3, fr. 589* 41-
59 *Lucretius, De rerum natura 1.235-317*

25-31 διὸ—αἰνιττόμενος *post* ἀποβράττεσθαι (36) *exhibent codd., huc transpon-*
denda esse vidit Buecheler 32 μεγάλων M: μεταλλαγή coni. Diels
34 σημειῖ ἅττα *Bernays*: σημεία τὰ *codd.* 41 χρῶνται UE: χρᾶται M:
χρῆται *Bernays*: χρήσεται *HP*: χρήσονται *Mangey* 45 διαλύεται *Mangey*:
διαλύσεται *MUHP*: διαλυθήσεται *E* 46 καὶ add. *Wendland* 49 ἐξ-
αναλύνονται *Bernays*: ἐξαναλύνονται *UHPE*: ἐξανήλυνονται *coni. Mangey* 52
ἡ γε μὴν ἀέρος φθορὰ *Cohn* δῆλαι *Bernays*: δῆλον *codd.*: δῆλοι *coni.*
Cumont

visible" (*dēlē*), having been "invisible" and "not apparent" before. And for this reason Pindar, too, says of Delos:

"Hail, god-founded one, scion most lovely
to the children of Leto of the gleaming locks,
daughter of the sea, immovable wonder of the broad earth,
called Delos by mortals, but by the blessed ones on
Olympus
Star seen from afar in the darkness of the earth."

For he calls Delos "daughter of the sea" hinting at what has been
122 said. And in addition to these (arguments) they say that great and
deep bays of great seas have dried up and have become land, and
have become a fertile part of the adjoining land, being sown and
planted; but certain signs are left in them that they were formerly
123 submerged, pebbles and shells and all the similar things that are
customarily cast ashore on sea-coasts. Well, if the sea is diminishing
the earth too will be diminished, and in the long cyclings of the years
both elements will be completely used up; and all the air, too, will be
consumed, being diminished little by little, and all things will end up
reduced to a single substance, that of fire.

24.124 (3) To establish their third main point they use an argument like
the following. That thing by all means perishes, of which all the parts
are perishable; but all the parts of the universe are perishable; so the
125 universe is perishable. But we must now consider what we previ-
ously postponed. What part of the earth — to begin with this —,
whether greater or smaller, is not dissolved in time? Do not the
strongest stones moulder and decay, and because of the weakness of
their constitution — that is the tension of their *pneuma*, a bond which
is not unbreakable but only difficult to undo — do they not crumble
and dissolve, at first into fine dust, and then later on are they not
completely consumed and annihilated? What? If water is not fanned
by winds but left undisturbed, does it not mortify as a result of
remaining still? At any rate it changes and becomes most malodor-
126 ous, like a living creature whose soul has been taken from it. And the
ways in which air perishes are clear to everyone; for it is its nature to
become sickly and to decay and, in a way, to die. For what else
would someone, whose aim was not seemliness in words but rather
the truth, say that plague is, if not the death of the air, which spreads

- πλὴν ἀέρος θάνατον τὸ οἰκεῖον πάθος ἀναχέοντος ἐπὶ φθορᾷ πάντων ⁵⁵
- 127 ὅσα ψυχῆς μεμοίραται· τί χρὴ μακρηγορεῖν περὶ πυρός; ἀτροφῆσαν γὰρ
αὐτίκα σβέννυται, χολόν, ἥ φασιν οἱ ποιηταί, γεγονὸς ἐξ ἑαυτοῦ· διὸ
σκηριπτόμενον ὀρθοῦται κατὰ τὴν τῆς ἀναφθείσης ὕλης μονήν,
- 128 ἐξαναλωθείσης δ' ἀφανίζεται. τὸ παραπλήσιον μέντοι καὶ τοὺς κατὰ
τὴν Ἰνδικὴν δράκοντάς φασι πάσχειν· ἀνέρποντας γὰρ ἐπὶ τὰ μέγιστα ⁶⁰
τῶν ζώων, ἐλέφαντας, περὶ νῶτα καὶ νηδὺν ἅπασαν εἰλεῖσθαι, φλέβα
δ' ἣν ἂν τύχη διελόντας ἐμπνέειν τοῦ αἵματος, ἀπλήστως ἐπισπωμένους
βιαίῳ πνεύματι καὶ συντόνῳ ροίζῳ· μέχρι μὲν οὖν τινος ἐξανα-
λουμένους ἐκείνους ἀντέχειν ὑπ' ἀμηχανίας ἀνασκιρτώντας καὶ τῇ
προνομαίᾳ τὴν πλευρὰν τύπτοντας ὡς καθιζομένους τῶν δρακόντων, ⁶⁵
εἶτα ἀεὶ κενουμένου τοῦ ζωτικοῦ, πηδᾶν μὲν μηκέτι δύνασθαι,
κραδαινομένους δ' ἐστάναι, μικρὸν δ' ὕστερον καὶ τῶν σκελῶν
ἐξασθησάντων, κατασεισθέντας ὑπὸ λιφαιμίας ἀποψύχειν, πεσόντας
- 129 δὲ τοὺς αἰτίους τοῦ θανάτου συναπολλύναι τρόπῳ τοιῷδε· μηκέτ'
ἔχοντες τροφήν οἱ δράκοντες ὃν περιέθεσαν δεσμόν ἐπιχειροῦσιν ⁷⁰
ἐκλύειν ἀπαλλαγὴν ἥδη ποθοῦντες, ὑπὸ δὲ τοῦ βάρους τῶν ἐλεφάντων
θλιβόμενοι πιέζονται, καὶ πολὺ μᾶλλον ἐπειδὴν τύχη στέριφον καὶ
λιθῶδες τὸ ἔδαφος· ἰλυσπώμενοι γὰρ καὶ πάντα ποιοῦντες εἰς διάλυσιν,
ὑπὸ τῆς τοῦ πιέσαντος βίας πεδηθέντες, ἑαυτοὺς πολυτρόπως ἐν
ἀμηχανίᾳ καὶ ἀπόροις γυμνάσαντες ἐξασθενοῦσι (καὶ) καθάπερ οἱ ⁷⁵
καταλευσθέντες ἢ τείχους αἰφνίδιον ἐπενεχθέντος προκαταληφθέντες,
οὐδ' ὅσον ἀνακύψαι δυνάμενοι, πνιγῇ τελευτῶσιν. εἰ δὲ τῶν μερῶν
ἕκαστον τοῦ κόσμου φθορὰν ὑπομένει, δηλὸν ὅτι καὶ ὁ ἐξ αὐτῶν παγεῖς
κόσμος ἄφθαρτος οὐκ ἔσται.
- 130 τὸν δὲ τέταρτον καὶ λοιπὸν λόγον ἀκριβοτέον ὧδε, φασίν· εἰ ὁ ⁸⁰
κόσμος αἰδῖος ἦν, ἦν ἂν καὶ τὰ ζῶα αἰδία καὶ πολὺ γε μᾶλλον τὸ τῶν
ἀνθρώπων γένος, ὅσῳ καὶ τῶν ἄλλων ἄμεινον. ἀλλὰ καὶ ὁπίγονον
φανῆναι τοῖς βουλομένοις ἐρευνᾶν τὰ φύσεως· εἰκὸς γὰρ μᾶλλον δ'
ἀναγκαῖον ἀνθρώποις συνυπάρξαι τὰς τέχνας ὥς ἂν ἰσθήλικας, οὐ μόνον
ὅτι λογικῇ φύσει τὸ ἐμμέθοδον οἰκεῖον, ἀλλὰ καὶ ὅτι ζῆν ἄνευ τούτων ⁸⁵
131 οὐκ ἔστιν. ἴδωμεν οὖν τοὺς ἐκάστων χρόνους ἀλογήσαντες τῶν
ἐπιτραγωδουμένων θεοῖς μύθων * * * εἰ (δὲ) μὴ αἰδῖος ἄνθρωπος, οὐδ'

56-8 Heraclitus Homericus, *Quaestiones Homericae* 26.6-10 (p.32.13-33.6 Buffière);
Plutarchus, *De facie in orbe lunae* 5 992A; Cornutus, *De nat. deorum* 19 (p.33.14-
20 Lang) 59-68 Aelianus, *NA* 6.21 59-76 Plinius, *Nat. hist.* 8.32-4;
Ambrosius, *Hexameron* 3.9.40 80-9 Lucretius 5.324-337

58 μονήν] νομήν Usener et Arnim SVF t.1 fr. 106 72 στέριφον (δν) Diels
et Arnim SVF t.1 fr. 106a 75 καὶ add. Bernays 87 lac. stat. Mangey
εἰ (δὲ) μὴ Zeller: εἰ μὴ MUE: μὴ HP

widely what happens to itself, to the destruction of everything which
 127 shares in life? What need is there to speak at length about fire? If it
 lacks nourishment it is at once quenched, being lame, as the poets
 say, as far as concerns itself;² and for this reason it is propped up-
 right as long as the matter which has been kindled remains, but
 128 when that is used up the fire disappears. Indeed, they say that some-
 thing similar happens to the snakes in India. They creep up to the
 largest of animals, the elephant, and wind themselves around its
 back and the whole of its belly; and opening some vein, whichever it
 may be, they drink the blood, sucking it greedily with violent breath-
 ing and continuous hissing. For a while (the elephants) hold out as
 they are drained (of their blood), leaping about in their helplessness
 and beating their sides with their trunks in an attempt to reach the
 snakes; but then, as their life-force is continually being drained from
 them, they can no longer leap but stand trembling, and soon after-
 wards, when their legs have lost their strength, they collapse and die
 through loss of blood. But when they fall they also destroy those
 129 who were the causes of their deaths, in the following way. The
 snakes, no longer having their food, try to undo the bond which they
 put round (the elephants), now desiring a release; but they are
 crushed and weighed down by the weight of the elephants, and
 much more so if the ground happens to be firm and stony. They try
 to crawl out, and do everything to get free, being fettered by the
 force of what presses down on them; and exerting themselves in
 many ways in their helpless and hopeless situation they grow weak,
 and, like people who have been buried under (a hail of) stones or
 trapped by a wall which has suddenly fallen, they cannot even raise
 their heads, and die from suffocation. — So, if each part of the uni-
 verse suffers destruction, it is clear that the universe which is put
 together from them will not be imperishable.

130 (4) The fourth and remaining argument is to be stated precisely
 in the following way, they say. If the universe were eternal, living
 creatures too would be eternal, and especially the race of men, in so
 far as it is superior to the others. But that (man's) origin is recent is
 clear to those who wish to enquire into natural matters; for it is
 reasonable, no, rather, necessary that the crafts should exist along-
 side mankind and be of the same age, not only because what is
 systematic is proper to what is rational by nature, but also because it
 131 is not possible to live without these. So let us consider the date of
 each (craft), disregarding the stories told about the gods by the tragic

² An allusion to allegorical interpretations of the lameness of Hephaes-
 tus.

ἄλλο τι ζῶον, ὥστ' οὐδ' αἱ δεδεγμένοι ταῦτα χῶραι, γῇ καὶ ὕδωρ καὶ
 ἀήρ· ἐξ ὧν τὸ φθαρτὸν εἶναι τὸν κόσμον δηλὸν ἐστίν.

- 132 ἀναγκαῖον δὲ πρὸς τὴν τοσαύτην εὐρεσιλογίαν ἀπαντῆσαι, μή τις 90
 τῶν ἀπειροτέρων ἐνδοὺς ὑπαχθῇ· καὶ ἀρκτέον γε τῆς ἀντιρρήσεως ἀφ'
 οὗ καὶ τῆς ἀπάτης οἱ σοφισταί. τὰς ἀνωμαλίας οὐκέτ' ἔχρην εἶναι τῆς
 γῆς, εἴπερ αἰδίδιος ἦν ὁ κόσμος; διὰ τί, ὦ γενναῖοι; φήσουσι γὰρ ἕτεροι
 παρελθόντες, ὅτι δένδρων οὐδὲν αἱ φύσεις τῶν ὀρῶν διαφέρουσιν, ἀλλὰ
 καθάπερ ἐκεῖνα καιροῖς μὲν τισι φυλλορροεῖ καιροῖς δὲ πάλιν ἀνηβᾶ 95
 — διὸ καὶ τὸ ποιητικὸν εὖ εἴρηται

φύλλα τὰ μὲν τ' ἄνεμος χαμάδις χέει, ἄλλα δὲ θ' ὕλη
 τηλεθόωσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη —

- τὸν αὐτὸν τρόπον καὶ τῶν ὀρῶν τὰ μὲν ἀποθραύεται μέρη, τὰ δὲ
 133 προσφύεται. μακροῖς δὲ χρόνοις ἢ πρόσφυσις καθίσταται γνώριμος, 100
 διότι τὰ μὲν δένδρα ὠκυτέρᾳ χρώμενα τῇ φύσει θάττον κατα-
 λαμβανομένην ἔχει τὴν ἐπίδοσιν, τὰ δ' ὀρη βραδυτέρᾳ, διὸ καὶ τὰς
 ἐκφύσεις αὐτῶν αἰσθητὰς ὅτι μὴ χρόνῳ μακρῷ μόλις εἶναι συμβέβηκεν.
 134 εἰκόσιν γε τὸν τρόπον τῆς γενέσεως αὐτῶν ἀγνοεῖν, ἐπεὶ κἂν ἴσως
 αἰδεσθέντες ἡσύχασαν. φθόνος δ' οὐδεὶς ἀναδιδάσκειν· ἐστὶ δ' οὕτε 105
 νέον τὸ λεγόμενον οὔτε ῥήμαθ' ἡμῶν, ἀλλὰ παλαιὰ σοφῶν ἀνδρῶν, οἷς
 135 οὐδὲν ἀδιερεύνητον τῶν εἰς ἐπιστήμην ἀναγκαίων ἀποτέλειται. ὅταν
 τὸ κατακεκλεισμένον ἐν τῇ γῇ πυρῶδες ἄνω τῇ τοῦ πυρὸς ἐλαύνηται
 φυσικῇ δυνάμει, πρὸς τὸν οἰκεῖον τόπον στείχει, κἂν τινος λάβηται
 βραχείας ἀναπνοῆς, ἄνω μὲν συνανασπᾶ πολλὴν τῆς γεώδους οὐσίας, 110
 ὅσῃν ἂν οἶόν τε ἦ, ἢ δ' ἔξωθεν ἐπιγενόμενη φέρεται βραδύτερον, [ῆ]
 καὶ μέχρι πολλοῦ συμπαραλθεῖν βιασθεῖσα, πρὸς μήκιστον ἀρθεῖσα
 ὕψος, στέλλεται κορυφουμένη καὶ πρὸς ὀξείαν ἀποτελευτᾷ κορυφὴν τὸ
 136 πυρὸς σχῆμα μιμουμένη. γίνεται γὰρ τοῦ κουφοτάτου καὶ βαρυτάτου
 τότε, τῶν φύσει ἀντιπάλων, ἀναγκαῖα συρραζάντων διαμάχη, πρὸς τὴν 115
 οἰκεῖαν ἐκατέρου χώραν ἐπειγομένου καὶ (πρὸς) τὸ βιαζόμενον
 ἀντιτείνοντος· τὸ μὲν δὴ πῦρ συνανέλκον γῆν ὑπὸ τοῦ περὶ αὐτὴν
 νευστικοῦ βρῖθιν ἀναγκάζεται, ἢ δὲ γῇ κατωτάτῳ ταλαντεύουσα τῷ
 τοῦ πυρὸς ἀνωφοίτῳ συνεπελαφρισθεῖσα μετέωρος ἐξαίρεται καὶ

97-8 *Homerus, Ilias* 6.147-8

107-121 *Albertus Magnus, Meteora* 2.18

101 φύσει] προσφύσει *coni. Mangey* 102 βραδυτέρᾳ *Turnebus*: βραχύτερα
codd.: βραδύτερα *Bernays* 106 παλαιὰ σοφῶν] παλαιῶν καὶ σοφῶν *E*
 111 ἢ δ' ἔξωθεν ἐπιγενομένη *Bernays*: ἔξω δ' ἐπιγενόμενον *codd.* (ἐπιγινόμενον
E): ἔξω δ' ἐπιγενόμενον *Buecheler* φέρεται βραδύτερον *Mangey*: φέρ-
 εσθαι βραχύτεραν *codd.*: φέρεσθαι βραδύτερον *Cumont* 111-12 [ῆ] καὶ
Bernays: ἢ καὶ *MUHP*: ἢ καὶ *E*: ἢ δὲ *Diels* 113 στέλλεται] συστέλλεται
E 116 πρὸς *add. Turnebus*

poets * * * ³ But if man(kind) is not eternal, neither is any other living creature; so neither are the places in which these live, earth and water and air. And from this it is clear that the universe is perishable.

25.132 It is necessary to counter so much ingenious argument, in case anyone who lacks experience should submit and be led on; and the refutation should begin from the point from which these sophists began their deception. (1) There should no longer be unevennesses of the land, if the universe were eternal? Why so, my dear fellows? For others will come forward and say that mountains are no different in their nature from trees, and just as the trees at certain times shed their leaves and at others are rejuvenated — so that the poet well said:

The leaves are scattered on the earth by the wind,
but the forest flourishing brings forth others,
and the season of spring comes in its turn —

in the same way of the mountains too some parts are broken off, but
133 others are added. But it takes a long time for the addition to become apparent, since in the case of trees, which grow more quickly, their increase is apprehended more swiftly, while mountains grow more slowly, and for this reason their growth is scarcely perceptible except
134 over a long period of time. It seems that (these people) do not know how mountains come to be, for (if they had known) they would perhaps have kept silent for shame. But we do not grudge telling them; for what is said is nothing new, nor any words of ours, but the ancient words of wise men, who left nothing that is necessary for
135 knowledge uninvestigated. When the fiery element that is enclosed in the earth is driven upwards by the natural force of fire, it moves towards its own proper place, and if it finds any short route by which to escape, it drags up with it a great amount of earthy substance, as much as it can. But this, surrounding the fire from outside, is carried (upwards) more slowly; but being compelled to accompany (the fire) for a great distance it is lifted up to a great height, contracts as it reaches a summit and ends up as a sharp peak which
136 imitates the shape of fire. For there is an inevitable conflict then, when what is lightest and what is heaviest, being naturally opposed, clash with each other, each hastening to its own proper place and struggling against what forcibly resists it; the fire, dragging earth up with it, is necessarily weighed down by the earth's tendency to fall, and the earth, though it inclines downwards, is made light by the fire's mounting upwards and lifted up in the air, and, being over-

³ The account of the dates of origin of the various crafts is missing.

- κρατηθεῖσα μόλις ὑπὸ δυνατωτέρας τῆς ἐπικουφίζουσας ἰσχύος ἄνω 120
 137 πρὸς τὴν τοῦ πυρὸς ἔδραν ὠθεῖται καὶ ἴσταται. τί οὖν θαυμαστόν, εἰ
 μὴ τὰ ὄρη ταῖς τῶν ὑετῶν φοραῖς ἐξανήλωται, τῆς συνεχούσης αὐτὰ
 δυνάμεως, ὅφ' ἥς καὶ διανίσταται, μάλα παγίως καὶ κραταιῶς
 ἐνειλημμένης; λυθέντος γὰρ δεσμοῦ τοῦ συνέχοντος, εἰκὸς ἦν
 διαλυθῆναι καὶ πρὸς ὕδατος σκεδασθῆναι, δυνάμει δὲ σφιγγόμενα τῇ 125
 26 τοῦ πυρὸς στεγανώτερον πρὸς τὰς τῶν ὑετῶν φορὰς ἀντέχει. ταῦτα μὲν
 οὖν ἡμῖν λελέχθω περὶ τοῦ τὴν ἀνωμαλίαν τῆς γῆς πίστιν οὐκ εἶναι
 γενέσεως καὶ φθορᾶς κόσμου.
- 138 πρὸς δὲ τὸ ἀπὸ τῆς μειώσεως τῆς θαλάττης ἐπιχειρηθὲν ἐκείνο
 δεόντως ἂν λέγοιτο· μὴ τὰς ἀνασχούσας νήσους αὐτὸ μόνον ἀεὶ μὴδ' 130
 εἴ τινες ἀποτομαὶ κατακλυζόμεναι τὸ πάλαι χρόνις αὖθις ἡπειρώθησαν
 σκοπεῖτε — φυσιολογίας γὰρ ἀντίπαλον φιλονεικία τριπόθητον ἡγου-
 μένης ἀλήθειαν ἰχνηλατεῖν —, ἀλλὰ πολυπραγμονεῖτε καὶ τούναντίον,
 ὅσαι μὲν ἐν ἡπείροις οὐ παράλιοι μόνον ἀλλὰ καὶ μεσόγειοι μοῖραι
 κατεπόθησαν, ὅση δὲ χέρσος θαλαττωθεῖσα μυριοφόροις ναυσὶν 135
 139 ἐμπλεῖται. (ἦ) τὴν περὶ τὸν ἱερώτατον Σικελικὸν πορθμὸν ᾠδομένην
 ἱστορίαν ἀγνοεῖτε; (ἦν μὲν γὰρ) τὸ παλαιὸν ἡπείρῳ Ἰταλίᾳ Σικελίᾳ
 συνάπτουσα, μεγάλων δὲ τῶν παρ' ἑκάτερα πελαγῶν βιαίοις πνεύμασιν
 ἐξ ἐναντίας ἐπιδραμόντων, ἡ μεθόριος ἐπεκλύσθη καὶ ἀνερράγη, παρ'
 ἦν καὶ πόλις ἐπώνυμος τοῦ πάθους Ῥήγιον κτισθεῖσα ὠνομάσθη. καὶ 140
 τούναντίον οὐ προσεδόκησεν ἂν τις ἀπέβη· συνεζύχθη μὲν γὰρ τὰ τέως
 διεστώτα πελάγη κατὰ τὴν σύρρυσιν ἐνωθέντα, ἡ δὲ ἡνωμένη γῆ τῷ
 μεθορίῳ πορθμῷ διεζεύχθη, παρ' ὃν ἡπειρος οὐσα Σικελία νήσος
 140 ἐβιάσθη γενέσθαι. πολλὰς δὲ καὶ ἄλλας λόγος τῆς θαλάττης
 ὑπερσχούσης ἡφανίσθαι πόλεις καταποθείσας, ἐπεὶ καὶ κατὰ Πελο- 145
 πόννησόν φασι τρεῖς

Αἴγειραν Βοῦράν τε καὶ ὑψηλὴν Ἑλίκειαν,
 τείχεσιν ἢ τάχ' ἔμελλε περὶ βρύα μυρία φύσειν,

137-44 *Diodorus Siculus*, 4.85.3; *Strabo*, 6.1.6 = *Aeschylus*, fr. 402 (*TrGF* t.3 p.439); *Seneca*, *Nat. quaest.* 6.30.3; *Plinius*, *NH* 3.86 145-50 *Polybius*, 2.41.7; *Ammianus Marcellinus*, 17.7.13; *Seneca* (*qui utroque loco Callisthenem nominat*), *Nat. quaest.* 6.23.4 et 7.5.3-4; *Plinius*, *NH* 2.206; *Pausanias*, 7.24.5-6 et 12-13, 7.25.8; *Ovidius*, *Metamorph.* 15.293-5; *Strabo*, 8.7.2

121 καὶ ἴσταται] καὶ διανίσταται *coni. Mangey*: κἀνίσταται *Diels* 130 ἀεὶ *Bernays*: εἰ *MUHP*: ἀλλὰ καὶ εἰ *E* 133 πολυπραγμονεῖτε *Mangey*: πολυπραγμονεῖται *UHPE*: πολυπραγμονεῖν ἔστι *M* 136 ἦ *add. Cohn*: ἦ *add. Diels* 136-7 τὴν—ἀγνοεῖτε] ἡ περὶ τὸν Σικελικὸν πορθμὸν ᾠδομένη ἱστορία ἀγνοεῖται παρ' οὐδένοιο τῶν ἐλλογίμων *E* 136 ἱερώτατον] εὐρύτατον *coni. Diels* 137 *ante* τὸ *add.* ἦν μὲν γὰρ *Cohn*: *post* τὸ *add.* μὲν *Diels* ἡπείρῳ] (ἦν) ἡπειρος *Buecheler* Σικελία *Buecheler*: Σικελίαν *codd.*

come with difficulty by the more powerful force that raises it up, is
 137 driven upwards towards the place of fire and comes to rest. So how
 is it surprising that the mountains are not consumed by the on-
 slaught of the rain, when the force which holds them together, and
 which also raised them up, is contained within them with such firm-
 ness and strength? If the bond that holds them together were loosed,
 it would be reasonable for them to be dissolved and scattered by the
 water; but being bound together by the power of fire they are suffi-
 26 ciently waterproof to resist the onslaught of the rain. Well, let this be
 our argument that the unevenness of the land is not proof that the
 universe is subject to coming-to-be and passing away.

138 (2) Against the argument from the diminution of the sea one
 might well say, do not just consider always the islands which have
 emerged, or any parts that were submerged long ago but in course of
 time became joined to the mainland again — for contentiousness is
 hostile to the study of nature, which holds tracking down the truth
 to be a thing to be longed for three times over — but consider also
 the opposite point in detail, how many parts of the mainland have
 been swallowed up, not only on the coasts but even inland, and how
 much dry land has become sea and is sailed over by ships of great
 139 tonnage. Or do you not know the celebrated story about the sacred
 Sicilian strait? In ancient times Sicily was joined to the mainland of
 Italy, but when the great seas on each side rushed in from opposite
 directions, (driven) by violent winds, the land between was flooded
 and broken; and the city that was founded beside it was called
 Rhegium ("Breaking"), named after the disaster. And the opposite
 result occurred from what one might have expected; the seas which
 had once been separated were joined together, being united by their
 flowing together, and the land which had been united was separated
 by the strait in between, as a result of which Sicily, which had been
 140 (part of the) mainland, was compelled to become an island. And the
 story is told of many other cities which disappeared and were swal-
 lowed up when the sea overwhelmed them; for in the Peloponnese
 too they say that three (cities),

Aigeira and Bura and lofty Heliceia,
 which was soon to grow much sea-moss on its walls,

- εὐδαίμονας τὸ πάλαι γενομένας πολλῇ τοῦ πελάγους ἐπικλυσθῆναι
 141 φορᾶ. ἡ δὲ Ἀτλαντὶς νῆσος, “ἅμα Λιβύης καὶ Ἀσίας μείζων”, ἥ φησιν 150
 ἐν Τιμαίῳ Πλάτων, ἡμέρᾳ μιᾷ καὶ νυκτὶ “σεισμῶν ἐξαισίων καὶ
 κατακλυσμῶν γενομένων δῦσα κατὰ τῆς θαλάττης ἐξαίφνης ἠφανίσθη”,
 142 γενομένη πέλαγος, οὐ πλωτόν, ἀλλὰ βαραθρῶδες. οὐδὲν οὖν εἰς τὸ
 φθεῖρεσθαι τὸν κόσμον ἡ πλασθεῖσα τῷ λόγῳ μείωσις τῆς θαλάττης
 συνεργεῖ· φαίνεται γὰρ ὧν μὲν ἐξαναχωροῦσα, τὰ δ’ ἐπικλύζουσα. 155
 ἐχρῆν δὲ μὴ θάτερον τῶν γινομένων ἀλλὰ συνάμφῳ θεωροῦντας
 ἐπικρίνειν, ἐπεὶ κὰν τοῖς περὶ βίον ἀμφισβητήμασιν ὁ νόμιμος δικα-
 στής, πρὶν [παρὰ] τῶν ἀντιδίκων ἀκοῦσαι, γνώμην οὐκ ἀποφανεῖται.
 27.143 καὶ μὴν ὁ τρίτος λόγος ἐξ αὐτοῦ διελέγχεται, μὴ ὑγιῶς ἐρωτηθεῖς
 ἀπὸ τῆς εὐθὺς ἐν ἀρχῇ φάσεως. οὐ γὰρ δῆπουθεν οὐ πάντα τὰ μέρη 160
 φθεῖρεται φθαρτόν ἐστιν ἐκεῖνο, ἀλλ’ οὐ πάντα τὰ μέρη ἅμα καὶ ἐν
 ταύτῃ (καὶ) ἀθρόα κατὰ τὸν αὐτὸν χρόνον, ἐπεὶ καὶ ἄκρον ἀποκοπεῖς
 τις δάκτυλον ζῆν οὐ κεκώλυται, εἰ δὲ τὴν κοινωνίαν τῶν μερῶν καὶ
 144 μελῶν πᾶσαν, αὐτίκα τελευτήσει. τὸν αὐτὸν οὖν τρόπον, εἰ μὲν
 συλλήβδην ἀπαξάπαντα τὰ στοιχεῖα ὑφ’ ἓνα καιρὸν ἠφανίζετο, 165
 φάσκειν ἐνδέχεσθαι τὸν κόσμον φθορὰν ἣν ἀναγκαῖον· εἰ δ’ ἕκαστον
 ἰδίᾳ πρὸς τὴν τοῦ γείτονος μεταβάλλει φύσιν, ἀθανατίζεται μᾶλλον ἢ
 φθεῖρεται κατὰ τὸ φιλοσοφηθὲν ὑπὸ τοῦ τραγικοῦ

θνήσκει δ’ οὐδὲν τῶν γινομένων,
 διακρινόμενον δ’ ἄλλο πρὸς ἄλλο
 μορφήν ἑτέραν ἀπέδειξεν.

170

- 145 παντελὴς γε μὴν εὐήθεια τὸ γένος τῶν ἀνθρώπων ἀπὸ τῶν τεχνῶν
 ἐξετάζεσθαι· τῇ γὰρ περὶ τὸν λόγον ἀτοπία τις ἀκολουθήσας νέον τὸν
 κόσμον ἀποφανεῖ κομιδῇ μόλις πρὸ χιλίων παγέντα ἐνιαυτῶν, ἐπεὶ καὶ
 οὓς παρειλήφामεν τῶν ἐπιστημῶν εὐρετὰς τὸν λεχθέντα τῶν ἐνιαυτῶν 175
 146 ἀριθμὸν οὐχ ὑπερβάλλουσιν. εἰ δὲ δὴ καὶ λεκτέον τὰς τέχνας ἰσῆλικας
 ἀνθρώπων γένει, μεθ’ ἱστορίας φυσικῆς ἀλλ’ οὐκ ἀπερισκέπτως καὶ
 ῥαθυμῶς λεκτέον. ἡ δ’ ἱστορία τίς; φθοραὶ τῶν κατὰ γῆν, οὐκ ἀθρόων

150 Plato, *Timaeus* 24E151-2 Plato, *Timaeus* 25C-D

160-8 Alexander

Aphrodisiensis, Quaestiones 1.23 (Suppl. Arist. t.2.2 p.36.23-37.9)

162-4 cf.

Lucretium 3.403169-71 Euripides, fr. 839.12-14 (TGF² p.633)

174-

76 Plato, *Leges* 3 677D178-97 Plato, *Timaeus* 22C-D

178-81 Philo

Iudaicus, De Abrahamo 1; id., *Vita Moysis* 2.63153 βαραθρῶδες] βορβορῶδες *coni.* Colson155 ὧν μὲν] τῶν μὲν *coni.* Diels158 παρὰ *secl.* Buecheler: καὶ Diels: ἑκατέρου *coni.* Usener162 καὶ *coni.**Cumont, add. Cohn*: πάντ’ *coni.* Reiter

166 ἐνδέχεσθαι] δέχεσθαι Usener:

μὲν δέχεσθαι Gomperz

170 πρὸς ἄλλο] πρὸς ἄλλου Nauck: πρὸς ἄλλῳ

Bernays

which had once been flourishing, were flooded by a great onslaught
 141 of the sea. And the island of Atlantis, "greater than Libya and Asia
 together" as Plato says in the *Timaeus*, in a single day and night, "as
 the result of extraordinary earthquakes and floods sank below the
 sea and suddenly disappeared", becoming a sea which was not navi-
 142 gable, but full of chasms⁴. So the diminution of the sea, which they
 fabricate in their argument, does not help at all to show that the
 universe is perishing; for it is clear that (the sea) is retreating from
 some parts, but flooding others. They should have made their judg-
 ment considering not just one of the things that happen but both
 together; for in disputes in everyday life too the law-abiding judge
 will not declare his decision before he has heard the other side.

27.143 (3) Moreover, their third argument is refuted by itself, being un-
 soundly stated from the very first assertion. For it is clearly not the
 case that that thing is perishable, of which all the parts perish, but
 that (that thing is perishable) of which all the parts perish together
 and simultaneously and all at once at the same time; for if the tip of
 someone's finger has been cut off he has not been prevented from
 living, but if the whole combination of parts and limbs (is cut off), he
 144 will die at once. So, in the same way, if all the elements were de-
 stroyed together at a single time, it would be necessary to say that
 the universe admits of perishing; but if each individually changes to
 the nature of its neighbor, it is made immortal rather than perishing,
 in accordance with the philosophical remarks of the tragic poet:

Nothing of the things that come to be dies,
 but its parts are scattered and unite with different things
 and display another form.

145 (4) Certainly, to continue, it is complete foolishness to judge (the
 antiquity) of the human race from the crafts. For if someone follows
 this absurd argument he will show that the universe is quite new,
 having been put together hardly a thousand years ago, since those
 who we are told were the discoverers of the crafts do not go back
 146 more than that number of years. If then we are to say that the crafts
 are as old as mankind, we must do so not carelessly and lazily, but
 with the help of research concerning nature. What does that research
 (tell us)? Destructions of things on the earth, not of all of them to-

⁴ I.e. "reefs" (Rouse), the gaps between them being thought of as chasms? But perhaps we should read "full of mud" (Colson).

ἀπάντων ἀλλὰ τῶν πλείστων, δυσὶ ταῖς μεγίσταις αἰτίαις ἀνατίθενται, πυρὸς καὶ ὕδατος ἀλέκτοις φοραῖς· κατασκήπτειν δ' ἑκατέραν ἐν μέρει 180
 147 φασὶν ἐν πάνυ μακραῖς ἐνιαυτῶν περιόδοις. ὅταν μὲν οὖν ἔμπρησις καταλαμβάνη, ρεῦμα αἰθερίου πυρὸς ἄνωθεν ἐκχεόμενον πολλαχῇ σκεδάννυσθαι, μεγάλα κλίματα τῆς οἰκουμένης ἐπιτρέχον· ὅταν δὲ κατακλυσμός, ἅπασαν τὴν ὕδατος [κατομβρίαν] κατασύρειν φύσιν, αὐθιγενῶν καὶ χειμάρρων ποταμῶν οὐ πλημμυρούντων μόνον ἀλλὰ καὶ τὸ 185
 καθεστὸς προσυπερβαλλόντων τῆς ἐπιβάσεως καὶ τὰς ὄχθας ἢ τῇ βίᾳ παραρρηγνύντων ἢ υπερπηδόντων ἀναβάσει τῇ πρὸς μήκιστον ὕψος· ὅθεν υπερβλύσαντας εἰς τὴν παρακειμένην ἀναχεισθαι πεδιάδα, τὴν δὲ τὸ μὲν πρῶτον εἰς μεγάλας λίμνας διανέμεσθαι, πρὸς τὰ κοιλότερα αἰε τοῦ ὕδατος συνίζοντος, αὐθις δ' ἐπιρρέοντος καὶ τοὺς μεθορίους 190
 148 ἰσθμοὺς κατακλύζοντος, οἷς διεκρίνοντο αἱ λίμναι, εἰς μέγεθος ἀχανοῦς πελάγους κατὰ τὴν πολλῶν ἔνωσιν ἀποκρίνεσθαι. πρὸς δὲ μαχομένων δυνάμεων ἐν μέρει τοὺς ἐν τοῖς ἐναντίοις οἰκοῦντας τόποις ἀπόλλυσθαι, πυρὶ μὲν τοὺς ἐν ὄρεσι καὶ γεωλόφοις καὶ δυσύδροις χωρίοις, ἅτ' οὐκ ἔχοντας φύσει πυρὸς ἀμυντήριον ἄφθονον ὕδωρ, ἔμπαλιν δ' ὕδατι τοὺς 195
 149 κατὰ πρῶτων ἢ καὶ μόνων. κατὰ δὲ τοὺς λεχθέντας τρόπους δίχα μυρίων ἄλλων βραχυτέρων φθειρομένου τοῦ πλείστου μέρους ἀνθρώπων, ἐπιλείπειν ἐξ ἀνάγκης καὶ τὰς τέχνας· δίχα γὰρ τοῦ μεθοδεύοντος οὐκ εἶναι καθ' αὐτὴν ἰδεῖν ἐπιστήμην. ἐπειδὴν δὲ αἱ μὲν κοιναὶ νόσοι 200
 χαλάσωσιν, ἄρξῃται δὲ ἀνηβᾶν καὶ βλαστάνειν τὸ γένος ἐκ τῶν μὴ προκαταληφθέντων τοῖς ἐπιβρίσασι δεινοῖς, ἄρχεσθαι καὶ τὰς τέχνας πάλιν συνίστασθαι, οὐ τότε πρῶτον γενομένης, ἀλλὰ τῇ μειώσει τῶν ἐχόντων ὑποσπανισθείσας.

195-200 *Plato, Leges* 3 677A-C

184 κατομβρίαν *om. E, secl. Diels* : ὀμβρίου *coni. Cohn* 195 φύσει *Turnebus* :
 φησί *codd.* : φυσικὸν *coni. Buecheler* 197 ἢ καὶ μόνων *Diels* : ἡγεμόνων
UHP : ἡγουμένων *M* : ἢ γε μόνων *Turnebus* 203 οὐ τότε *Buecheler* : οὔτε
codd. : οὐ τὸ *Turnebus*

vid. 254B

185 Censorinus, *De die natali* 4.2-4 (BT p.6.26-7.15 Hultsch)

alii semper homines fuisse nec umquam nisi ex hominibus natos
 atque eorum generi caput exordiumque nullum exstitisse arbitrati
 sunt, alii vero fuisse tempus cum homines non essent, et his ortum

gether but of most of them, are attributed to two principal causes, indescribable onslaughts of fire and water; they say that each of these
 147 descends (on the world) in turn, after very long cycles of years. So, when a conflagration occurs, a stream of fire from heaven is poured out from above and scattered far and wide, spreading over great regions of the inhabited earth; when there is an inundation, every sort of water rushes down; rivers fed by their own springs, and winter torrents, not only flow in spate but exceed the usual level to which they rise and either break down their banks by force, or leap over them by rising to the greatest height. Then they overflow and pour out over the adjacent plain. This is first of all divided into great lakes, as the water always settles into the hollow parts, but as the water continues to flow in and submerges the intervening strips of dry land by which the lakes are separated, in the end it becomes a
 148 great expanse of sea as the many (lakes) are joined together. And by these conflicting forces those who dwell in opposite places are destroyed in turn. The fire destroys those (who dwell) on the mountains and hills and in places where water is scarce, since they do not have abundant water, which is the natural defence against fire. And conversely the water (destroys) those who (dwell) by rivers or lakes or the sea; for evils are accustomed to fasten on those close at hand,
 149 at first or even solely. When the greater part of mankind perishes in the ways stated, apart from countless other minor (ways), of necessity the crafts fail too; for it is not possible to see knowledge on its own, apart from its practitioner. When the common ills abate, and the race begins to grow and flourish from those who were not previously overcome by the troubles that pressed upon them, then the crafts too begin to arise again; they have not come into being for the first time then, but were (previously) neglected because of the reduction in number of their possessors.

see 254B

185 Censorinus, *About the Day of Birth* 4.2-4 (BT p.6.26-7.15 Hultsch)

Some have thought that human beings have always existed and have never been born except from human beings, and that there has been no head or origin of their race; others, however, that there was a time when human beings did not exist, and that some origin and

- 3 aliquem principiumque natura tributum. sed prior illa sententia, qua
semper humanum genus fuisse creditur, auctores habet Pythagoran 5
Samium et Occelum Lucanum et Archytam Tarentinum omnesque
adeo Pythagoricos. sed et Plato Atheniensis et Xenocrates et Di-
caearchus Messenius itemque antiquae Academiae philosophi non
aliud videntur opinati, Aristoteles quoque Stagiritis et Theophrastus
multique praeterea non ignobiles Peripatetici idem scripserunt. 10
eiusque rei exemplo [dicunt quod] negant omnino posse reperiri,
avesne ante an ova generata sint, cum et ovum sine ave et avis sine
4 ovo gigni non possit. itaque et omnium, quae in sempiterno isto
mundo semper fuerunt futuraque sunt, aiunt principium fuisse
nullum, sed orbem esse quendam generantium nascentiumque, in 15
quo uniuscuiusque geniti initium simul et finis esse videatur.

1-16 *Dicaearchus*, fr. 47 Wehrli

4-10 *Xenocrates*, fr. 59 Heinze = fr. 164

Isnardi-Parente

4-7 *Occelus*, FVS 48.2

6 [*Occelus Lucanus*], *De*

universi natura 3.38-42 (p.20.12-21.14 Harder); cf. *Philonis Iudaei librum De aet.*

mundi 3.12 (t.6 p.76.12-14 Cohn)

9 *Aristoteles*, *De gen. anim.* 2.1 731b

35-6

1 nec umquam nisi ex] nec numquam ex Fuhr

5 creditur] traditur

→

Meteorologica

186A Alexander Aphrodisiensis, In Aristotelis Meteorologica 2.4 361a22-b1 (CAG t.3.2 p.93.26-94.2 Hayduck)

- ἀπορήσαι δ' ἂν τις, εἰ διὰ τοῦτο οἱ ἄνεμοι λοξοὶ καὶ εἰς τὰ πλάγια
φέρονται, διότι καὶ ὁ ἀήρ, ἐν ᾧ ἡ σύστασις αὐτῶν, κύκλῳ συμπεριιάγεται
ὑπὸ τοῦ κυκλοφορητικοῦ σώματος, πρῶτον μὲν ὅτι μὴ ἔσται ἡ κατὰ
φύσιν κίνησις αὕτη τῶν ἀνέμων· οὐδὲ γὰρ τοῦ ἀέρος ταύτην λέγομεν
εἶναι κατὰ φύσιν, ἐπεὶ μὴ ἐξ αὐτοῦ τῇδε κινεῖται· τίς οὖν ἡ κατὰ φύσιν 5
κίνησις αὐτοῖς; δεύτερον δέ, εἰ διὰ τοῦτο εἰς τὰ πλάγια κινεῖνται, διὰ
τὴν περιφορὰν τὴν τοῦ παντός, ἔδει καὶ τοὺς ἀνέμους αἰεὶ ἐπὶ ταῦτα
φέρεισθαι. νῦν δὲ οὐχ οὕτως· εἰσὶ γὰρ τινες οἱ καὶ τὴν ἐναντίαν πνέουσι
τῇ περιφορᾷ, ὥσπερ οἱ ἀπὸ δυσμῶν ἐπ' ἀνατολὴν πνέοντες. Θεόφραστος
94 δὲ τὴν αἰτίαν τῆς κινήσεως τῆς λοξῆς τοῖς ἀνέμοις φησὶ γίνεσθαι διὰ 10

- 3 beginning was assigned to them by nature. The former opinion, according to which the human race is believed always to have existed, has as its supporters Pythagoras of Samos and Ocellus of Lucania and Archytas of Tarentum and absolutely all the Pythagoreans. Moreover Plato the Athenian and Xenocrates and Dicaearchus of Messana and likewise the (other) philosophers of the Old Academy do not seem to have held a different opinion; and Aristotle of Stagira too and Theophrastus and many not undistinguished Peripatetics besides wrote the same. And as an illustration of this point they say that it is altogether impossible to find out whether birds or eggs were created first, since it is the case both that the egg cannot come to be without the bird and that the bird cannot come to be without the egg.
- 4 And so they say that of all the things, which always have existed in this eternal universe and always will exist, there has been no beginning; rather, there is a certain cycle of those who produce and of those who are born, in which the beginning and end of each and every thing that is begotten seem to coincide.

Wehrli 6 Ocellum *Diels*: Occeium *codd.*: Ocellum *Canter* 11 eiusque
 rei exemplo *Hultsch*: eiusque rei exempla *codd.*: eius quaeri exemplo *Lach-*
mann dicunt quod *secl. Hultsch*

Meteorology

- 186A Alexander of Aphrodisias, *On Aristotle's Meteorology* 2.4 361a22-b1
 (CAG vol.3.2 p.93.26-94.2 Hayduck)

But if it is for this reason that the winds are carried obliquely and sideways, (namely) because the air, in which they are formed, is moved round in a circle by the rotating body (i.e. the heavens), someone might raise the objection, firstly, that (in that case) this is not the natural motion of the winds; for we do not say that this is the natural motion of the air either, since it is not moved in this way of itself. What then is the natural motion of (the winds)? And, secondly, if it is on account of the rotation of the whole that they are moved sideways, the winds too should always move in the same direction. But in fact it is not so; for there are some which even blow in the opposite direction to the rotation, as with those which blow from

94 west to east. Theophrastus says that the cause of the sideways mo-

τὸ μὴ ἀπλῶς αὐτοὺς ἐκ ξηρᾶς τε καὶ θερμῆς ἀναθυμιάσεως γίνεσθαι· ἄνω γὰρ ἂν ἐφέροντο.

9-12 *Theophrastus, Meteorologica, versio Arabica* 13.21 (RUSCH t.5 cap.8 Daiber); cf. *eiusdem librum De ventis* 22; [Aristotelis] *Problemata* 25.14 939a38-b4 et 26.48 945b30-4; *Adamantii librum De ventis* 2 (p.37.15-25 Rose), *Theophrasto non nominato* →

186B Olympiodorus, In Aristotelis Meteorologica 1.13 349a12-b1 (CAG t.12.2 p.97.5-17 Stüve)

τῆς δὲ λοξῆς κινήσεως τῶν ἀνέμων ἄλλην μὲν αἰτίαν ὁ Θεόφραστος ἐν τοῖς οἰκείοις Μετεώροις ἀποδίδωσιν, ἄλλην δὲ νῦν ὁ Ἀριστοτέλης. ὁ γὰρ Θεόφραστος φησιν ἐν τῇ καπνώδει ταύτῃ ἀναθυμιάσει μεμῖχθαι 5 τινα πυρώδη οὐσίαν καὶ γῆνιν, αἵτινες τὴν ἐναντίαν κίνησιν κινούμεναι καὶ μαχόμεναι λοξὴν ποιοῦνται τὴν κίνησιν. μὴ γάρ τις λεγέτω, ὅτι διὰ τί γὰρ μὴ ὑφίεται ἢ ἡ ἐπὶ τὰ ἄνω κινήσεις τοῦ γεώδους ἐπικρατοῦντος 5 ἢ ἡ ἐπὶ τὰ κάτω τοῦ πυρώδους πλεονάζοντος ἐπ' εὐθείας τῆς κινήσεως γινομένης; ῥητέον γάρ, ὅτι τοῦτο καλῶς λέγεται ἐπὶ σωμάτων κεκραμένων· ἐπὶ γὰρ ἐκείνων ἀνάγκη ὕφεσιν γενέσθαι ἐκατέρας ἀμετρίας 10 κολαζομένης, ἐπὶ δὲ σωμάτων κατὰ παράθεσιν ἐνωθέντων οὐχ ἔπεται τοῦτο· ἐκάτερον γὰρ τὴν αὐτὴν ἔχον ἰσχὺν μένει ἀπομαχόμενον. διὸ μηδενὸς ὑπείκοντος ἐκ περιστάσεως τὸ ὅλον εἰς τὰ πλάγια φέρεται. οὕτω μὲν ὁ Θεόφραστος.

3-5 *Olympiodorus, In Aristotelis Meteor.* 1.13 349a12-b1 (CAG t.12.2 p.97.25, 28, 31 Stüve), 2.4 361a22 (CAG t.12.2 p.175.6-11), 2.4 361a24 (CAG t.12.2 p.178.4-7), *Theophrasto nominato*; cf. *etiam* 1.13 349a32-b2 (CAG t.12.2 p.102.1-3), *quo tamen loco Empedocles, non Theophrastus, nominatur*

6 ἢ ἡ Stüve: ἢ V: ἢ G: om. A 8-9 κεκραμένων] κρεμαμένων et Aldina et CAG, sed permixtis temperatisque Camotius, recte ut videtur

187 Alexander Aphrodisiensis, In Aristotelis Meteorologica 2.6 364b14-17 (CAG t.3.2 p.112.26-34 Hayduck)

τὰς δὲ μεταβάσεις αὐτῶν καὶ περιστάσεις φησὶ γίνεσθαι παυομένων τῶν πρώτων εἰς τοὺς ἐχομένους καὶ ἐφεξῆς αὐτοῖς κατὰ τοῦτο, καθ' ὃ μέρος ὁ ἥλιος μεθίσταται προῶν, διὰ τὸ κινεῖσθαι μὲν μετὰ τὴν ἀρχὴν τὸ ἐχόμενον καὶ ἐφεξῆς τῇ ἀρχῇ, ἐχόμενα δὲ τοῦ πρώτου πνεύματος ὡς ἀρχῆς τὰ καθ' ὃ ὁ ἥλιος κινεῖται μέρη γειννιώντα αὐτῷ· οὗτος γὰρ ἀρχὴ 5 καὶ αἴτιος τῆς τῶν ἀνέμων κινήσεως. λέγει μέντοι Θεόφραστος ἐνίοτε

tion of the winds is that they do not simply come to be from the dry and warm exhalation; for (if they did) they would be carried upwards.

7 τὴν περιφορὰν] τὸ καὶ AWa ἀεὶ om. AWa ἐπὶ ταῦτα AWa 11
μὴ] μήτε A

186B Olympiodorus, *On Aristotle's Meteorology* 1.13 349a12-b1 (CAG vol.12.2 p.97.5-17 Stüve)

Theophrastus gives one explanation of the sideways motion of the winds in his own *Meteorology*¹, Aristotle here another. Theophrastus says that in this smoky exhalation there is a mixture of a certain fiery substance and of an earthy one; and that, being moved in opposite directions and conflicting with each other, they make the motion a sideways one. No one should object, why does not either the upward motion give way, when the earthy (substance) prevails, or the downward motion, when there is an excess of the fiery (substance), the motion coming to be in a straight line? For one should reply, that this is correct where mixed bodies are concerned; for in the case of these it is necessary that there should be a giving way, as each of the disproportions² is suppressed. But in the case of bodies which are unified by juxtaposition this does not follow; for each of (the constituents), having the same force, remains and resists. And for this reason, as neither yields, by a change of direction the whole is moved sideways. Thus, then, Theophrastus.

¹ Literally, *Things in the Sky*.

² That is, an excess of the fiery substance over the earthy one, or vice versa.

187 Alexander of Aphrodisias, *On Aristotle's Meteorology* 2.6 364b14-17 (CAG vol.3.2 p.112.26-34 Hayduck)

(Aristotle) says that the changes and shifts of the winds come about when the first (winds) give place to those that are next and adjacent to them, according as the sun moves advancing from one quarter to another. For what is next and adjacent to the starting-point is moved after the starting-point, and the quarters which are next to the first wind as their starting-point are those through which the sun moves and which are adjacent to it; for (the sun) is the starting-point and cause of the motion of the winds. However, Theophrastus says

καὶ εἰς τοὺς ἐναντίους μεθίστασθαι τοὺς ἀνέμους· ὅταν γὰρ εἰς τὸ ἐναντίον ἀπώσωνται τὰ νέφη, πάλιν ἐκεῖθεν ἄρχεσθαι τὸ πνεῦμα.

1-6 *Theophrastus, De ventis* 52; [*Aristoteles*], *Problemata* 26.12 941b11, 26.31 943b28, 26.35 944a32, 26.55 946b26 6-8 cf. *Theophrasti opusculum De ventis* 52 sub finem, quo tamen loco de nubibus non agitur; ita quoque [*Aristoteles*], *Problemata* 26.12 941b11, 26.31 943b28 →

- 188 Alexander Aphrodisiensis, In Aristotelis Meteorologica 2.6 363b24-5 (CAG t.3.2 p.108.30-3 Hayduck)

καὶ ἐπὶ τοῦ Ε . . . τὸν ὑπὸ τινων μὲν Ἀργέστην καλούμενον, Ὀλυμπίαν δ' ὑπ' ἄλλων καὶ Σκίρωνα, ὀνομάζουσι δέ τινες τὸν ἄνεμον τοῦτον καὶ Ἰάπυγα, ὡς Θεόφραστος λέγει.

1-2 ὑπὸ τινων—καὶ Σκίρωνα] *Aristoteles, Meteorologica* 2.6 363b24-5; *Theophrastus, De ventis* 62 (ex correctione) 2-3 ὀνομάζουσι—Ἰάπυγα] *haec non reperiuntur apud Theophrastum, sed cf. [Aristotelis] librum De situ ventorum* 973b17

- 189 Loci in opusculo Theophrasti De ventis ad quos auctores posteriores nominantes spectant

- 1 § 55] Alexander, In Aristotelis Meteorologica 2.5 361b30-5 (CAG t.3.2 p.97.10-17 Hayduck)
- 2 § 62] Alexander, In Aristotelis Meteorologica 2.6 363b13 (CAG t.3.2 p.108.20-3), qui Siculos Apeliotem ventum Hellespontiam nominare dicit, textu Theophrasti iam corrupto usus

- 190 Lumen animae B, caput 10, De sanctis, P (ed. a. 1477² Farinator)

Theophrastus libro Commentatorum: regiones caelestes valide inflammatae frigus magnum efficiunt circa terram; cuius causa est quod frigus et calor sibi naturaliter conversantur atque unum ab altero repellitur et figuratur. regiones itaque caelestes vehementer inflammatae frigus aeris pellunt versus terram sua caliditate. et ideo ait Philosophus in ii Meteorum quod frigora et venti idem finiunt, id est eodem modo finiuntur. 5

6-8 *haec apud Aristotelem non reperiuntur; vid. comm.*

that sometimes the winds also shift (directly) to their opposites; for when the clouds are pushed into the opposite (quarter), the wind begins to blow back from there again.

1 μεταβάσεις] μεταβολὰς *AWa*

- 188** Alexander of Aphrodisias, *On Aristotle's Meteorology* 2.6 363b24-5 (CAG vol.3.2 p.108.30-3 Hayduck)

And at point E (the west-north-west wind¹) . . . (the wind) which is called Argestes by some and Olympias or Sciron by others; and some also name this wind Iapyx, as Theophrastus says.

¹ This is only an approximation; Aristotle's wind-rose is divided into twelve, rather than sixteen points.

- 189** Passages in Theophrastus' work *On Winds* to which later authors refer mentioning Theophrastus by name

- 1 § 55] Alexander, *On Aristotle's Meteorology* 2.5 361b30-5 (CAG vol.3.2 p.97.10-17 Hayduck)
- 2 § 62] Alexander, *On Aristotle's Meteorology* 2.6 363b13 (CAG vol.3.2 p.108.20-3 Hayduck), who says that the Sicilians call the East wind "Hellespontine", employing a text of Theophrastus that was already corrupt

- 190** *Light of the Soul B*, chapter 10, *On the Saints*, P (ed. 1477² Farinator)

Theophrastus in the book of *Commentaries*: When the heavenly regions are greatly ablaze they produce great cold in the region of the earth; the explanation of this is that cold and heat are naturally related reciprocally and the one is driven back and delimited by the other. And so when the heavenly regions are fiercely ablaze they drive the cold of the air towards the earth by their own heat. And for this reason the Philosopher (Aristotle) says in the second (book) of the *Meteorology* that cold and wind have the same limit, that is, they are limited in the same way.

- 191 Lumen animae B, caput 7, De beata Virgine, Mb (ed. a. 1477² Farinator)

item eos qui dicebant tonitruum esse concussionem ventorum: sic Theophrastus ac Alfarabius hoc idem dicere necessario assere-reque oportet, videlicet quod concussio ventorum prius fiat ante-quam ex tali concussione ignis proveniat.

1 *Theophrastus, Meteorologica, versio Arabica* 1.3 (RUSCH t.5 cap.8 Daiber) *sed de concussionibus nubium, non ventorum*

- 192 Plutarchus, Quaestiones Graecae 7 292C-D (BT t.2 p.338.25-339.4 Titchener)

τίνες αἱ πλωϊάδες νεφέλαι;

τὰς ὑπόμβρους μάλιστα καὶ περιφερομένας ἐκάλουν “πλωϊάδας”, ὡς Θεόφραστος ἐν τετάρτῃ Περὶ μεταρσίων εἴρηκε κατὰ λέξιν, “ἐπεὶ D καὶ αἱ πλωϊάδες αὗται νεφέλαι καὶ αἱ συνεστῶσαι, ἀκίνητοι δὲ καὶ τοῖς χρώμασιν ἔκλευκοι, δηλοῦσι διαφορὰν τινὰ τῆς ὕλης, ὡς οὗτ’ 5 ἐξυδατουμένης οὗτ’ ἐκπνευματουμένης.”

- 193 Seneca, Naturales Quaestiones 7.28.2-3 (BT p.262.18-263.5 Gercke)

hoc ut scias ita esse, non statim cometes ortus ventos et pluvias minatur, ut Aristoteles ait, sed annum totum suspectum facit; ex quo apparet illum non ex proximo, quae in proximum daret, signa 3 traxisse sed habere reposita et comprehensa legibus mundi. fecit hic cometes, qui Paterculo et Vopisco consulibus apparuit, quae ab 5 Aristotele Theophrastoque sunt praedicta; fuerunt enim maximae et continuae tempestates ubique, at in Achaia Macedoniaque urbes terrarum motibus prorutae sunt.

1-2 et 5-7 cf. *Aristotelis Meteorologica* 1.7 344b19-26 et *Theophrasti opusculum De signis* 34

8 prorutae *Fortunatus*: proruptae Φ: praeruptate δ

- 194 Proclus, In Platonis Timaeum 40C-D (BT t.3 p.151.1-9 Diehl)

θαυμασιωτάτην δὲ εἶναι φησιν ὁ Θεόφραστος ἐν τοῖς κατ’ αὐτὸν

- 191 *Light of the Soul B*, chapter 7, On the Blessed Virgin, Mb (ed. 1477² Farinator)

The same applies to those who say that thundering is the collision of winds. Thus it is necessary for Theophrastus and Fārābī to say and assert this same thing, namely that the collision of the winds occurs before fire is produced from such a collision.¹

¹ And hence that the thunder should occur before the lightning, which does not fit the facts.

- 192 Plutarch, *Greek Questions* 7 292C-D (BT vol.2 p.338.25-339.4 Titchener)

What are the floating clouds?

They used to call clouds which are especially full of rain and which move around "floating", as Theophrastus says in the fourth (book of his) *Meteorology*¹, the text being: "Since these floating
D clouds, too, and these compact ones which do not move and are quite white in color display a certain difference in their matter, which is neither altogether watery nor altogether vaporous."

¹ Literally, *On Things in the Sky*.

- 193 Seneca, *Questions about Nature* 7.28.2-3 (BT p.262.18-263.5 Gercke)

So that you may know that this is so, a comet does not threaten wind and rain at once when it appears, as Aristotle says, but makes the whole year treacherous; and from this it is clear that it has not derived from the immediate (situation) signs to give regarding the immediate (future), but rather has (these signs) stored up and contained in the laws of the universe. This comet, which appeared in the
3 consulship of Paterculus and Vopiscus¹, had the effects that Aristotle and Theophrastus foretold; for there were great and continuous storms everywhere, and in Achaea and Macedonia towns were overthrown by earthquakes.

¹ 60 A.D.

- 194 Proclus, *On Plato's Timaeus* 40C-D (BT vol.3 p.151.1-9 Diehl)

Most wonderful in his time, Theophrastus says, was the theoriz-

χρόνοις τὴν τῶν Χαλδαίων περὶ ταῦτα θεωρίαν, τὰ τε ἄλλα προ-
λέγουσαν καὶ τοὺς βίους ἐκάστων καὶ τοὺς θανάτους, καὶ οὐ τὰ κοινὰ
μόνον, οἷον χειμῶνας καὶ εὐδίας, ὥσπερ καὶ τὸν ἀστέρα τοῦ Ἑρμοῦ
χειμῶνος μὲν ἐκφανῇ γενόμενον ψύχη σημαίνειν, καύματα δὲ θέρους
εἰς ἐκάστους ἀναπέμπειν· πάντα δ' οὖν αὐτοὺς καὶ τὰ ἴδια καὶ τὰ κοινὰ
προγινώσκειν ἀπὸ τῶν οὐρανίων ἐν τῇ Περὶ σημείων βίβλῳ φησὶν
ἐκεῖνος.

1-3 et 6-8 *haec in Theophrasti opusculo De signis non reperiuntur* 4-6 *cf.*
De signis 46 →

vid. 211A-D

Motus terrae et montes ignem eructantes

195 Seneca, Naturales quaestiones 6.13.1 (BT p.209.4-14 Gercke)

In hac sententia licet ponas Aristotelem et discipulum eius
Theophrastum (non, ut Graecis visum est, divini, tamen et dulcis
eloquii virum et nitidi sine labore). quid utrique placeat exponam:
semper aliqua evaporatio est a terra, quae modo arida est, modo
umido mixta; haec ab infimo edita et in quantum potuit elata, cum
ulteriorem locum, in quem exeat, non habet, retro fertur atque in
se revolvitur; deinde rixa spiritus reciprocantis iactat obstantia et,
sive interclusus sive per angusta enisus est, motum ac tumultum
ciet.

4-9 *Aristoteles, Meteorologica* 2.8 365b21-366a5; *Albertus Magnus, Meteora* 3.2.7
(t.4 p.622a11-22 *Borgnet*; cf. p.621b36-8), *ex Seneca, Theophrasto nominato*; cf.
Theophrasti Meteorologica, versio Arabica 15.10-15 (*RUSCH* t.5 cap.8 *Daiber*)

5-6 quantum—ulteriorem] tantum elata ut ulteriorem δ 6 habeat δ

196A Scholion in Apollonii Rhodii Argonautica 4.834 (p.295.24-296.4 Wendel)

“εἰ μὲν δὴ μαλεροῖο πυρός”· περὶ τὸν πορθμὸν ἐν τῇ θαλάσῃ πυρὸς
ἀναφυσθήματα γίνεται, ὥστε καὶ τὴν θάλασσαν θερμαίνεσθαι, ὡς φησι

ing of the Chaldeans about these matters, foretelling, among other things, especially the course of individuals' lives and their deaths; and not only things that affect many people in common, like storms and fair weather — as the planet Mercury, when it appears in winter, indicates cold, but in summer sends everyone hot weather. Indeed, in his book *On Signs* he says that they had foreknowledge of all things from the heavenly bodies, both those that affect individuals and those that are common to many people.

6 ἀναπέμπειν Fortenbaugh: ἀναπέμπει ed. Diehl

see 211A-D

Earthquakes and Volcanoes

195 Seneca, *Questions about Nature* 6.13.1 (BT p.209.4-14 Gercke)

(Among those who support) this opinion¹ you can reckon Aristotle and his pupil Theophrastus, a man who did not possess divine eloquence, as the Greeks thought,² but none the less an eloquence that was pleasing and effortlessly polished. I will state (the view) that they both hold. There is always (they claim) an exhalation from the earth which is sometimes dry, sometimes mixed with moisture. This is given off from the lowest part and travels upwards as far as it can. But when it has no further place to pass into it is carried back and turns back upon itself; and the conflict (caused by) the breath moving in opposite directions tosses about the things that are in the way, and, whether (the breath) is shut in or struggles out through narrow spaces, it brings about movement and disturbance.

¹ Seneca is discussing the causes of earthquakes.

² An allusion to the customary etymology of Theophrastus' name; cf. 1, 2 and 5A-7B

196A Scholium on the *Argonautica* of Apollonius of Rhodes 4.834 (p.295.24-296.4 Wendel)

"If indeed (the force) of raging fire (will cease)": in the region of the strait (of Messina) fire is vented up in the sea, so that the sea too

καὶ Μητρόδωρος ἐν α΄ Περὶ ἱστορίας καὶ Θεόφραστος ἐν Ἱστορικοῖς ὑπομνήμασιν. καὶ φησι τὸν βρόμον τὸν ἀπὸ τῶν Αἰόλου νήσων ἀκούεσθαι ἕως ,α σταδίων· περὶ Ταυρομένιον γοῦν ἀκούεσθαι βροντῇ 5 παραπλήσιον ψόφον.

1-2 cf. *Strabonem* 6.2.11, ubi *Theophrastus non nominatur* 2-3 *Metrodorus Scepsius*, FGrH 184 F 2

3 Περὶ ἱστορίας] Περιηγήσεως *Keil*: Περὶ (παραδόξου) ἱστορίας *vel* Περὶ (Τιγράνου) ἱστορίας *Jacoby*: Ποικίλης ἱστορίας *coni. Wendel* 4 τῶν *P*: →

196B Antigonus, *Historiarum mirabilium collectio* 130 (Parad. Gr. p.88.673-5 Giannini)

Θεόφραστον δὲ τὴν περὶ τὰς Αἰόλου νήσους ἀναζεῖν οὕτως ἐπὶ δύο πλέθρων τὸ μήκος, ὥστε μὴ δυνατὸν εἶναι διὰ τὴν θερμασίαν εἰσβῆναι εἰς αὐτήν.

1-3 *Callimachus*, fr. 407(II) *Pfeiffer*

1 Θεόφραστον *Bentley*: Θεόφραστος *P* τὴν . . . Αἰόλου *Meurs*: τας . . . αἰολους *P* 3 αὐτήν *Giannini*: ταύτην *P*

Metalla

197A Alexander Aphrodisiensis, In *Aristotelis Meteorologica* 3.6 378b5-6 (CAG t.3.2 p.178.10-15 Hayduck)

εἰπὼν δὲ ταῦτα καθόλου μὲν φησι καὶ κοινῶς εἰρησθαι περὶ αὐτῶν τῶν τε ὀρυκτῶν καὶ τῶν μεταλλευτῶν, τίς τε αὐτῶν ἡ διαφορὰ καὶ πόθεν ἡ γένεσις καὶ ποῦ· ἰδίᾳ δὲ δεῖν φησιν ἕκαστον τῶν εἰρημένων γενῶν προχειρίζομένους τὰ οἰκεία αὐτοῖς ἐπισκοπεῖν. περὶ ὧν Θεόφραστος πεπραγμάτευται ἔν τε τῷ Περὶ τῶν μεταλλευομένων καὶ ἐν ἄλλοις τισίν. 5

1-5 *Olympiodorus*, In *Aristotelis Meteor.* 3.6 378b5-6 (CAG t.12.2 p.266.33-6), *Theophrasto nominato* 3-5 [*Thomas Aquinas*], In *Aristotelis Meteor.* 3.6 378b5-6 (t.3 [continuat] p.cx b11-19 ed. Leonina, a. 1886) *Theophrasto et Commentatore* (Alexandro?) hoc loco nominatis sed ipso *De metallicis libro nulli auctori expressis verbis attributo*; *Gennadius*, In *Aristotelis Meteor.* 3.6 378b5-6 (*Oeuvres complètes* t.7 p.481.16-20 *Petit et Siderides et Jugie*), *Theophrasto nominato* →

grows warm, as both Metrodorus says in his first book *On Research*¹, and Theophrastus in his *Research Memoranda*. And he says that the roar from the Aeolian islands can be heard for up to a thousand stades² away; at any rate, around Tauromenium a sound like thunder is heard.

¹ This title for Metrodorus' work may be incomplete.

² Approximately 115 miles or 185 km.

τοῦ L ἀκούεσθαι *ed. pr.*: καίεσθαι *codd.* ,α σταδίων *Keil*: χίλια στάδια
ed. pr.: ἐνὸς σταδίου *codd.*

196B Antigonus, *Collection of Amazing Stories* 130 (*Parad. Gr.* p.88.673-5 Giannini)

(Callimachus says) that Theophrastus (says) that the (sea) around the Aeolian islands boils to such an extent, for a distance of two *plethra*¹, that it is not possible to go into it because of the heat.

¹ *Circa* 200 feet or 60 meters.

Metals

197A Alexander of Aphrodisias, *On Aristotle's Meteorology* 3.6 378b5-6 (CAG vol.3.2 p.178.10-15 Hayduck)

After saying these things, (Aristotle) says that he has spoken in general and in a universal way both about things that are quarried and about those that are mined — what the difference between them is, and whence and where they come to be. And he says that it is necessary to examine each of the kinds that have been mentioned individually, and to consider their particular properties. Theophrastus has dealt with these matters in his *On Things That are Mined* and in certain other (works).

5 τῷ τοῖς B
Gennadius

ἐν ἄλλοις τισίν] ἐν ἄλλοις συγγράμμασι περὶ τῶν τήκτων

- 197B** Simplicius, In Aristotelis De caelo 1, prooemium (CAG t.7 p.2.32-3.2 Heiberg)

τῶν γενητῶν καὶ φθαρτῶν τὰ μὲν ἐν τοῖς μετεώροις διὰ τῶν
 3 Μετεωρολογικῶν παραδέδωκεν, τῶν δὲ ἐν γῇ συνθέτων τὰ μὲν ἐστὶν
 ἔμψυχα, τὰ δὲ ἄψυχα· καὶ περὶ μὲν τῶν ἀψύχων τὰ Περὶ μετάλλων
 γεγραμμένα διδάσκει.

1-4 Simplicius, In Aristotelis Phys. 1, prooemium (CAG t.9 p.3.1-4), Theophrasto
 non nominato →

- 197C** Olympiodorus, In Aristotelis Meteorologica 1.1 338a20 (CAG t.12.2 p.6.2-6 Stüve)

ἐπεὶ δὲ τῶν ὁμοιομερῶν συνθέτων ἐμνήσθημεν, χρὴ μὲν εἰδέναι, ὅτι
 τῶν συνθέτων τὰ μὲν ὁμοιομερῆ, τὰ δὲ ἀνομοιομερῆ. καὶ ἑκάτερον
 τούτων τριττὸν ἐστὶ· σύνθετα ὁμοιομερῆ ἄψυχα, ἅπερ διδάσκει ἐν τῷ
 πέρατι τοῦ τρίτου λόγου τῆς παρούσης πραγματείας καὶ ἐν τῇ 5
 μονοβίβλῳ Περὶ μετάλλων ἐπιγεγραμμένη.

3-5 Philoponus, In Aristotelis De gen. et corr. 1, prooemium (CAG t.14.2 p.2.16-17), et In Aristotelis Phys. 1, prooemium (CAG t.16 p.1.26-2.2) 3-4 Aristoteles, Meteorologica 3.6 378a15-b6

- 198** Pollux, Onomasticon 10.149 (LG t.9.2 p.234.23-7 Bethe)

μεταλλέως σκευὴ θύλακες, περίοδος, σάλαξ· καὶ θυλακοφορεῖν μὲν
 τοὺς μεταλλέας οἱ κωμῶδοι λέγουσιν, περίοδον δὲ καὶ σάλακα
 Θεόφραστος ἐν τῷ Μεταλλικῷ, περίοδον μὲν τὸ ἀγγεῖον ᾧ κατακερ-
 αννύουσι τὸν σίδηρον, σάλακα δὲ τὸ τῶν μεταλλέων κόσκινον.

1-2 Aristophanes, fr. 789 Kock 2-3 Pollux, Onomasticon 7.99 (LG t.9.2 p.80.2-5 Bethe), Aristotelem vel Theophrastum libri auctorem dubitanter nominans →

- 199** Hesychius, Lexicon, s.v. προσφανῆ (no. 3920, t.3 p.392.30 Schmidt, ed. a. 1861)

προσφανῆ· Θεόφραστος ἐν Μεταλλικῷ χρυσίου συρροάς.

1 cf. [Aristotelis] Mir. ausc. 42 833a28-30

- 197B Simplicius, *On Aristotle's On Heaven I*, Introduction (CAG vol.7 p.2.32-3.2 Heiberg)

Of the things that come to be and pass away, (Aristotle) has taught about those in the sky in the *Meteorology*; but of the composite things on the earth some are alive and others lifeless. And the writings *On Metals* teach about those that are lifeless.

2 ἐν γῇ Db: ἐγγὺς AB 3-4 τὰ—διδάσκει] ἐν ταῖς Περὶ μετάλλων πραγματείαις διδάσκουσιν (sic DF: διδάσκει [sc. Aristoteles] a) Simplicius, *In Phys.*

- 197C Olympiodorus, *On Aristotle's Meteorology 1.1* 338a20 (CAG vol.12.2 p.6.2-6 Stüve)

Since we have mentioned homoeomerous composite things, one must know that, of composite things, some are homoeomerous and some not;¹ and each of these is three-fold. (Some things are) composite, homoeomerous, and lifeless; and (Aristotle) teaches about these at the end of the third book of the present inquiry and in the work of one book entitled *On Metals*.

¹ Homoemerous things are uniform "stuffs", a part of which has the same nature as the whole.

- 198 Pollux, *Nomenclature* 10.149 (LG vol.9.2 p.234.23-7 Bethe)

The implements of the miner are bags, crucible, riddle. The comic poets say that miners are "bag-carriers", and the crucible and the riddle (are mentioned) by Theophrastus in *On Metals*, the crucible being the vessel in which they mix the iron, the riddle the miners' sieve.

1 θύλακες BL: θύλακοι AC 3 ἐν τῷ Μεταλλικῷ sm. A 4 σάλακα Jungermann: ἄλακα BC: ἄλλακα AL

- 199 Hesychius, *Lexicon*, on *prospanê* (no. 3920, vol.3 p.392.30 Schmidt, ed. 1861)

prospanê (visible): Theophrastus, in *On Metals*, (applies this) to accumulations of gold.

- 200** Theophrastus, *De odoribus quae fertur sectio* 71 (p.376.32-6 Wimmer, ed. a. 1866)

... Ἀθήνησι λέγειν εἰς πάντα χαλκὸν κοῖλον ἐμβάλλεσθαι σίδηρον, ὁμοίως ἐρυθρὸν καὶ λευκόν. εἶναι δέ τινα λόγον πρὸς τὸν καττίτερον· συμβάλλεσθαι δ' οὐ μεγέθους χάριν ἀλλὰ τῆς πυκνότητος

1 Ἀθήνησι λέγειν] ἃ τινες λέγουσιν *coni.* Turnebus, qui haec sectioni 70 *continuat*: ἅτινα συλλεγόντα *coni.* Vascosanus πάντα *codd.*: ταῦτα *vulg.* χαλκὸν κοῖλον] καττίτερον *coni.* Vascosanus σίδηρον] χαλκὸν *coni.* Vascosanus; *delendum coni.* Schneider post σίδηρον *interpunxit Burnikel*,
→

- 201** Harpocraton, *Lexicon in decem oratores Atticos*, s.v. κεγχρέων (t.1 p.172.15-173.5 Dindorf)

- 173 κεγχρεών· Δημοσθένης ἐν τῇ πρὸς Πανταίνετον παραγραφῇ· “κᾶπειτ’ ἔπεισε τοὺς οἰκέτας τοὺς ἐμοὺς καθέζεσθαι εἰς τὸν κεγχρεῶνα”, ἀντὶ τοῦ εἰς τὸ καθαριστήριον, ὅπου τὴν ἐκ τῶν μετάλλων κέγχρον διέψυχον, ὡς ὑποσημαίνει Θεόφραστος ἐν τῷ Περὶ μετάλλων.

1-4 Photius, *Lexicon*, s.v. (*pars* 1 p.152.1-5 Porson), *Suda*, s.v. (no. 1221, LG t.1 *pars* 3 p.87.6-9 Adler), *Theophrasto non nominato* 1-2 Demosthenes 37.26 3-4 cf. *Lectiones rhetoricas*, p.271.23-5 Bekker, et Photii *Lexicon*, s.v. (*pars* 1 p.151.26-8 Porson), *Theophrasto non nominato*

1 παραγραφῇ Ald.: γραφῇ Harpocratonis *codd.* et epitome, Photius, *Suda* 2
→

- 202** Hesychius, *Lexicon*, s.v. σκαρφών (no. 874, t.4 p.40.10 Schmidt, ed. a. 1862)

σκαρφών· εἶδος καμίνου ἐν τῷ Μεταλλικῷ.

- 203** Hesychius, *Lexicon*, s.v. σύζωσμα (no. 2212, t.4 p.92.22 Schmidt, ed. a. 1862)

σύζωσμα· ἐν τῷ Μεταλλικῷ τὸν ἐκρέοντα χαλκόν.

- 200 Theophrastus, *On Odors*, “section 71”¹ (p.376.32-6 Wimmer, ed. 1866)

. . . to say that at Athens iron is put in all the hollow bronze, “red” and “white” alike. There is a certain proportion between (it and) the tin. It is included not for the sake of bulk, but (rather for the sake of) the density (of the bronze)

¹ This is one of two paragraphs (cf. 364) transmitted at the end of Theophrastus’ *On Odors* which are not in fact part of that work but disjointed fragments.

Textgeschichtliche Untersuchungen (Palingenesia 8 [1974]) p.168 n.45 3
 πυκνότητος A : κυκρότητος L : πικρότητος *vulg.* : στερεότητος *coni.* Vasconsanus

- 201 Harpocration, *Lexicon on the Ten Attic Orators on kenchreôn* (vol.1 p.172.15-173.5 Dindorf)

kenchreôn (place of granulation): Demosthenes, in the plea of in-
 173 admissibility against Pantainetus: “and then he persuaded my slaves to sit in the *kenchreôn*”, instead of “the place of purification”, where they cleaned the grains¹ (of silver) from the mines, as Theophrastus indicates in *On Metals*.

¹ *kenchros*: hence the name *kenchreôn*.

ἐπεισε] ἐποίησε C : πείσας Demosthenes 4 ὡς—μετάλλων *om.* Harpocrationis
epitome

- 202 Hesychius, *Lexicon*, on *skarphôn* (no. 874, vol.4 p.40.10 Schmidt, ed. 1862)

skarphôn: a type of furnace, in *On Metals*.

- 203 Hesychius, *Lexicon*, on *syzôsma* (no. 2212, vol.4 p.92.22 Schmidt, ed. 1862)

syzôsma: in *On Metals*, the bronze that flows out (of the crucible?).

see Appendix no. 3

- 204** Michael Psellus, *Accusatio patriarchae* (*Scripta minora* t.1 p.322.15-20 Kurtz)

ὥσπερ δὲ τὰλλα εἰδώς, ἃ νόμος εἰδέναι, καὶ τὰς μεταβολὰς τῶν ὑλῶν περιήει ζητῶν καὶ δεινὸν ἐποιεῖτο, εἰ μὴ τὸν μὲν χαλκὸν ἄργυρον, τὸν δὲ ἄργυρον χρυσὸν ἀπεργάσαιτο. ἐνταυθα τοίνυν μόνον Ζώσιμοί τε αὐτῷ ἐσπουδάζοντο καὶ Θεόφραστοι καὶ ἡ κατ' ἐνέργειαν ἐζήτειτο ἐκδοσις· οὕτω γὰρ ἐπιγράφεται τὰ βιβλία.

5

- 205** Cod. Paris. Gr. 2327 fol. 195^v (Collection des anciens alchimistes grecs, pars 3 p.25.10 et 17 Berthelot)

Γίνωσκε, ὦ φίλε, τὰ ὀνόματα τῶν ποιητῶν. . . . Θεόφραστος ...

1 *similiter* cod. Paris. 2327 fol. 294^v; cod. Paris. 2249 fol. 213^v; cod. Paris. 2419 fol. 245^v (Berthelot p.25.6-7)

vid. 139 v.33

Lapides

- 206** Seneca, *Naturales quaestiones* 3.25.7-8 (BT p.121.9-11 Gercke)

sunt enim multi pumicosi et leves, ex quibus quae constant insulae in Lydia natant: Theophrastus est auctor.

2 Lydia *Hermolaus Barbarus ad Plinii Nat. hist.* 2.209 : india *codd.*

- 207** Plinius, *Naturalis historia* 36.134 (CB t.36 p.96.11-14 André)

idem Theophrastus et Mucianus esse aliquos lapides qui pariant credunt; Theophrastus et ebur fossile candido et nigro colore inveniri et ossa e terra nasci inveniri lapides osseos.

1-2 *cf. Theophrasti opusculum De lapidibus* 5 2 *ibid.* 37



- 204** Michael Psellus, *Accusation of the Patriarch* (*Scripta minora* vol.1 p.322.15-20 Kurtz)

As if he knew the other things which it was law (he) should know, he went around seeking transformations of materials, and was annoyed if he did not make copper into silver and silver into gold. Here, therefore, his enthusiasm was entirely for (works attributed to authors like) Zosimus and Theophrastus, and he looked for the actual publication (in each case); for the books were inscribed in this way.¹

¹ I.e., with names of authors like Zosimus and Theophrastus.

- 205** Cod. Paris. Gr. 2327 fol. 195^v (*Collection des anciens alchimistes grecs*, part 3 p.25.10 and 17 Berthelot)

Learn, O friend, the names of the makers (of gold) . . . Theophrastus

see **139** l.33

Stones

- 206** Seneca, *Questions about Nature* 3.25.7-8 (BT p.121.9-11 Gercke)

For many (stones) are light and like pumice. The islands composed of these in Lydia float, as Theophrastus states.

- 207** Pliny, *Natural History* 36.134 (CB vol.36 p.96.11-14 André)

Theophrastus, again, and Mucianus believe that there are some stones which give birth (to other stones); Theophrastus also (believes) that ivory is found which is dug up, white and black in color, and that bones are produced from the earth and stones like bones are found.

2 colore inveniri h: inveniri FRda: varium Detlefsen
om. B

2-3 colore—nasci

208 Solinus, Collectanea rerum mirabilium 15.23 (p.97.17-18 Mommsen)

smaragdis hic locus patria est, quibus tertiam inter lapidum dignitatem Theophrastus dedit.

1-2 *smaragdo tertium locum dedit Plinius, Nat. hist. 37.62, et ex eo Isidorus, Etymol. 16.7.1, Theophrasto tamen non nominato*

vid. 139 v.32

209 Loci in opusculo Theophrasti De lapidibus ad quos auctores posteriores Theophrasto nominato spectant

- 1 §§ 6-7] Plinius, Naturalis historia 36.132, ubi Plinius quaedam omittit et plura lapidum genera expressis verbis corpora defuncta servare dicit
- 2 § 8] Cyrillus, Lexicon, s.v. σαπφείρος (Anecdota Parisiensia t.4 p.190.1 Cramer)
- 3 §§ 12-13] Antigonus, Historiarum mirabilium collectio 168, Theophrasti nomine in lacuna suppleto; Antigonus duo genera lapidum confundit necnon Bottiaeos pro Binis scribit
- 4 § 23] Cyrillus, Lexicon, s.v. σαπφείρος (Anecdota Parisiensia t.4 p.190.1 Cramer)
- 5 § 24] Plinius, Naturalis historia 37.74
- 6 § 25] Plinius, Naturalis historia 37.75
- 7 § 27] Plinius, Naturalis historia 37.75
- 8 § 29] Plinius, Naturalis historia 37.33
- 9 § 31] Photius, Lexicon, s.v. ἀμέθυστον (no. 1175, t.1 p.124.3-4 Theodoridis), verbis paululum mutatis
- 10 § 32] Plinius, Naturalis historia 37.193, Alexandri Magni nomine addito
- 11 §§ 33-4] Plinius, Naturalis historia 37.97-8

- 208** Solinus, *Collection of Amazing Facts* 15.23 (p.97.17-18 Mommsen)

This place (Scythia) is the homeland of emeralds, to which Theophrastus has given the third rank among (precious) stones.

see **139** 1.32

- 209** Passages in Theophrastus' work *On Stones* to which later authors refer mentioning Theophrastus by name

- 1 §§ 6-7] Pliny, *Natural History* 36.132, where Pliny omits some points and says of more types of stone explicitly that they preserve dead bodies
- 2 § 8] Cyril, *Lexicon*, on *sappheiros* (*Anecdota Parisiensia* vol.4 p.190.1 Cramer)
- 3 §§ 12-13] Antigonus, *Collection of Amazing Stories* 168, Theophrastus' name being restored in a lacuna; Antigonus confuses two types of stones and has "Bottiaei" in place of "Binae"
- 4 § 23] Cyril, *Lexicon*, on *sappheiros* (*Anecdota Parisiensia* vol.4 p.190.1 Cramer)
- 5 § 24] Pliny, *Natural History* 37.74
- 6 § 25] Pliny, *Natural History* 37.75
- 7 § 27] Pliny, *Natural History* 37.75
- 8 § 29] Pliny, *Natural History* 37.33
- 9 § 31] Photius, *Lexicon*, on *amethuston* (no. 1175, vol.1 p.124.3-4 Theodoridis), with slight change in the wording
- 10 § 32] Pliny, *Natural History* 37.193, with the addition of the name of Alexander the Great
- 11 §§ 33-4] Pliny, *Natural History* 37.97-8

- 12 § 36] Athenaeus, *Deipnosophistae* 3.45 93A-B, ubi Athenaeus plura exhibet; cf. Clementis Alexandrini *Paedagogum* 2.12 118.4 (GCS t.1 p.228.1-3), Theophrasto non nominato
- 13 §§ 46-7] Plinius, *Naturalis historia* 33.126, ubi quaedam etiam ex eiusdem operis *De lapidibus* capite quarto male comprehenso trahuntur
- 14 §§ 58-9] Plinius, *Naturalis historia* 33.113-14, qui Theophrasti sententias gravius mutat; Photius, *Lexicon*, s.v. *τιγγάβαρι* (pars 2 p.592.7-10 Porson), qui plura refert quam apud Theophrastum leguntur sed haec illi expressis verbis non attribuit

vid. 351

Aquae

210 Vitruvius, *De architectura* 8.3.27 (CB t.8 p.24.1-8 Callebat)

ex his autem rebus sunt nonnulla, quae ego per me perspexi, cetera in libris graecis scripta inveni, quorum scriptorum hi sunt auctores: Theophrastus, Timaeus, Posidonius, Hegesias, Herodotus, Aristides, Metrodorus, qui magna vigilantia et infinito studio locorum proprietates, aquarum virtutes ab inclinatione caelique regionum qualitates ita esse distributas scriptis dedicaverunt.

5

5 caelique *E'H*: caeliquae *GW*: caeli *E*² 6 regionum qualitates *post* proprietates (*v.5*) *transposuit Schneider*, -que *omisso*

211A Proclus, *In Platonis Timaeum* 22E (BT t.1 p.120.21-121.1 Diehl)

εἰ δέ τις αἰτιᾶται ταύτην τὴν ἀπόδοσιν, διότι τῶν ὑπὸ ὀμβρίων ἀύξανομένων οὐκ ἔστιν ἡ αὔξησις τεταγμένη, λεκτέον, ὅτι γίνονται μὲν καὶ ἀποβάσεις τοῦ Νείλου πολλάκις, ὅμως καὶ ἡ συνέχεια τῶν ὀμβρῶν αἰτία τῆς ἀδιακόπου τοῦ ὕδατος αὔξησεως, καὶ τὰ μεγέθη τῶν ὀρῶν, ἐν οἷς αἱ πηγαὶ τοῦ Νείλου· δεχόμενα γὰρ ταῦτα τοὺς ἀπὸ τῶν συνωθουμένων ἐκ τῶν ἐτησίων εἰς αὐτὰ νεφῶν ὀμβροὺς κατὰ πάσας 5 ἐαυτῶν τὰς λαγόνας ἐπιρρεῖ ταῖς πηγαῖς ἀδιακόπως, αἱ δὲ τὸν ποταμὸν

- 12 §36] Athenaeus, *The Sophists at Dinner* 3.45 93A-B, where Athenaeus gives more material; cf. Clement of Alexandria, *Paedagogus* 2.12 118.4, not naming Theophrastus
- 13 §§ 46-7] Pliny, *Natural History* 33.126, where some material is also derived from a misunderstanding of the fourth section of the treatise *On Stones*
- 14 §§ 58-9] Pliny, *Natural History* 33.113-14, seriously altering Theophrastus' points; Photius, *Lexicon* on *tingabari* (part 2 p.592.7-10 Porson), reporting more than is found in Theophrastus but not explicitly attributing it to him

see 351

Waters

210 Vitruvius, *On Architecture* 8.3.27 (CB vol.8 p.24.1-8 Callebat)

Of these matters there are many that I have seen for myself; the rest I have found written in Greek books, the authors of which are the following: Theophrastus, Timaeus, Posidonius, Hegesias, Herodotus, Aristides, Metrodorus. With great attention and with infinite application they have declared in their writings that the properties of localities and the powers of waters are distributed in this way, and, as a result of the degrees of latitude,¹ the characteristics of regions.

¹ I.e., as a result of the climate.

211A Proclus, *On Plato's Timaeus* 22E (BT vol.1 p.120.21-121.1 Diehl)

But if anyone criticizes this explanation, because (rivers) that rise on account of rain do not rise in a regular way, it should be said that the Nile often flows slackly too; but nevertheless the continuity of the rain is the cause of the unfailing rise of the water, as is also the height of the mountains, in which the springs of the Nile are. For these receive the rain from the clouds which are pushed together against them by the Etesian winds, and the springs on all their flanks

- αὔξουσι πληθύνουσαι. καὶ γὰρ τοῦτο ἐν εἶναι αἷτιον ὄμβρων φησὶν ὁ
121 Θεόφραστος, τὴν τῶν νεφῶν πίλησιν πρὸς τινα τῶν ὀρῶν.

4-9 Scholion in Platonis *Timaeum* 22E (p.284.5-9 Greene), *Theophrasto nominato* 8-9 *Theophrastus, De ventis* 5; [Aristoteles], *Problemata* 26.7 940b33; *Vitruvius, De architectura* 8.2.2, *Theophrasto nominato*, 8.3.27 = 210; cf. [Theophrasti] *librum De signis* 3

→

- 211B Olympiodorus, In Aristotelis *Meteorologica* 1.9 346b30 (CAG t.12.2 p.80.30-81.1 Stüve)

ιστέον δέ, ὅτι ὁ μὲν Ἀριστοτέλης αἷτιον λέγει τῆς εἰς ὕδωρ μεταβολῆς τὴν ψύξιν μόνον· Θεόφραστος δὲ οὐ μόνον τὴν ψύξιν αἷτιαν φησὶ τῆς τοῦ ὕδατος γενέσεως, ἀλλὰ καὶ τὴν πίλησιν. ἰδοὺ γὰρ ἐν Αἰθιοπία μὴ οὐσης ψύξεως ὅμως ὑετὸς κατάγεται διὰ τὴν πίλησιν· φησὶ γὰρ ὅρη εἶναι ἐκεῖσε ὑψηλότεα, εἰς ἃ τὰ νέφη προσπταίουσι, καὶ εἴθ' 5 οὕτως καταρρήγνυται διὰ τὴν γινομένην πίλησιν. ἀλλὰ μὴν καὶ ἐπὶ τῶν
81 λεβήτων ὑγρότης, φησὶν, ἀντικαταρρεῖ, ἔτι δὲ καὶ ἐπὶ τῶν θόλων τῶν λουτρῶν μὴ παρούσης ψύξεως, διὰ τὴν πίλησιν δηλονότι τούτου γινομένου.

2-3 *Theophrastus, Meteorologica, versio Arabica* 7.5-6 et 7.28-8.2 (RUSCH t.5 cap.9 Daiber); *Epicurus, Epist. ad Pythoclem* 99, quo loco *Theophrastus non nominatur*; *Lucretius, De rerum natura* 6.510-12, *Theophrasto non nominato*; *Arrianus, ap. Stobaeum, Anthol.* 1.31.8 (t.1 p.246.6-10 Wachsmuth) *Theophrasto non nominato*

→

- 211C Galenus, *Tafsīr Kitāb Buqrāṭ Fī l-ahwiya wa-l-azmina wa-l-miyāh wa-l-buldān* 8.6 (cod. Cahirae Ṭal'at Ṭibb 550, f.55^v v.6-7)

فَأَمَّا ثَاوُفْرَسْتُسُ وَأَشْيَاعُهُ فَأَنْتَهُمُ قَالُوا إِنَّ الْأَمْطَارَ إِنَّمَا تَكُونُ مِنَ الْإِخْفَاطِ
وَالْإِعْصَارِ

1-2 In versione Hebr. 440-1 Wasserstein (Hierosolymis 1982), *Nicodemus* (?) *pro Theophrasto invenitur*

- 211D Seneca, *Naturales quaestiones* 3.26.1 (BT p.122.25-132.2 Gercke)

aestate quaedam flumina augentur ut Nilus, cuius alias ratio reddetur. Theophrastus est auctor in Ponto quoque quosdam amnes crescere tempore aestivo.

1 alias] *Seneca, naturales quaestiones* 4a.1

flow without failing, and these, swelling, make the river rise. For
 121 Theophrastus says that this too is one cause of rain, the compression
 of clouds against certain mountains.

4 διακόπου C

6 ὄμβροις C

9 πρὸς τινα om. P

211B Olympiodorus, *On Aristotle's Meteorology* 1.9 346b30 (CAG vol.12.2 p.80.30-81.1 Stüve)

One should know that Aristotle says that the cause of the change to water is the cooling only; but Theophrastus says that not only cooling is the cause of the coming-to-be of the water, but also compression. For consider; there is no cooling in Ethiopia, but nevertheless rain falls because of compression. For he says that there are very high mountains there, against which the clouds strike, and then in this way rain bursts out because of the compression that takes place. Moreover, in the case of cauldrons too moisture, he says, runs down again, and also in the case of the domed rooms in baths, where there
 81 is no cooling, this clearly coming about because of the compression.

4-6 [Aristoteles], *Liber de Nilo* fr. 248 (p.197.9-11 Rose¹) et Lucretius, *De re. nat.* 6.729-34, *Theophrasto non nominato* 7-9 Theophrastus, *Meteorologica, versio Arabica* 7.7-9 (RUSCH t.5 cap.8 Daiber); cf. Vitruvii *librum De architectura* 8.2.4 (*Theophrasto nominato*, 8.3.27 = 210) et [Aristotelis] *librum De plantis* 2.1 822b21 et 2.3 824b24, *Theophrasto non nominato*

211C Galen, *On Hippocrates' Airs, Seasons, Waters, Places* 8.6 (cod. Cairo, Tal'at Tïbb 550, f.55^v v.6-7)

As for Theophrastus and his followers, they said that rains result just from compression and pressure.¹

¹ Both words, compression and pressure, would appear to be a double translation of the Greek πίλησις in 211B.

211D Seneca, *Questions about Nature*, 3.26.1 (BT p.122.25-123.2 Gercke)

In summer some rivers swell, like the Nile; the reason for this will be given elsewhere. Theophrastus states that in Pontus, too, certain rivers rise in summer.

212 Alexander Aphrodisiensis, In Aristotelis De sensu 4 441b3-7 (CAG t.3.1 p.71.24-72.4 Wendland)

τά τε γὰρ ἄλμυρά τῶν ὑδάτων τῷ διὰ τῆς τοιαύτης γῆς διηθεῖσθαι τοιαῦτά ἐστιν· οἱ γὰρ ἅλεις εἰδός τι τῆς γῆς εἰσι, δι' ὧν τὸ διηθούμενον ὕδωρ ἄλμυρόν γίνεται. καὶ καθόλου ὅποια ἂν ἡ τῆς γῆς ποιότης ᾖ, τοιοῦτος καὶ ὁ χυμὸς τοῦ δι' αὐτῆς ρέοντος γινόμενος ὁράται, διὰ μὲν ἀσφαλτώδους ἀσφαλτώδης, διὰ δὲ πικρᾶς πικρός· τὰ γοῦν διὰ τῆς 5
72 τέφρας διηθούμενα πικρά γίνεται. διὰ τοῦτο γὰρ καὶ πλεῖσται πηγῶν καὶ κρηνῶν εἰσι διαφοραί· αἱ μὲν γὰρ πικραὶ τῶν κρηνῶν εἰσιν, αἱ δὲ ὀξεῖαι παρὰ τὰς τῆς γῆς δι' ἧς ρέουσι διαφοράς. ἱστίρηται δὲ τὰ τοιαῦτα Θεοφράστῳ ἐν τοῖς Περὶ ὕδατος.

1-8 cf. Aristotelis Meteorologica 2.3 359b7-15 et Alexandri comm. ad loc. (CAG t.3.2 p.88.26-34), Theophrasto non nominato 3-5 cf. Theophrasti CP 6.3.1; Arit Didymi Epit. phys. fr. 14a (p.854.4-7, 14-18 Diels) = Stobaei Anthol. 1.39.1 (t.1 p.253.27-254.3 et 254.8-11 Wachsmuth), Aristotele nominato; Senecae Nat. quaest. 3.24.4, Theophrasto non nominato 5-6 cf. [Aristotelis] Problemata 24.17 937b15-18

→

213A Anonymus, In Antimachum Colophonium = Pack² 89 = P. Milan. 17, col. 2.53-8 (PRIMI t.1 p.53 Vogliano)

καὶ Θεόφραστος δ' ἐν τοῖς Περὶ ὑδάτων γράφει οὕτως· ὅσα δὲ δὴ [- - - |τ]οιοῦτ[ω]ν πλείους αἱ φύσ[ε]ις· τὰ μὲν γὰρ αὐτῶ[ν] οὐ πότιμα τυγχάν[ει | - - - τὰ δὲ π]αντὶ ζώ[ω]ι π[ό]τιμα μὲν[...]ν[.....]ον[.].[...]. [- - - | - - - τὰ Σ]τυγὸς [ὑδ]ρατα ἔχει τοῦτ[ο - - - | - - -] διατι[...]. α. δηλοῖ[- - - | - - -]ρα....[...] πο. τροννη[5

cuncta suppl. Vogliano, PRIMI t.1 p.53, nisi aliter dictum est 1 δὲ Castiglioni: δῆ[λα Vogliano ap. B. Wyss, Antimachi Colophonii reliquiae 85-7: δη[κτικὰ von der Mühl] ibidem 2 τῶν ὑδάτων τοιούτων coni. Vogliano ap.

→

213B Antigonus, Historiarum mirabilium collectio 158 (Parad. Gr. p.100.786-91 Giannini)

περὶ τῶν [αὐτῶν] ὑδάτων Θεόφραστόν φησι τὸ καλούμενον “Στυγὸς ὕδωρ” λέγειν, ὅτι ἐστὶν ἐν Φενεῶ, στάζει δ' ἔκ τινος πετριδίου· τοὺς δὲ βουλομένους αὐτοῦ ὑδρεῦσθαι σπόγγους πρὸς ξύλοις δεδεμένους λαμβάνειν. διακόπτειν δὲ πάντα τὰ ἀγγεῖα πλὴν τῶν κερατίνων. τὸν

- 212** Alexander of Aphrodisias, *On Aristotle's On Sensation* 4 441b3-7 (CAG vol.3.1 p.71.24-72.4 Wendland)

Brackish waters are like this because they have filtered through earth of this sort. For salts are a sort of earth, and water that filters through them becomes brackish. And in general it is observed that the flavor of (water) corresponds to the quality of the earth through which it has flowed; (if) through bituminous (earth), (its flavor is) like bitumen, (if) through bitter (earth), (its flavor is) bitter — at any rate, (waters) that have filtered through ashes become bitter. It is this that causes most of the differences between (one) well or spring (and another); for some are bitter, and others acid, as a result of differences in the earth through which (their waters) flow. Theophrastus has enquired into such matters in his *On Water*.

4 post ῥέοντος *add.* ὕδατος *T, fort. recte*

- 213A** Anonymous, *On Antimachus of Colophon* = Pack² 89 = P. Milan. 17, col.2.53-8 (*PRIMI* vol.1 p.53 Vogliano)

And Theophrastus, in *On Waters*, writes as follows: "As many as . . . , of such there are several (different) natures; for some of them are not drinkable . . . others are for every creature drinkable, indeed . . .

. . . the waters of the Styx have this (property) . . .

Wyss 4 μὲν [πλῆ]ν Morel [ὑδ]ατα Körte, *Archiv. f. Papyrusforschung* 13 (1938-9) 84 5 τοῦτ[ο Körte

- 213B** Antigonus, *Collection of Amazing Stories* 158 (*Parad. Gr.* p.100.786-91 Giannini)

Concerning waters (Callimachus) says that Theophrastus says of the so-called "water of Styx" that it is at Pheneos, and trickles from a certain cliff. Those who want to collect it catch it in sponges tied to sticks. It breaks all vessels except those made of horn. The person

δὲ ἀπογευσάμενον τελευτᾶν.

5

1-5 *Callimachus* fr. 407 (XXX) *Pfeiffer* 1-4 *Vitruvius* 8.3.16, *quo loco Theophrastus non nominatur, sed. vid. 8.3.27 = 210* 1-2 *Pausanias* 8.17.6, *Theophrasto non nominato*
→

213C *Plinius, Naturalis historia* 31.26 (CB t.31 p.36.4-8 Serbat)

in Arcadia ad Pheneum aqua profluit e saxis "Styx" appellata, quae ilico necat, ut diximus; sed esse pisces parvos in ea tradit Theophrastus, letales et ipsos, quod non in alio genere mortiferorum fontium.

2 *Plinius, Nat. hist.* 2.231

1 *Arcadia Hermolaus Barbarus, cf. 31.54, etc.: achaia RdTEaX: achia VF ad Pheneum RVFTd: ad ap(pp r)aneum rEaX*

214A *Athenaeus, Deipnosophistae* 2.15-17 41F-43B (CB t.1 p.102.20-105.12 Desrousseaux)

Θεόφραστος δὲ φησιν ἐν τῷ Περὶ ὑδάτων τὸ Νεῖλου ὕδωρ πολυγωνώτατον καὶ γλυκύτατον· διὸ καὶ λύειν τὰς κοιλίας τῶν πινόντων μῖξιν ἔχον λιτρῶδη. ἐν δὲ τῷ Περὶ φυτῶν ἐνιαχοῦ φησιν ὕδωρ γίνεσθαι παιδογόνον ὡς ἐν Θεσπιαῖς, ἐν Πύρρῃ δὲ ἄγονον. καὶ τῶν γλυκέων δὲ 5
42 φησιν ὑδάτων ἐνια ἄγονα ἢ οὐ πολύγονα, ὡς τὸ Ἀφροδίσιον τὸ ἐν Πύρρῃ. αὐχμῶν δὲ ποτε γενομένων περὶ τὸν Νεῖλον ἐρρύη τὸ ὕδωρ ἰῶδες καὶ πολλοὶ τῶν Αἰγυπτίων ἀπώλοντο. μεταβάλλειν τέ φησιν οὐ μόνον τὰ πικρὰ τῶν ὑδάτων, ἀλλὰ καὶ τὸ ἄλυκόν καὶ ὅλους ποταμούς, καθὰ

1-3 *Eustathius, In Homeri Odysseam* 4.351 (p.1499.59-61 ed. Rom.) *Theophrasto non nominato* 1-2 *Seneca, Nat. quaest.* 3.25.11; cf. *Plutarchi Quaest. conviv.* 8.5 725E; *quorum neuter Theophrastum nominat* 3-4 *Theophrastus, HP* 9.18.10 (*etiam CP* 2.6.4); *Plinius, Nat. hist.* 31.10, *Theophrasto non nominato* 6-7 *Eustathius, In Homeri Iliadem* 11.55 (t.3 p.150.15-16 van der Valk), *Theophrasto non nominato*; *aliter tamen Plinius, Nat. hist.* 31.52, *Theophrasto non nominato* 8-9 *Plinius, Nat. hist.* 31.54, *Theophrasto non nominato*; *Aristoteles ap. Michaellem Psellum, Quaest. var.* 134 (*Aristoteles, fr.* 218 *Rose*³)

2 *post γλυκύτατον lacunam indic. Schneider* διὸ καὶ ὅτι *Eustathius* . 3
νιτρῶδη *Eustathius* 4 παιδογόνον *Theophrastus: παιδογόνιον E: παιδογονίας C*
5 Ἀφροδίσιον *Einarson ex Plinio: ἐν Φέτῃ καὶ CE: ἐν Φεραῖς καὶ vel*
ἐν Ἀφεταιῖς καὶ *Casaubon: ἐν Φεῖῃ καὶ Schneider et Desrousseaux* 8 πικρὰ]
μικρὰ *Kaibel*

who tastes of it dies.

1 τῶν [αὐτῶν] *Giannini* : δ' αὖ τῶν *Westermann* : δὲ τῶν ἄλλων *Keller* : fort. δὲ τῶν ἰδίων *Giannini* 2 Φερεῶ *Meurs* : Φοινίῳ *P*

213C Pliny, *Natural History* 31.26 (CB vol.31 p.36.4-8 Serbat)

In Arcadia, at Pheneos, there flows from the rocks water which is called "the Styx". It kills instantaneously, as we have said. However, Theophrastus records that there are small fish in it, which are themselves deadly. This does not happen in any other kind of deadly spring.

214A Athenaeus, *The Sophists at Dinner* 2.15-17 41F-43B (CB vol.1 p.102.20-105.12 Desrousseaux)

Theophrastus says, in *On Waters*, that the water of the Nile encourages the production of offspring and is very fresh; and for this reason it loosens the bowels of those who drink it, having an admixture of washing-soda. And somewhere in the (*Research*) *on Plants* he says that (some) water encourages the production of offspring, as at Thespieae, whereas that at Pyrrha prevents it. And of fresh waters too he says¹ that some prevent the production of offspring or do not
42 encourage it, like the Aphrodision at Pyrrha. Once, when there were droughts in the region around the Nile, the water ran poisonous² and many of the Egyptians died. And he says that not only bitter waters change in character, but also brackish ones and whole rivers, like

¹ This is no longer from the *Research on Plants*; presumably we are back with *On Waters*.

² Or "rust-colored", or "verdigris-colored".

τὸν ἐν Καρίᾳ, παρ' ᾧ Ζηνὸς Ποσειδῶνος ἱερὸν ἐστίν. αἴτιον δὲ τὸ πολλοὺς κεραυνοὺς πίπτειν περὶ τὸν τόπον.

ἄλλα δὲ τῶν ὑδάτων καὶ σωματώδη ἐστὶ καὶ ἔχει ὥσπερ τι βάρος ἐν ἑαυτοῖς, ὡς τὸ ἐν Τροιζήνι· τοῦτο γὰρ καὶ τῶν γευομένων εὐθὺς ποιεῖ
 B πλήρης τὸ στόμα. τὰ δὲ πρὸς τοῖς περὶ Πάγγαιον μετάλλοις τοῦ μὲν χειμῶνος τὴν κοτύλην ἄγουσαν ἔχει ἐνενήκοντα ἔξ, θέρους δὲ τεσσαράκοντα ἔξ. συστέλλει δὲ αὐτὸ καὶ πυκνοὶ μᾶλλον τὸ ψῦχος. διὸ καὶ
 15 ἐν τοῖς γνώμοσι ῥέον οὐκ ἀναδίδωσι τὰς ὥρας ἐν τῷ χειμῶνι, ἀλλὰ περιττεῦει βραδυτέρας οὔσης τῆς ἐκροῆς διὰ τὸ πάχος. καὶ ταῦτα περὶ Αἰγύπτου φησίν, ὅπου μαλακώτερος ὁ ἀήρ. τὸ δὲ ἄλυκὸν ὕδωρ γεωδέστερόν ἐστι καὶ πλείονος δεῖται κατεργασίας, ὡς [καὶ] τὸ
 C θαλάσσιον, θερμότεραν ἔχον τὴν φύσιν καὶ μὴ ὁμοίως πάσχον. μόνον
 20 δ' ἀτέραμνον τῶν ἄλυκῶν τὸ τῆς Ἀρεθούσης. χεῖρω δ' ἐστὶ τὰ βαρυσταθμότερα καὶ τὰ σκληρότερα καὶ τὰ ψυχρότερα διὰ τὰς αὐτὰς αἰτίας· δυσκατεργαστότερα γάρ ἐστι τὰ μὲν τῷ πολὺ τὸ γεῶδες ἔχειν, τὰ δὲ ψυχρότης ὑπερβολῇ. τὰ δὲ ταχὺ θερμαινόμενα κοῦφα καὶ ὑγιεινά. ἐν Κραννῶνι δ' ἐστὶν ὕδωρ ἡσυχῇ θερμόν, ὃ (θερμόν) διατηρεῖ κραθέντα
 25 τὸν οἶνον ἐπὶ δύο καὶ τρεῖς ἡμέρας. τὰ δ' ἐπίρρυτα καὶ ἐξ ὀχετοῦ ὡς ἐπίπαν βελτίω τῶν στασίμων, κοπτόμενά τε μαλακώτερα γίνεται. διὰ
 D τοῦτο καὶ (τὰ) ἀπὸ τῆς χιόνος δοκεῖ χρηστὰ εἶναι· καὶ γὰρ ἀνάγεται τὸ ποτιμώτερον καὶ τοῦτο κεκομμένον ἐστὶ τῷ ἀέρι — διὸ καὶ τῶν ὀμβρίων βελτίω· καὶ τὰ ἐκ κρυστάλλου δὲ διὰ τὸ κουφότερα εἶναι.
 30 σημεῖον δ' ὅτι καὶ ὁ κρύσταλλος αὐτὸς κουφότερος τοῦ ἄλλου ὕδατος. τὰ δὲ ψυχρὰ σκληρά, διότι γεωδέστερα. τὸ δὲ σωματώδες καὶ θερμανθὲν θερμότερον καὶ ψυχθὲν ψυχρότερόν ἐστι. κατὰ τὴν αὐτὴν δ' αἰτίαν καὶ τὰ ἐν τοῖς ὄρεσι ποτιμώτερα τῶν ἐν τοῖς πεδίοις· ἦττον γὰρ μέμικται
 E τῷ γεῶδει. ποιεῖ δὲ τὸ γεῶδες καὶ τὰς ἐπιχρόας τῶν ὑδάτων. τὸ γοῦν
 35 τῆς ἐν Βαβυλῶνι λίμνης ἐρυθρὸν γίνεται ἐπὶ τινὰς ἡμέρας· τὸ δὲ τοῦ

12-13 Plinius, *Nat. hist.* 31.36, *Theophrasto non nominato* 24-6 *ibid.* 31.20, *Theophrasto non nominato* 26-31 *ibid.* 31.31-2, *Theophrasto non nominato* 33-5 Plutarchus, *Quaest. conviv.* 8.5 725D, *Theophrasto non nominato* 35-8 Eustathius, *In Homeri Iliadem* 11.55 (t.3 p.150.23-4, 26-7 van der Valk), *Theophrasto non nominato* 35-6 Plinius, *Nat. hist.* 31.55, *Theophrasto non nominato* 36-9 Plinius, *Nat. hist.* 31.56, *Theophrasto non nominato*

9 Καρίᾳ] Κιθαιρῶν Casaubon Ζηνὸς ποσειδῶνος CE: Ζηνοποσειδῶνος Porson (ex Athenaeo 8.18 337C): Ζηνός, (καὶ τὸν ἐν Καρίᾳ, παρ' ᾧ) Ποσειδῶνος Casaubon: Neptuni Plinius 11 ἐστὶ Dindorf: εἰσὶ CE 19 καὶ del. Kaibel 21 ἄλυκῶν] γλυκῶν Kaibel 25 θερμόν add. Casaubon, Plinium conferens 27 post τε add. τῷ ἀέρι Kaibel 28 τὰ add. Musgrave

that in Caria, besides which there is a temple of Zeus-Poseidon. The reason is that many thunderbolts fall around the place.

Other waters both are substantial and have, as it were, a certain weightiness in themselves, like that at Troezen; for this at once
 B makes full the mouths of those who even taste it. The (waters) near the mines around Mount Pangaeum weigh 96 (drachmas) to the half-pint in winter, but 46 in summer.³ The cold makes it contract and makes it more dense. And for this reason, when it flows in water-clocks it does not give the hours correctly in winter, but makes them too long, the outflow being slower on account of the density. And he says the same thing about Egypt, where the air is milder. Brackish water is more earthy and needs longer boiling than does sea water,
 C which is warmer in its nature and not affected in the same way.⁴ The only brackish water that is hard is that of Arethusa. (Waters) that are heavier and harder and colder are inferior for the same reasons; they are harder to boil in some cases because they have a large proportion of the earthy, in others through excess of cold. But those that are heated swiftly are light and healthy. In Crannon there is water which is slightly warm, and which keeps wine that is mixed with it warm for two or three days. Running waters, and those from a conduit, are on the whole better than those that are stationary, and being dashed about they become softer. And for this reason (waters) from snow,
 D too, are thought to be wholesome; for the part that is better to drink is drawn up, and this is dashed about by the air — for which reason (these waters) are better than those from rain. And those from ice (are wholesome) too, because they are lighter; this is shown by the fact that ice itself too is lighter than other water. But cold (waters) are hard, because they are more earthy; what is (more) substantial is both warmer when it is heated, and colder when it is cooled. And for the same reason (waters) on mountains are better to drink than those in the plains; for they contain less admixture of what is earthy. The earthy (part) also causes the colored tints in waters; at any rate, that
 E in the lake at Babylon becomes red for some days⁵, and that of the

³ On the Attic standard these weights are approximately 413 and 198 grams. The "half-pint" (*kotylē*) was about 240 or 270 cc.

⁴ Or, retaining καὶ with the manuscripts, "Brackish water is more earthy and needs more boiling (than fresh water) — as does also sea water — for it is warmer in its nature and not affected in the same way (as fresh water)"; so the Budé translation.

⁵ Pliny says, "for eleven days in summer".

Βορυσθένους κατά τινες χρόνους ἰοβαφές καίπερ ὄντος καθ' ὑπερβολὴν λεπτοῦ· σημεῖον δέ· τοῦ Ὑπάνιος ἐπάνω γίνεται διὰ κουφότητα τοῖς βορείοις.

πολλαχοῦ δ' εἰσὶ κρήναι αἱ μὲν ποτιμώτεραι καὶ οἰνωδέστεραι, ὥς ἡ περὶ Παφλαγονίαν, πρὸς ἣν φασι τοὺς ἐγγωρίους ὑποπίνειν προ-
σιόντας, ἀλμώδεις δ' ἅμα τῷ ὀξεῖ ἐν Σικανοῖς τῆς Σικελίας. ἐν τῇ
F Καρχηδονίων δὲ ἐπικρατεία κρήνη ἐστὶν ἥ τὸ ἐφιστάμενον ἐλαίῳ ἐστὶν
ὁμοιον, μελάντερον (δὲ) τὴν χροάν· ὃ ἀποσφαιροῦντες χρῶνται πρὸς τὰ
πρόβατα καὶ τὰ κτήνη. καὶ παρ' ἄλλοις δ' εἰσὶ λίπος ἔχουσαι τοιοῦτον, 45
ὥς ἡ ἐν Ἀσίᾳ, ὑπὲρ ἧς Ἀλέξανδρος ἐπέστευλεν ὥς ἐλαίου κρήνην
εὐρηκῶς. καὶ τῶν θερμῶν δ' ἐκ φύσεως ὑδάτων ἔνια γλυκέα ἐστίν, ὥς
43 τὰ ἐν Αἰγαίᾳ (τῆς) Κιλικίας καὶ περὶ Παγασὰς τὰ τ' ἐν τῇ Τρωικῇ
Λαρίσση καὶ περὶ Μαγνησίαν καὶ ἐν Μήλῳ καὶ Λιπάρῃ· ἐν δὲ Προύσῃ
τῇ πρὸς τὸν Μῦσιον Ὀλυμπον τὰ βασιλικά καλούμενα. τὰ δ' ἐν Ἀσίᾳ 50
περὶ Τράλλεις καὶ τὸν Χαρακωμήτην ποταμόν, ἔτι δὲ Νῦσαν πόλιν
οὕτως ἐστὶ λιπαρά ὥς μὴ δεῖσθαι τοὺς ἐναπολουμένους ἐλαίου. τοιαῦτα
καὶ τὰ ἐν Δασκύλου κώμῃ. τὰ δ' ἐν Καρούροις κατάξηρα καὶ σφόδρα
B θερμά· τὰ δὲ περὶ Μηνὸς κώμην, ἥ ἐστὶ Φρυγίας, τραχύτερά ἐστι καὶ
λιτρωδέστερα, ὥς καὶ (τὰ) ἐν τῇ καλουμένῃ Λέοντος κώμῃ τῆς Φρυγίας. 55
τὰ δὲ περὶ Δορύλαιον καὶ πινόμενά ἐστιν ἡδιστα· τὰ γὰρ περὶ Βαΐας
ἡ Βαίου λιμένα τῆς Ἰταλίας παντελῶς ἄποτα.

40-2 Plinius, *Nat. hist.* 2.230, et 31.16, *Theopompo nominato*; Vitruvius, *De arch.* 8.3.20, *Theophrasto cum aliis nominato* 8.3.27 = 210 42-5 Antigonius 139 (qui *Lycum nominat*); Plinius, *Nat. hist.* 35.179 (qui duo genera κρηνῶν confundit); ita quoque Discorides, *De materia medica* 1.73, et Solinus, *Coll. rerum mirabilium* 5.22 (p.52.16 Mommsen); ex his omnibus nemo Theophrastum nominat 42 Aristoteles, *Meteor.* 2.3 359b14-16 42-5 Vitruvius, *De arch.* 8.3.8, *Theophrasto cum aliis nominato* 8.3.27 = 210 42-4 [Aristoteles], *Mir. ausc.* 113 841a10; *Paradoxographus Florentinus* 29, *Aristotele nominato*; cf. *Gratii Falisci Cynegetica* 433-4, *nullo auctore nominato* 45-7 *Paradoxographus Florentinus* 5; *Strabo* 11.11.5; *Plutarchus, Alexander* 57.5-7; quorum nemo Theophrastum nominat 47-9 Plinius, *Nat. hist.* 31.61 et 76, *Theophrasto non nominato* 52-3 cf. *Pausaniam* 4.35.11, qui aquam Dascyli lacte dulciorem esse asseverat, *Theophrasto non nominato*

41 ὑποπαροινεῖν Courier 42 fort. ἀλμώδης Kaibel, *Antigonum* 139 con-
ferens 44 δὲ add. Kaibel ἀφαιροῦντες coni. Schneider 47
γλυκέα] fort. ἄλμυκα Kaibel, *Plinium* 31.76 conferens 48 τῆς add. Musgrave:
totum locum ita fortasse restituendum censuit Schweighäuser, *Plinium* 31.61
conferens: γλυκέα ἐστίν, ὥς τὰ περὶ (Αἰγέστην τῆς Σικελίας· ἄλλα δὲ ἄλμυκα,
ὥς τὰ περὶ) Αἰγὰς Κιλικίας τὰ τ' ἐν Casaubon: τὰς ἐν CEB 50 βασι-
λικά] βαρβαρικά B Ἀσίᾳ] Λυδία Schweighäuser: Καρία Kaibel 53
→

Bug is violet-colored at certain times, although it is exceptionally light — as is shown by the fact that, when there is a north wind, it flows above the Dnieper⁶ on account of its lightness.

In many places there are springs of which some are better to drink and more like wine, as is the one in Paphlagonia, to which the inhabitants are said to go and to become rather tipsy as a result; others are both brackish and acid, among the Sicani in Sicily. In the
 F dominion of the Cathaginians⁷ there is a spring on the surface of which there collects a substance like olive-oil, but darker in color; they make it into balls⁸ and use it for sheep and cattle. And among
 43 other peoples too there are (springs) which have this sort of fatty substance, like the one in Asia, about which Alexander (the Great) sent word that he had found a spring of oil. And of naturally warm
 B waters, too, some are fresh⁹, like those in Aegae in Cilicia and in the region of Pagasae, and those in Trojan Larissa, around Magnesia, and in Melos and Lipara; and in Prusa, near the Mysian Olympus, those that are called "royal". Those in Asia, in the region of Tralles and of the river Characometes, and also near the city of Nysa, are so oily that those who wash in them do not need oil. And those in the village of Dascylum, too, are like this. Those in Carura are dry and
 B very warm; those around the village of Men, which is in Phrygia, are rougher and more like soda, as are also those in the village called Leon in Phrygia. Those around Dorylaeum are very pleasant when drunk; for¹⁰ those around Baiae, or the harbor of Baium, in Italy are altogether undrinkable.

⁶ I.e., at the point where the rivers flow into a single estuary. "Borysthenes" is usually the name for the Dnieper and "Hypanis" for the Bug. For the reversal of the normal identifications here, cf. Steinmetz, *Die Physik des Theophrast* p. 272, and the Commentary.

⁷ I.e., in the part of Sicily ruled by the Carthaginians.

⁸ Or, "skim it off in globules", Gulick; or, emending with Schneider, simply "remove it".

⁹ Kaibel emends to "brackish". Schweighäuser suggests that a reference to fresh waters at Segesta in Sicily has fallen out of the text.

¹⁰ Gulick suggests "a noteworthy fact, for", but the disjointed nature of the text surely reflects abbreviation.

214B Seneca, *Naturales quaestiones* 4a.2.16 (BT p.150.8-9 Gercke)

Nilum aliquando marinam aquam detulisse Theophrastus est auctor.

1-2 Plinius, *Naturalis historia* 31.52, *Theophrasto non nominato*

214C Plutarchus, *Aetia physica* 7 914A (BT t.5.3 p.9.12-15 Hubert et Pohlenz et Drexler)

ἐν δὲ Θράκη περὶ τὸ Πάγγαιον ἱστορεῖ Θεόφραστος εἶναι κρήνην, ἀφ' ἧς ταὐτὸ γέμον (ἀγγεῖον) ὕδατος ἱστάμενον χειμῶνος ἔλκειν διπλάσιον σταθμὸν ἢ θέρου.

2 ἀφ' Turnebus : ἐφ' codd. ἀγγεῖον add. Wytttenbach

214D Plinius, *Naturalis historia* 31.17 (CB t.31 p.33.1-3 Serbat)

Polyclitus Lipari iuxta Solos Ciliciae ungui, Theophrastus hoc idem in Aethiopia eiusdem nominis fonte.

1-2 Vitruvius, *de arch.* 8.3.8, *Theophrasto cum aliis nominato* 8.3.27 = **210**
1 Antigonos, *Hist. mir.* 135; *Paradoxographus Palatinus* 16 2 Herodotus
3.23; *Paradoxographus Florentinus* 23 (qui *Herodotum nominat*); Pomponius
Mela, *De chorographia* 3.88, Solinus, *Coll. rer. mir.* 30.11 (p.132.2-3
Mommsen), et Isidorus, *Etymol.* 13.13.2, sine auctoris nomine

→

215 Galenus, *Tafsīr Kitāb Buqrāt Fī l-ahwiya wa-l-azmina wa-l-miyāh wa-l-buldān* 8.8 (cod. Cahirae Ṭal'at Ṭibb 550, f.56^r v.16-18)

قال جالينوس ما أبين قول بقراط وأوضحه وقد وافقه ارسطاطاليس
وثاوفرستس فيما كتبوا قى الجليد وأن لطيف الماء وخفيفه يتواري ذاتباً ويبقى
الكدر الثقيل منه

1-3 om. versio Hebr. 458-9 Wasserstein (Hierosolymis 1982)

2-3 يتواري ذاتباً (s.p.) ويبقى (s.p.) : Gutas : ويتبقى (s.p.) ذاتباً ويبقى 3-2
cod. Cahirae : cf. *ἐκπύσσεται καὶ ἀφανίζεται ... λείπεται* = *بقى على حاله ... من الجمد (تفكت)*
textus Hipp. 8.8, p.77 Mattock et Lyons

214B Seneca, *Questions about Nature* 4a.2.16 (BT p.150.8-9 Gercke)

Theophrastus records that the Nile has sometimes brought down sea (i.e. salt) water.

214C Plutarch, *Natural Explanations* 7 914A (BT vol.5.3 p.9.12-15 Hubert and Pohlenz and Drexler)

And in Thrace, in the region of Mount Pangaeum, Theophrastus records that there is a spring; if one and the same vessel is filled with water from it and weighed, it weighs twice as much in winter as in summer.

214D Pliny, *Natural History* 31.17 (CB vol.31 p.33.1-3 Serbat)

Polyclitus (says) that (people) are anointed (with water) from the river Liparis¹ near Soli in Cilicia; Theophrastus (says) the same (is done) with a spring of the same name in Ethiopia.

¹ The name of the river is derived from λιπαρός meaning oily.

1 Polyclitus *codd. et Paradox. Palat.*: Polycritus *Hardouin ex Antigono*
Lipari *Urlichs*: experi *R*: expleri *cett.*: ex Lipari *Detlefsen*

215 Galen, *On Hippocrates' Airs, Seasons, Waters, Places* 8.8 (cod. Cairo, ʿTaʿat ʿTibb 550, f.56^v v.16-18)

Galen said: How clear and obvious Hippocrates' statement is! As a matter of fact, Aristotle and Theophrastus are in agreement with him in what they wrote about ice: that the fine and light (part) of water vanishes as it melts, while the muddy and heavy (part) of it is left behind.

216 Seneca, *Naturales quaestiones* 3.11.2-5 (BT p.103.7-21, 104.7-12 Gercke)

apud nos solet evenire, ut amisso canali suo flumina primum refundantur, deinde, quia perdiderunt viam, faciant. hoc ait accidisse Theophrastus in Coryco monte, in quo post terrarum tremorem nova
 3 vis fontium emersit. sunt qui alias quoque causas intervenire opinantur, quae aliter evocent aquas aut cursu suo deiciant et
 avertant: fuit aliquando aquarum inops Haemus, sed cum Gallorum
 gens a Cassandro obsessa in illum se contulisset et silvas cecidisset, ingens aquarum copia apparuit, quas videlicet in alimentum suum
 nemora ducebant; quibus eversis umor, qui desiit in arbusta con-
 4 sumi, superfusus est. idem ait et circa Magnesia accidisse. sed pace
 5 Theophrasti dixisse liceat: non est hoc simile veri. . . . idem ait circa Arcadium, quae urbs in Creta insula fuit, fontes et rivos substitisse, quia desierit coli terra diruta urbe, postea vero quam cultores receperit aquas quoque recepisse. causam siccitatis hanc
 ponit, quod obduruerit constricta tellus nec potuerit imbres inagitata
 15 transmittere.

1-4 *Plinius, Naturalis historia* 31.54, *Theophrasto non nominato* 4-16 *ibid.*
 31.53, *Theophrasto non nominato*

4 sunt qui Φ : sicut δ : sic et ϵ : scilicet *Rosbach*: [sunt] cui *Gercke* 5
 opinantur Φ : opinatur *Gercke* evocent *Fortunatus*: vocent Δ : vocant
 Φ 12 rivos *EOT*: lacus Δ 14 receperit *Erasmus*: exceperit λ :
 perceperit *cett.*

217 Seneca, *Naturales quaestiones* 3.16.4-5 (BT p.110.3-16 Gercke)

sunt et sub terra minus nota nobis iura naturae sed non minus certa: crede infra, quicquid vides supra. sunt et illic specus vasti [sunt] ingentesque recessus ac spatia suspensis hinc et inde montibus
 laxa; sunt abrupti in infinitum hiatus, qui saepe illapsas urbes
 5 receperunt et ingentem ruinam in alto condiderunt — haec spiritu
 plena sunt, nihil enim usquam inane est — et stagna obsessa tenebris
 et lacus ampli. animalia quoque illis innascuntur, sed tarda et informia ut in aere caeco pinguique concepta et aquis torpentibus

- 216 Seneca, *Questions about Nature*, 3.11.2-5 (BT p.103.7-21, 104.7-12 Gercke)

It usually happens, in our experience, that rivers which have lost their channel at first overflow and then, because they have lost their route, make (themselves a new one). Theophrastus says that this happened on Mount Corycus, where, after an earthquake, a new
 3 abundance of springs appeared. There are those who think¹ that other causes too intervene, bringing forth waters in other ways or checking them in their courses and turning them aside. Mount Haemus was once lacking in water, but when a tribe of Gauls, who had been hemmed in by Cassander, fled to it and cut down the forests, a great abundance of waters appeared; clearly the woods were taking this for their own nourishment, and when they were cut down the moisture, which was no longer used up in the trees, over-
 4 flowed. He² says that the same thing also happened in the area of Magnesia. But, if one may be permitted to speak against Theophrastus, this is not plausible. . . . The same man (Theophrastus) says that
 5 in the area of Arcadia, which was a city on the island of Crete, the springs and rivers ceased to flow, because, when the city was destroyed, the ground was no longer cultivated. But afterwards, when the land was cultivated again, the waters too returned. He advances the following as the explanation of the dryness, that the earth had become compacted and hard, and that the rain could not pass through it as it was untilled.

¹ Or, with the variant readings or emendations, "Similarly he (Theophrastus) thinks" or the like.

² Presumably Theophrastus.

- 217 Seneca, *Questions about Nature* 3.16.4-5 (BT p.110.3-16 Gercke)

There are also laws of nature beneath the earth, less known to us but no less certain: believe that whatever you see above the earth also exists beneath it. There too there are vast caverns and great recesses and open spaces with mountains overhanging on this side and that; there are chasms gaping open to infinity which have often swallowed up cities which have fallen into them and buried their
 5 vast ruins in the deeps — these places are filled with air, for there is no void anywhere — and there are marshes enveloped in darkness and wide lakes. Living creatures too are born in these, but they are sluggish and unformed, being conceived in dark and heavy air and

situ, pleraque ex his caeca ut talpae et subterranei mures, quia deest lumen, quod supervacuum est. inde, ut Theophrastus affirmat, 10 pisces quibusdam locis eruuntur.

1-11 *haec omnia ex Seneca Theophrasto attribuit Albertus Magnus, Meteora 2.2.9 (t.4 p.553a36-b12 Borgnet)* 10-11 *Theophrastus, De piscibus 7 (p.456.50-457.5 Wimmer ed. 1866)*

3 sunt *del. Gercke cum f* 7 lacus ampli *Haupt* : locis amplis *codd.* : *fort.* →

218A Plinius, *Naturalis historia* 31.13-14 (CB t.31 p.31.13-32.6 Serbat)

Eudicus in Hestiaeotide fontes duos tradit esse, Ceronam ex quo bibentes oves nigras fieri, Nelea ex quo albas, ex utroque varias; Theophrastus Thuriis Crathim candorem facere, Sybarim nigrítiam 14 bubus ac pecori. quin et homines sentire differentiam eam; nam qui e Sybari bibant nigriores esse durioresque et crispo capillo, qui e 5 Crathi candidos mollioresque et porrecta coma. item in Macedonia qui velint sibi candida nasci ad Haliacmonem ducere, qui nigra aut fusca ad Axium. idem omnia fusca nasci quibusdam in locis dicit et fruges quoque, sicut in Messapis. at in Lúsis Arcadiae quodam 10 fonte mures terrestres vivere et conversari. Erythris Aleos amnis pilos gignit in corporibus.

1 *Eudoxus, F364 Lasserre* 1-2 [*Aristoteles*], *Mir. ausc.* 170 846b37; *Callimachus ap. Paradoxographum Palatinum* 15; *Antigonus, Hist. mir.* 78; *Strabo* 10.1.14, ex quo et *Priscianus Lydus, Sol. ad Chosroem* 8 (*Suppl. Arist. t.1.2 p.91.11*) et *Eustathius, In Homeri Iliadem* 2.536 (t.1 p.428.8-10 *van der Valk*) *pendet*; *Isidorus, Etymol.* 13.13.5, qui ex *Plinio* *pendet*; quorum nemo *Theophrastum* *nominat* 9-10 [*Aristoteles*], *Mir. ausc.* 125 842b6-9; *Antigonus, Hist. mir.* 137, qui *Theopompum* *nominat*; *Paradoxographus Florentinus* 10, qui *Aristotelem* *nominat*

1 *Hestiaeotide Gelenius* : *hestiaeotice vel sim. codd.*; *Hestiaeae Euboica Mayhoff* : *Εὐβοίᾳ* [*Aristoteles*], *Strabo* : ἐν τῇ Εὐβοίᾳ κατὰ τὴν Ἰσθμῖν *Antigonus* : *Thessalia Isidorus* : *Θράκη Par. Palat.* Ceronam] *ceronem X* : *Κέρων An-* →

218B Aelianus, *De natura animalium* 12.36 (BT t.1 p.311.10-13 Hercher)

τὸ ὕδωρ ὃ Κρᾶθις λευκῆς χροῆς ποιητικὸν μεθήησι [ποταμὸς ὦν]. τὰ γοῦν πρόβατα πίνοντα αὐτοῦ καὶ οἱ βόες καὶ πᾶσα ἡ τετράπους ἀγέλη, καθὰ φησι Θεόφραστος, λευκὰ ἐκ μελάνων γίνεται ἢ πυρρῶν.

1 *ποταμὸς ὦν del. Hercher*

in waters that are torpid and motionless; many of these are blind, like moles and subterranean mice, because they have no sight, since it would be superfluous. And from here, as Theophrastus asserts, fish are dug up in certain places.

luto amplissima Gercke 9 quia] quibus ET Albertus 10 quod] quia Ø Albertus 11 post eruuntur aliquot verba excidisse velut adhuc spirantia vel qui reviviscunt cum coquuntur censuit Gercke Theophrastum, *De piscibus* 7-8 conferens

218A Pliny, *Natural History* 31.13-14 (CB vol.31 p.31.13-32.6 Serbat)

Eudicus¹ records that there are two springs in Hestiaeotis, Cerona and Neleus; sheep that drink from Cerona become black, those that drink from Neleus become white, and those that drink from both become piebald. Theophrastus (says) that at Thurii the (river)
 14 Crati makes cattle and flocks white, the Coscile black. Moreover, men too are affected differently by them; for those who drink from the Coscile are darker and more hardy and have curly hair, those who drink from the Crati are fair-complexioned and more delicate and have straight hair. Similarly, in Macedonia those who want to have white (animals²) born lead (their flocks) to the Haliacmon, those who want black or dark-colored ones to the Vardar. The same man (Theophrastus) says that all the (animals) born in certain places are dark-colored, and the crops too, as among the Messapi. But in a certain spring at Lusi in Arcadia land-mice, (he says), live and have their homes. At Erythrae the river Aleos makes hair grow on the body.

¹ I.e., Eudoxus; see H. Oehler, *Paradoxographus Florentinus* 5 n.3.

² That the reference is to sheep is made clear by 218D.

tionus: Κέρως Par. Palat.: Cereus Strabo: Κέρβης [Aristoteles]: Cerona Urlichs 2 Nelea Hardouin, et ita [Aristoteles], Antigonus, Strabo: mellea vel sim. codd.: Μηλέα Par. Palat. 6 mollioresque edd. vett.: madidiores codd. plerique: om. X 7 Haliacmonem Sillig: halacmonem rEaX: ha monem R

218B Aelian, *On the Nature of Animals* 12.36 (BT vol.1 p.311.10-13 Hercher)

The Crati flows with water that produces a white color. At any rate sheep that drink of it, and cattle, and every four-footed herd become white instead of black or red, according to what Theophrastus says.

218C Scholion in Theocriti Idyllium 5.14-16 (k, p.161.2-4 Wendel)

ὥς Νυμφόδωρος δὲ καὶ Θεόφραστός φασι, τοῦ Κράθιδος τὸ ὕδωρ ξανθίζει.

1-2 [Aristoteles], *Mir. ausc.* 169 846b33, et ex eo Strabo 6.1.13, ex quo rursus Priscianus Lydus, *Sol. ad Chosroen* 8 (*Suppl. Arist.* t.1.2 p.91.4) et Eustathius, *In Homeri Iliadem* 2.536 (t.1 p.536.10 van der Valk), idemque in *Dionysium Periegetam* 373 (p.283.38-42 Müller), 414 (p.293.8-10 Müller); Antigonus, *Hist.* →

218D Seneca, *Naturales quaestiones* 3.25.4 (BT p.119.21-120.5 Gercke)

in Macedonia quoque, ut ait Theophrastus, qui facere albas oves volunt, <ad Haliacmonem> adducunt, quem ut diutius potavere, non aliter quam infectae mutantur; at si illis lana opus fuit pulla, paratus gratuitus infector est: ad Peneion eundem gregem appellant.

3-4 Plinius, *Naturalis historia* 2.230, *Theophrasto non nominato* →

219 Plinius, *Naturalis historia* 31.19 (CB t.31 p.33.12-15 Serbat)

Theophrastus Marsyae fontem in Phrygia ad Celaenarum oppidum saxa egerere. non procul ab eo duo sunt fontes Claeon et Gelon ab effectu Graecorum nominum dicti.

1-2 Isidorus, *Etymol.* 13.13.7, *Theophrasto non nominato*

2 Claeon *Hermolaus Barbarus*: cleon *EaX*: cyllon *cett.*

220 Olympiodorus, In Aristotelis *Meteorologica* 2.3 358a3 (CAG t.12.2 p.156.26-157.1 et 157.6-8 Stüve)

τίς ἄρα ἡ κατὰ Ἀριστοτέλη αἰτία τῆς ἀλμυρότητος τῆς θαλάττης; ἄρα ἡ ὑποκειμένη γῆ τῇ θαλάττῃ; οὐ δῆτα. τοῦτο γὰρ οὐ Περιπατητικόν, ἀλλὰ Θεοφράσειον, εἴ γ' ἄρα Θεόφραστος τοῦτο ἔλεγεν, ὅτι ἡ
157 ὑποκειμένη γῆ αἰτία ὑπάρχει τῆς ἀλμυρότητος. . . . λέγομεν, ὅτι τις ἄπεπτος οὐσία παρεμπίπτουσα ἐργάζεται τὴν ἀλμυρότητα, τουτέστιν ἡ καπνώδης ἀναθυμίασις οὐκ ἐκ τῆς ὑποκειμένης γῆς ἀνιοῦσα, ὥς Θεόφραστος ἔλεγεν, ἀλλ' ἐκ τῆς πέριξ γῆς. 5

3 γ' ἄρα A.H. Griffiths: γὰρ *codd.*

218C Scholion on Theocritus' *Idyll* 5.14-16 (k, p.161.2-4 Wendel)

As Nymphodorus and Theophrastus say, the water of the Crati produces a golden color.

mir. 134, et *Paradoxogr. Palatinus* 13; *quorum uterque Timaeum nominat*; Ovidius, *Metamorphoses* 15.315-6; Vibius Sequester, *Flumina* 54 (p.11 Gelsomino); *Parmeniscus ap. scholion in Euripidis Troiades* 228 (p.355.1-7 Schwartz); *quorum omnium nemo Theophrastum nominat*

218D Seneca, *Questions about Nature* 3.25.4 (BT p.119.21-120.5 Gercke)

In Macedonia too, as Theophrastus says, those who want to make their sheep white lead them to the Haliacmon; if they have drunk of this for a considerable time, they are changed (in color) just as if they had been dyed. But if they need dark-colored wool, there is a dyer ready who makes no charge; they drive the same flock to the Peneius.

1 qui] amnis est ad quem qui ET: est flumen ad quod qui Δ 2 ad Haliacmonem add. Gercke, *Plinii Naturalem historiam* 3.14 = **218A** *conferens*

219 Pliny, *Natural History* 31.19 (CB vol.31 p.33.12-15 Serbat)

Theophrastus says that the spring of Marsyas in Phrygia near the town of Celaenae casts out rocks. Not far from it there are two springs called "Claeon" and "Gelon" from the force of the Greek names.¹

¹ "Weeping" and "Laughing" respectively.

220 Olympiodorus, *On Aristotle's Meteorology*, 2.3 358a3 (CAG vol.12.2 p.156.26-157.1 and 157.6-8 Stüve)

What then, according to Aristotle, is the cause of the saltiness of the sea? Is it the earth beneath the sea? No, for this is not the Peripatetic view, but that of Theophrastus, if, indeed, Theophrastus said
 157 that the earth beneath is the cause of the saltiness. . . . We say that some unconcocted substance entering into it produces the saltiness, and this is the smoky exhalation, which arises not from the earth beneath the sea, as Theophrastus said, but from the surrounding earth.

221 Alexander Aphrodisiensis, In Aristotelis Meteorologica 2.1 353a32-b17 (CAG t.3.2 p.67.3-22 Hayduck)

οἱ μὲν γὰρ αὐτῶν ὑπόλειμμα λέγουσιν εἶναι τὴν θάλασσαν τῆς πρώτης ὑγρότητος. ὑγροῦ γὰρ ὄντος τοῦ περὶ τὴν γῆν τόπου κᾶπειτα τὸ μὲν τι τῆς ὑγρότητος ὑπὸ τοῦ ἡλίου ἐξατμίζεσθαι καὶ γίνεσθαι πνεύματά τε ἐξ αὐτοῦ καὶ τροπὰς ἡλίου τε καὶ σελήνης, ὥς διὰ τὰς ἀτμίδας ταύτας καὶ τὰς ἀναθυμιάσεις κἀκεῖνων τὰς τροπὰς ποιουμένων, ἔνθα ἡ ταύτης 5 αὐτοῖς χορηγία γίνεται, περὶ ταῦτα τρεπομένων· τὸ δέ τι αὐτῆς ὑπολειφθὲν ἐν τοῖς κοίλοις τῆς γῆς τόποις θάλασσαν εἶναι· διὸ καὶ ἐλάττω γίνεσθαι ξηραίνομένην ἐκάστοτε ὑπὸ τοῦ ἡλίου καὶ τέλος ἔσεσθαι ποτε ξηράν. ταύτης τῆς δόξης ἐγένετο, ὥς ἱστορεῖ Θεόφραστος, Ἀναξίμανδρός τε καὶ Διογένης· Διογένης δὲ καὶ τῆς ἀλμυρότητος 10 ταύτην αἰτίαν λέγει, ὅτι ἀνάγοντος τοῦ ἡλίου τὸ γλυκὺ τὸ καταλειπόμενον καὶ ὑπομένον ἀλμυρὸν εἶναι συμβαίνει. οἱ δὲ τινὲς φασιν οἷον ἰδρωτά τινα τῆς γῆς εἶναι τὴν θάλασσαν· θερμαίνομένην γὰρ αὐτὴν ὑπὸ τοῦ ἡλίου ταύτην ἀφιέναι τὴν ὑγρότητα· διὸ καὶ ἀλμυρὰν αὐτὴν εἶναι· τοιοῦτος γὰρ ὁ ἰδρῶς. ταύτης τῆς δόξης Ἐμπεδοκλῆς 15 γέγονε. τρίτη δὲ δόξα περὶ θαλάσσης ἐστὶν ὥς ἄρα τὸ ὕδωρ τὸ διὰ τῆς γῆς διηθούμενον καὶ διαπλύνον αὐτὴν ἀλμυρὸν γίνεται τῷ ἔχειν τὴν γῆν τοιούτους χυμοὺς ἐν αὐτῇ· οὗ σημεῖον ἐποιοῦντο τὸ καὶ ἄλλας ὀρύττεσθαι ἐν αὐτῇ καὶ νίτρα· εἶναι δὲ καὶ ὀξεῖς χυμοὺς πολλαχοῦ τῆς γῆς. ταύτης πάλιν τῆς δόξης ἐγένοντο Ἀναξαγόρας τε καὶ Μητροδώρος. 20

1-9, 12-15, 16-18 *Aristoteles, Meteor. 2.1 353b6-17*; cf. *Alexandri Aphrodisiensis Quaestiones 3.10 (Suppl. Arist. t.2.2 p.98.20-8)*, nullis doctrinarum auctoribus nominatis 10 *Anaximander, FVS 12A27*; *Diogenes 64A17*; cf. *Alexandri comm. In Arist. Meteor. 2.2 354b33-355a2 (CAG t.3.2 p.73.22)* 10-12 *Aëtius, Plac. 3.16.1 (DG p.381a15-19)*, sed *Anaximandro pro Diogene nominato*; item *Eusebius, Praep. ev. 15.59.1 (GCS t.43.2 p.420.2-4)*; quorum neuter *Theophrastum nominat* 12-15 cf. *Lucretii poema De rerum natura 5.487-8* 12-16 *Aëtius, Placita 3.16.3 (DG p.381a25-7)*; *Eusebius, Praep. ev. 15.59.3 (GCS t.8.2 p.420.8-9)*; quorum neuter *Theophrastum nominat* 15-16 cf. *Aristotelis Meteor. 2.3 357a25*; *Empedocles, FVS 31A25* 16-20 *Aëtius, Placita 3.16.5 (DG p.382a4-7)*; *Eusebius, Praep. ev. 15.59.5 (GCS t.8.2 p.420.12-13)*; *Hippolytus, Ref. 1.14.4*



vid. Appendicem no. 4

- 221 Alexander of Aphrodisias, *On Aristotle's Meteorology* 2.1 353a32-b17 (CAG vol.3.2 p.67.3-22 Hayduck)

For some of them (the natural philosophers) say that the sea is a remnant of the original moisture. The region around the earth was moist; then part of the moisture was evaporated by the sun and produced winds and turnings of the sun and moon — for these too make their turnings on account of these vapors and exhalations, turning to those regions where there is a supply of this (moisture) for them. But part of it was left behind in the hollow places of the earth, and this is the sea. And for this reason it is becoming less, as it is dried up (more) every day by the sun, and in the end it will one day be (completely) dry. This was the opinion, as Theophrastus records, of Anaximander and Diogenes; and Diogenes also says that this is the reason for its saltiness, because the sun draws up the sweet part, and so it results that what is left behind and remains is salty. Certain others say that the sea is, as it were, a sort of perspiration of the earth; for it is warmed by the sun and emits this moisture. And this is also why it is salty; for perspiration is like that. This was the opinion of Empedocles. The third opinion about the sea is that the water that is filtered through the earth and washes it becomes salty because the earth has flavors of this sort in itself; and as a sign of this they cite the fact that salt and soda are dug up from it, and that there are sharp tastes in many parts of the earth. And this, again, was the opinion of Anaxagoras and Metrodorus.

(DG p.565.35-566.1), *qui omnes Metrodorum solum, non Anaxagoran memorant, Theophrasto non nominato* 20 Anaxagoras, FVS 59A90 Metrodorus, FVS 70A19

2-3 κἄπειτα τὸ μὲν τι I : τὰ πρῶτα A Wa lat. 4 ταύτης coni. Diels 5
 ἔνθεν Usener 9 ἐγένετο I : ἐγένοντο A Wa lat. 18 αὐτῇ Hayduck :
 αὐτῇ codd. 20 ἐγένοντο A Wa lat. : ἐγένετο I

see Appendix no. 4

Sal et nitrum

222 Plinius, *Naturalis historia* 31.83 (CB t.31 p.60.16-18 Serbat)

apud Theophrastum invenio Umbros harundinis et iunci cinerem decoquere aqua solitos donec exiguum superesset umoris.

1-2 *Aristoteles, Meteorologica* 2.3 359a35-b4

223 Plinius, *Naturalis historia* 31.106-115 (CB t.31 p.70.14-74.7 Serbat)

non est differenda et nitri natura, non multum a sale distans et eo diligentius dicenda, quia palam est medicos qui de eo scripserunt ignorasse naturam nec quemquam Theophrasto diligentius tradidisse. exiguum fit apud Medos canescentibus siccitate convallibus, quod vocant halmyraga, minus etiam in Thracia iuxta 5
 107 Philippos, sordidum terra quod appellant agrium. nam quercu cremata numquam multum factitatum est et iam pridem in totum omisum. aquae vero nitrosae plurimis locis repperiuntur, sed sine viribus densandi. optimum copiosumque in Clitis Macedoniae, quod vocant Chalestricum, candidum purumque, proximum sali. lacus est 10
 nitrosus exiliente e medio dulci fonticulo. ibi fit nitrum circa canis ortum novenis diebus totidemque cessat ac rursus innatat et deinde
 108 cessat. quo apparet soli naturam esse quae gignat, quoniam compertum est nec soles proficere quicquam, cum cesset, nec imbres. mirum et illud, scatebra fonticuli semper emicante lacum neque 15
 augere neque effluere. iis autem diebus quibus gignitur si fuere
 109 imbres, salsius nitrum faciunt, aquilones deterius, quia validius commovent limum.

et hoc quidem nascitur, in Aegypto autem conficitur multo abundantius, sed deterius. nam fuscum lapidosumque est. fit paene 20
 eodem modo quo sal, nisi quod salinis mare infundunt, Nilum

Salt and Soda

222 Pliny, *Natural History* 31.83 (CB vol.31 p.60.16-18 Serbat)

I find in Theophrastus that the Umbrians were accustomed to boil down the ashes of reeds and rushes in water until only a very little moisture was left.¹

¹ Pliny is discussing methods of extracting salt.

223 Pliny, *Natural History* 31.106-115 (CB vol.31 p.70.14-74.7 Serbat)

Nor should I put off discussing the nature of soda, which is not very different from that of salt, and needs to be the more carefully described because it is clear that the doctors who have written about it do not know its nature and that no one has recorded it more carefully than Theophrastus. A little is formed in Media, in valleys that are white through dryness; they call it *halmyrax*.¹ And there are even smaller quantities in Thrace near Philippi, but contaminated by
 107 earth; this they call "wild". For it was never made in large quantities by burning oak-wood, and (this method) has long been completely abandoned. However, water full of soda is found in very many places, but without the power of solidifying. The best is found in abundance at Clitae in Macedonia; they call it "Chalestrian", and it is white and pure, very like salt. There is a lake, full of soda, with a spring of pure water rising in the middle. Soda is formed there, around the rising of the Dog-star, for nine days; then it ceases for the same number of days; then it floats on the surface again, and then it
 108 ceases again. From this it is clear that it is the nature of the soil that produces it, since it has been found that neither sunshine helps at all, when it ceases, nor rain. And this too is remarkable, that although there is always a bubbling up of water from the spring, the lake neither rises nor overflows. If there is rain on the days when the soda forms, it makes it more salty; if there are north winds, they make it inferior, because they stir up the mud with more force.
 109 This (soda) indeed is produced naturally, but in Egypt it is made artificially, in much greater quantity, but inferior in quality; for it is dark and gritty. It is produced in almost the same way as salt, except that they cause the sea to flow into the salt-pans, but the Nile into the

- autem nitrariis. hae cedente Nilo siccantur, decedente madent suco
nitri XL diebus continuis, non ut in Macedonia statis. si etiam imbres
adfuerunt, minus ex flumine addunt, statimque ut densari coeptum
est, rapitur, ne resolvatur in nitrariis. sic quoque olei natura 25
intervenit, ad scabiem animalium utilis. ipsum autem conditum in
110 acervis durat. mirum in lacu Ascanio et quibusdam circa Chalcida
fontibus summas aquas dulces esse potarique, inferiores nitrosas.
in nitro optimum quod tenuissimum, et ideo spuma melior, ad
aliqua tamen sordidum, tamquam ad inficiendas purpuras tinctu- 30
111 rasque omnis. magnus et vitro usus, quod dicetur suo loco. nitrariae
Aegypti circa Naucratin et Memphin tantum solebant esse, circa
Memphin deteriores. nam et lapidescit ibi in acervis, multique sunt
cumuli ea de causa saxei. faciunt ex eis vasa, nec non et frequenti
liquatu cum sulphure coquentes. in carnibus quoque quas inveterari 35
volunt illo nitro utuntur. sunt ibi nitrariae in quibus et rufum exit
a colore terrae.
- 112 spumam nitri, quae maxime laudatur, antiqui negabant fieri nisi
cum ros cecidisset praegnantibus nitrariis, sed nondum parientibus.
itaque non fieri incitatis, etiamsi caderet. alii acervorum fermento 40
113 gigni existimare. . . . optimum putatur Lydium; probatio, ut sit
minime ponderosum et maxime fricabile, colore paene purpureo. hoc
in pastillis adfertur, Aegyptium in vasis spissatum ne liquescat. vasa
quoque ea sole inarescentia perficiuntur.
- 114 nitri probatio, ut sit tenuissimum et quam maxime spongeosum 45
fistulosumque. adulteratur in Aegypto calce, deprehenditur gustu.
sincerum enim statim resolvitur, adulteratum calce pungit et aspersu
reddit odorem vehementer. uritur in testa opertum ne exultet, alias
igni non exilit nitrum. nihilque gignit aut alit, cum in salinis herbae
115 gignantur et in mari tot animalia, tantum algae. sed maiorem esse 50
acrimoniam nitri apparet non hoc tantum argumento sed et illo quod
nitrariae calciamenta protinus consumunt, alias salubres oculorum-

soda-beds. As the Nile recedes these become dry, and while it is falling they are moist with liquid soda for forty days continuously, but, not, as in Macedonia, at a fixed time. If it rains in addition, they add less (water) from the river; and as soon as it begins to solidify, they gather it quickly, in order that it may not liquefy again in the soda-beds. In a similar way an oily substance too forms among (the soda), and this is useful for the scab in animals. The soda itself lasts
 110 for a long time when it is stored in heaps. It is remarkable that in Lake Ascanius and in certain springs around Chalcis the water on the surface is fresh and is drunk, but (the water) beneath is full of soda.

The best soda is that which is finest, and so froth of soda is better, but for some purposes the contaminated kind is (better), as for coloring purple cloth and for every sort of dyeing. It is also used to a great extent in glass-making, as will be described in its proper place.
 111 The soda-beds in Egypt used only to be found around Naucratis and Memphis, and those around Memphis are inferior. For these it even turns to stone in the heaps, and for this reason there are many heaps that have turned to rock. They make vessels from these, and also by repeatedly liquefying (soda) by heating it with sulphur. They also use this soda for the meat that they want to preserve. There are soda-beds there which produce red soda, too, from the color of the earth.

112 Froth of soda, which is greatly praised, the ancients said was only formed when dew had fallen on soda-beds that were ready to produce soda but had not yet done so; and so it was not produced by (soda-beds) that were active, even if (dew) did fall. Others have thought that it is produced by the fermentation of the heaps (of
 113 soda). . . . The best (froth of soda) is thought to be that from Lydia; the test is that it should be as light and crumbly as possible, and almost purple in color. This is imported in tablets, but the Egyptian soda in vessels, packed tightly so that² it should not liquefy; and these vessels too are finished off by being dried in the sun.

114 The test of soda is that it should be very fine and as spongy and porous as possible. In Egypt it is adulterated with lime, but this is detected by the taste; for the pure (soda) melts at once, but that which has been adulterated with lime stings and, when sprinkled (with water), gives off a strong smell. It is burnt in an earthenware vessel, covered in order that it may not leap out; otherwise soda does not leap out in fire, and it does not produce or nourish anything, although in salt-pits plants grow, and in the sea there are so many
 115 creatures and so much sea-weed. But that soda is more pungent is shown not only by this evidence but also by the fact that soda-beds immediately consume shoes — although in other respects they are

que claritati utiles. in nitrariis non lippiunt. ulcera allata eo celerrime sanantur, ibi facta tarde. ciet et sudores cum oleo perunctis corpusque emollit. in pane salis vice utuntur Chalestraeo, ad raphanos 55 Aegyptio, teneriores eos facit, sed obsonia alba et deteriora, olera viridiora.

6-8 cf. *Theophrasti* HP 3.7.6 et *Plinii Nat. hist.* 16.31, *Theophrasto non nominato* 25-6 cf. [*Aristotelis*] *Probl.* 23.40 936a1 27 cf. [*Aristotelis*] *Mir. ausc.* 53 834a31-4 31 *Plinius, Nat. hist.* 36.191-9, *Theophrasto non nominato* 41-2 *Isidorus, Etymol.* 16.2.8, *Theophrasto non nominato* 41-2 et 45-6 cf. *Dioscoridis librum De mat. med.* 5.113.1 (t.3 p.83.8-9 et 11-12 *Wellmann*); *Oribasii Coll. med.* 13.N.1-2 (CMG t.6.1.2 p.174.2-3 et 5-6) et *Synopsis ad Eustathium* 2.56.82-3 (CMG t.6.3 p.49.3-6); *quorum neuter Theophrastum nominat* 49 cf. *Theophrasti CP* 2.5.1 52-3 cf. *Dioscoridis librum De mat. med.* 5.113.3 (t.3 p.84.7-8 *Wellmann*); *Oribasii librum Ad Eunapium* 4.24.1 (CMG t.6.3 p.447.11-12); *quorum neuter Theophrastum nominat* 55-6 *Theophrastus, CP* 2.5.3, 3.17.8, 6.10.8-9; *Plinius, Nat. hist.* 19.84, *Theophrasto non nominato* 56-7 *Plinius, Nat. hist.* 19.143; *Martialis*, 13.17; *Apicius*, 3.1.1; *quorum nemo Theophrastum nominat*

→

Doxographica physica

224 Simplicius, In Aristotelis Physica 1.2 184b15 (CAG t.9 p.22.22-23.20 Diels)

ἀνάγκη τοίνυν τὴν ἀρχὴν ἢ μίαν εἶναι ἢ οὐ μίαν, ταῦτόν δὲ εἰπεῖν πλείους, καὶ εἰ μίαν, ἥτοι ἀκίνητον ἢ κινουμένην. καὶ εἰ ἀκίνητον ἥτοι ἄπειρον, ὡς Μέλισσος ὁ Σάμιος δοκεῖ λέγειν, ἢ πεπερασμένην, ὡς Παρμενίδης Πυρήτος Ἐλεάτης, οὐ περὶ φυσικοῦ στοιχείου λέγοντες οὗτοι, ἀλλὰ περὶ τοῦ ὄντος ὅλως.

5

μίαν δὲ τὴν ἀρχὴν ἥτοι ἔν τὸ ὄν καὶ πᾶν καὶ οὔτε πεπερασμένον οὔτε ἄπειρον οὔτε κινούμενον οὔτε ἡρεμοῦν Ξενοφάνην τὸν Κολοφώνιον τὸν Παρμενίδου διδάσκαλον ὑποτίθεσθαι φησιν ὁ Θεόφραστος ὁμολογῶν ἑτέρας εἶναι μᾶλλον ἢ τῆς περὶ φύσεως ἱστορίας τὴν μνήμην τῆς τούτου δόξης.

10

τὸ γὰρ ἔν τούτῳ καὶ πᾶν τὸν θεὸν ἔλεγεν ὁ Ξενοφάνης· ὃν ἓνα μὲν δείκνυσιν ἐκ τοῦ πάντων κράτιστον εἶναι. πλείονων γάρ, φησίν, ὄντων ὁμοίως ὑπάρχειν ἀνάγκη πᾶσι τὸ κρατεῖν· τὸ δὲ πάντων κράτιστον καὶ

healthy, and good for clearness of sight. In soda-beds people do not have inflammation of the eyes; sores are healed very quickly if they are brought there, and are formed slowly. It also produces perspiration in those who are anointed with it mixed with oil, and it softens the flesh. They use Chalaestrian soda in bread instead of salt, and Egyptian soda for cabbages; it makes them more tender, but meat white and inferior, and vegetables greener.

¹ The word *halmyrax* appears to be formed from a Greek root but may be corrupt; Steinmetz suggests emending to "salty earth".

² Or, reading *picatum*: "in vessels lined with pitch, so that . . ."

5 quod vacant ἀλμυρὰν γῆν *vel* quod vocatur ἀλμυρὰ γῆ *coni. Steinmetz, Phys. des Th. p.313 n.2* 22 autem E: autem mo VRd: autem modo Jan: autumno Mayhoff cedente *codd. plerique*: accedente X: excedente Detlefsen siccantur] rigantur Mayhoff madent rEaX: manant RVFTd 35 carnibus Jan: carbonibus *codd.*: corporibus (*et mox quae*) K.C.Bailey, *Hermathena* t.44 (1926) p.74 43 spissatum ne Detlefsen: spiss.t.n. R: spissa omni VFTd: spissatis ne rEa: picatis ne X 47 aspersu RVF: aspersum TdX: asperum a 49 lacunam ante nihilque *coni. Mayhoff*

Doxography on Nature

224 Simplicius, *On Aristotle's Physics* 1.2 184b15 (CAG vol.9 p.22.22-23.20 Diels)

So it is necessary for the principle to be either single or not single, which is the same as to say that there are many, and if it is single, it must either be unmoved or in movement. And if it is unmoved it must either be unlimited, as Melissus of Samos seems to say, or limited, as Parmenides son of Pyres from Elea says; these men are not speaking about an element of natural (things), but about being as a whole.

That the principle is single, or that what is and the All is single and neither limited nor unlimited, neither in motion nor at rest, was, Theophrastus says, the supposition of Xenophanes of Colophon, the teacher of Parmenides; (though) he admits that the mention of this man's opinion belongs to another enquiry rather than to that concerning nature.

Xenophanes said that this One and All is god. He shows that it is one from the fact that it is the most superior of all things: for if there were more than one, he says, it would be necessary that they should

23 ἄριστον θεός. ἀγένητον δὲ ἐδείκνυεν ἐκ τοῦ δεῖν τὸ γινόμενον ἢ ἐξ
 ὁμοίου ἢ ἐξ ἀνομοίου γίνεσθαι· ἀλλὰ τὸ μὲν ὁμοιον ἀπαθές φησιν ὑπὸ 15
 τοῦ ὁμοίου· οὐδὲν γὰρ μᾶλλον γεννᾶν ἢ γεννᾶσθαι προσήκει τὸ ἐκ τοῦ
 ὁμοίου· εἰ δὲ ἐξ ἀνομοίου γίνοιτο, ἔσται τὸ ὄν ἐκ τοῦ μὴ ὄντος. καὶ
 οὕτως ἀγένητον καὶ αἰδίων ἐδείκνυ. οὔτε δὲ ἄπειρον οὔτε πεπερασμένον
 εἶναι, διότι ἄπειρον μὲν τὸ μὴ ὄν ὡς οὔτε ἀρχὴν ἔχον οὔτε μέσον οὔτε
 τέλος, περαίνειν δὲ πρὸς ἄλληλα τὰ πλείω. παραπλησίως δὲ καὶ τὴν 20
 κίνησιν ἀφαιρεῖ καὶ τὴν ἡρεμίαν. ἀκίνητον μὲν γὰρ εἶναι τὸ μὴ ὄν· οὔτε
 γὰρ ἂν εἰς αὐτὸ ἕτερον οὔτε αὐτὸ πρὸς ἄλλο ἐλθεῖν· κινεῖσθαι δὲ τὰ
 πλείω τοῦ ἑνός· ἕτερον γὰρ εἰς ἕτερον μεταβάλλειν, ὥστε καὶ ὅταν ἐν
 ταύτῳ μένῃ λέγειν καὶ μὴ κινεῖσθαι

αἰεὶ δ' ἐν ταύτῳ μένει κινούμενον οὐδέν, 25
 οὐδὲ μετέρχεσθαι μιν ἐπιτρέπει ἄλλοτε ἄλλῃ,

οὐ κατὰ τὴν ἡρεμίαν τὴν ἀντικειμένην τῇ κινήσει μένειν αὐτὸ φησιν,
 ἀλλὰ κατὰ τὴν ἀπὸ κινήσεως καὶ ἡρεμίας ἐξηρημένην μονήν.

Νικόλαος δὲ ὁ Δαμασκηνὸς ὡς ἄπειρον καὶ ἀκίνητον λέγοντος
 αὐτοῦ τὴν ἀρχὴν ἐν τῇ Περὶ θεῶν ἀπομνημονεύει, Ἀλέξανδρος δὲ ὡς 30
 πεπερασμένον αὐτὸ καὶ σφαιροειδές. ἀλλ' ὅτι μὲν οὔτε ἄπειρον οὔτε
 πεπερασμένον αὐτὸ δείκνυσιν, ἐκ τῶν προειρημένων δηλον,
 πεπερασμένον αὐτὸ καὶ σφαιροειδές αὐτὸ διὰ τὸ πανταχόθεν ὁμοιον
 λέγει· καὶ πάντα νοεῖν δὲ φησιν αὐτὸ λέγων

ἀλλ' ἀπάνευθε πόνοιο νόου φρενὶ πάντα κραδαίνει. 35

1-35 Xenophanes, FVS 21A31 2-5 cf. Aristotelis Metaph. 1(A).5 986b18-21;
 etiam Philoponi comm. In Arist. Phys. 1.2 184b15 (CAG t.16 p.21.22-4 et 22.15-
 21) 7-8 Parmenides FVS 28A7; Aristoteles, Metaph. 1(A).5 986b22 9-
 10 cf. Aristotelis Phys. 1.2 184b25-185a1 et Metaph. 1(A).5 986b12-17 11
 Aristoteles, Metaph. 1(A).5 986b24-5 11-14 [Aristoteles], De Melisso, Xeno-
 phane, Gorgia 3 977a23-5 14-18 ibid. 977a15-23 18-20 ibid. 977b2-8;
 cf. Aristotelis Metaph. 1(A).5 986b18-23 20-8 [Aristoteles], de Melisso,
 Xenophane, Gorgia 3 977b8-18 25-6 Xenophanes, FVS 21B26 29-30
 cf. Ciceronis librum De natura deorum 1.28, Theophrasto non nominato 30-
 1 ita quoque Hippolytus, Refut. 1.14.2 (DG p.565.25-7); [Galenus], Hist. Philos.
 7 (DG p.604.18-19); Sextus Empiricus, Pyrrh. Hyp. 1.225; Cicero, Lucullus 118;
 Theodoretus, Graec. aff. cur. 4.5 (p.101.25-6 Raeder); Philoponus, In Arist. Phys.
 1.2 184b15 (CAG t.16 p.21.22-3 et 22.15-16); cf. etiam Simplicii comm. In Arist.
 Phys. 1.2 184b15 (CAG t.9 p.28.7-8 = 229 et p.29.8); quorum omnium nemo
 Theophrastum nominat 35 Xenophanes, FVS 21B25



all alike possess superiority; and the most superior and best thing of
 23 all is god. He showed that it did not come to be, from the necessity
 that what comes to be should come to be either from what is like or
 from what is unlike; a thing cannot be affected, he says, by what is
 like it, for it is no more appropriate for a thing to produce what is
 like it than to be produced by it; but if it were to come to be from
 what was not like it, being will come from not-being. And in this
 way he showed that it did not come to be and is eternal. (He showed
 that) it is neither unlimited nor limited, because it is what is not that
 is unlimited, since it has neither beginning nor middle nor end, and
 it is things that are more than one in number that are limited by each
 other. And in a similar way he removes from it both movement and
 rest; for it is what is not that is unmoved, since neither does anything
 else enter it, nor does it approach anything else, and it is things that
 are more than one that move, since one thing changes into another.
 So, when he says that it remains in the same place and does not
 move,

but always remains in the same place, not moving at all;
 nor is it fitting for it to go to different places at different
 times,

he is not saying that it “remains” in the sense in which rest is op-
 posed to motion, but rather in that of “remaining” which transcends
 both motion and rest.

Nicolaus of Damascus, in *On the Gods*, records (Xenophanes) as
 saying that the principle is unlimited and unmoved; Alexander, that
 it is limited and spherical. But that he shows that it is neither limited
 nor unlimited is clear from what has previously been said; he speaks
 of it as limited and spherical, on the other hand, because it is similar
 in every direction. And he says that it thinks all things, saying

but without toil it sways all things by the thought of its
 mind.

4 Πύρητος *Diels*: πυρίτης *DE* 13 ὁμοίως *aDE*: ἀνομοίως *E*· ἀνομοία *F*
 23 μεταβάλλειν *Karsten*: μεταβάλλει *codd.* 25 κινούμενον *aDE*: κινού-
 μενος *E*·*F* 27 αὐτό *DE*: αὐτόν *aE*·*F* 34 λέγει *a*: λέγειν *codd.*
 αὐτό *DE*: αὐτόν *aE*·*F*

225 Simplicius, In Aristotelis Physica 1.2 184b15 (CAG t.9 p.23.21-24.12 Diels)

τῶν δὲ μίαν καὶ κινουμένην λεγόντων τὴν ἀρχήν, οὓς καὶ φυσικοὺς
ιδίως καλεῖ, οἱ μὲν πεπερασμένην αὐτὴν φασιν, ὥσπερ Θαλῆς μὲν
Ἐξαμίου Μιλήσιος καὶ Ἴππων, ὃς δοκεῖ καὶ ἄθεος γεγονέναι, ὕδωρ
ἔλεγον τὴν ἀρχὴν ἐκ τῶν φαινομένων κατὰ τὴν αἴσθησιν εἰς τοῦτο
προαχθέντες. καὶ γὰρ τὸ θερμὸν τῷ ὑγρῷ ζῆ καὶ τὰ νεκρούμενα
ξηραίνεται καὶ τὰ σπέρματα πάντων ὑγρὰ καὶ ἡ τροφή πᾶσα χυλώδης·
ἐξ οὗ δὲ ἐστὶν ἕκαστα, τούτῳ καὶ τρέφεσθαι πέφυκεν· τὸ δὲ ὕδωρ ἀρχὴ
τῆς ὑγρᾶς φύσεως ἐστὶ καὶ συνεκτικὸν πάντων. διὸ πάντων ἀρχὴν
ὑπέλαβον εἶναι τὸ ὕδωρ καὶ τὴν γῆν ἐφ' ὕδατος ἀπεφάναντο κεῖσθαι.
Θαλῆς δὲ πρῶτος παραδέδοται τὴν περὶ φύσεως ἱστορίαν τοῖς Ἕλλησιν
ἐκφῆναι, πολλῶν μὲν καὶ ἄλλων προγεγονότων, ὥς καὶ τῷ Θεοφράστῳ
δοκεῖ, αὐτὸς δὲ πολὺ διενεγκὼν ἐκείνων, ὥς ἀποκρύψαι πάντας τοὺς
πρὸ αὐτοῦ· λέγεται δὲ ἐν γραφαῖς μηδὲν καταλιπεῖν πλην τῆς
καλουμένης Ναυτικῆς ἀστρολογίας.

- 24 Ἴππασος δὲ ὁ Μεταποντῖνος καὶ Ἡράκλειτος ὁ Ἐφέσιος ἐν καὶ 15
οὗτοι καὶ κινούμενον καὶ πεπερασμένον, ἀλλὰ πῦρ ἐποίησαν τὴν ἀρχὴν
καὶ ἐκ πυρὸς ποιῶσι τὰ ὄντα πυκνῶσει καὶ μανῶσει καὶ διαλύουσι
πάλιν εἰς πῦρ, ὥς ταύτης μιᾶς οὐσης φύσεως τῆς ὑποκειμένης· πυρὸς
γὰρ ἀμοιβὴν εἶναι φησιν Ἡράκλειτος πάντα. ποιεῖ δὲ καὶ τάξιν τινὰ
καὶ χρόνον ὠρισμένον τῆς τοῦ κόσμου μεταβολῆς κατὰ τινὰ εἰμαρμένην
ἀνάγκην. 20

καὶ δῆλον ὅτι καὶ οὗτοι τὸ ζωογόνον καὶ δημιουργικὸν καὶ πεπτικὸν
καὶ διὰ πάντων χωροῦν καὶ πάντων ἀλλοιωτικὸν τῆς θερμότητος
θεασάμενοι ταύτην ἔσχον τὴν δόξαν· οὐ γὰρ ἔχομεν ὥς ἄπειρον
τιθεμένων αὐτῶν. ἔτι δὲ εἰ στοιχεῖον μὲν τὸ ἐλάχιστόν ἐστιν ἐξ οὗ
γίνεται τὰ ἄλλα καὶ εἰς ὃ ἀναλύεται, λεπτομερέστατον δὲ τῶν ἄλλων
τὸ πῦρ, τοῦτο ἂν εἴη μάλιστα στοιχεῖον. καὶ οὗτοι μὲν οἱ ἐν καὶ
κινούμενον καὶ πεπερασμένον λέγοντες τὸ στοιχεῖον. 25

1-14 *Thales*, FVS 11A13 et 11B1 1-6 et 15-16 *Philoponus*, In *Arist. Phys.*
1.2 184b15 (CAG t.16 p.23.2-5 et 7-10), *Theophrasto non nominato* 2-4
Aristoteles, *Metaph.* 1(A).3 984a2-5 2-5 *Hippo*, FVS 38A4 2-8 *Aëtius*,
Plac. 1.3.1 (DG p.276a5-19 et b2-12); *Eusebius*, *Praep. ev.* 14.14.1 (GCS t.8.2
p.293.19-294.2); *quorum neuter Theophrastum nominat* 2-9 *Aristoteles*,
Metaph. 1(A).3 983b20-7 9 *Aristoteles*, *De caelo* 2.13 294a29 11 cf.
Aristotelis Metaph. 1(A).3 983b27-984a2 13-14 cf. *Diogenem Laertium* 1.23,
qui Phoco Samio librum attribuit, et Plutarchi librum De Pythiae oraculis 18 403A
15-16 *Aristoteles*, *Metaph.* 1(A).3 984a7-8; *Theodoretus*, *Graec. aff. cur.* 4.12
(p.103.13-15 *Raeder*) 15-18 *Hippasus*, FVS 18 no. 7; cf. *Lucretium* 1.647-
54 et *Simplicii comm.* In *Arist. Phys.* 3.5 205a2 (CAG t.9 p.480.27-8), *Theophrasto*
non nominato 15-21 *Heraclitus*, FVS 22A5 18-19 *Heraclitus*,
FVS 22B90; *Plutarchus*, *De E* 8 388E; *Diogenes Laertius* 9.8; *Heraclitus*, *Quaes-*
→

225 Simplicius, *On Aristotle's Physics* 1.2 184b15 (CAG vol.9 p.23.21-24.12 Diels)

Of those who say that the principle is one and in movement, whom he (Aristotle) calls natural philosophers in the proper sense, some say that it is limited. For example, Thales son of Examydes, from Miletus, and Hippon, who is thought to have been an atheist, said that the principle was water, being led to this (conclusion) from appearances in accordance with perception. For what is hot lives by means of moisture, and dead bodies dry up, and the seeds of all things are moist, and the nourishment of all things is juicy; and each thing is naturally nourished by that from which it has its origin. And water is the principle of what is naturally moist and holds all things together. For this reason they supposed that water was the principle of all things and declared that the earth rests on water. Thales is the first person recorded as having revealed the enquiry concerning nature to the Greeks; many others preceded him, as Theophrastus too thinks, but he himself was far superior to them and so cast into oblivion all those before him. It is said that he left nothing in writing except the so-called *Nautical Star-Guide*.

- 24 Hippasus of Metapontum and Heraclitus of Ephesus also (said that) the principle was one and in movement and limited, but they made it fire, and (said that) the things that are are made from fire by condensation and rarefaction, and are resolved into fire again, since this is the single underlying nature. For Heraclitus says that all things are an exchange for fire. And he says that there is a certain order and definite fated time for the transformation in the universe, in accordance with some fated necessity.

And it is clear that these thinkers too came to this opinion through considering the (power) that heat has of creating living things and fashioning and concocting and penetrating all things and altering all things; for we do not hear that they postulated that it was unlimited. Moreover, if the element is the smallest thing, from which the others come to be and into which they are dissolved, and fire is rarer than all the other things, this above all will be the element. — And these are those who say that the element is one and in movement and limited.

tiones Homericæ 43 (BT p.65.7-9, ed. a. 1910); Eusebius, *Praep. Ev.* 14.3.8 (GCS t.8.2 p.262.22-263.2) 19-21 Diogenes Laertius 8.84, *de Hippaso, Theophrasto non nominato*

17 ὄντα *ex πάντα corr.* E*: πάντα Simplicius, *In Arist. Phys.* 480.28 19 τὰ πάντα *coni. Schleiermacher, ita Plutarchus, et alii* 21 ἀνάγκην *glossema putavit Usener*

226A Simplicius, In Aristotelis Physica 1.2 184b15 (CAG t.9 p.24.13-25.13 Diels)

τῶν δὲ ἓν καὶ κινούμενον καὶ ἄπειρον λεγόντων Ἀναξίμανδρος μὲν Πραξιάδου Μιλήσιος Θαλοῦ γενόμενος διάδοχος καὶ μαθητὴς ἀρχὴν τε καὶ στοιχεῖον εἶρηκε τῶν ὄντων τὸ ἄπειρον, πρῶτος τοῦτο τοῦνομα κομίσας τῆς ἀρχῆς. λέγει δ' αὐτὴν μήτε ὕδωρ μήτε ἄλλο τι τῶν καλουμένων εἶναι στοιχείων, ἀλλ' ἑτέραν τινὰ φύσιν ἄπειρον, ἐξ ἧς ἅπαντας γίνεσθαι τοὺς οὐρανοὺς καὶ τοὺς ἐν αὐτοῖς κόσμους· ἐξ ὧν δὲ ἡ γένεσις ἐστὶ τοῖς οὖσι, καὶ τὴν φθορὰν εἰς ταῦτα γίνεσθαι “κατὰ τὸ χρεῶν. διδόναι γὰρ αὐτὰ δίκην καὶ τίσιν ἀλλήλοις τῆς ἀδικίας κατὰ τὴν τοῦ χρόνου τάξιν,” ποιητικωτέροις οὕτως ὀνόμασιν αὐτὰ λέγων· δῆλον δὲ ὅτι τὴν εἰς ἄλληλα μεταβολὴν τῶν τεττάρων στοιχείων οὗτος θεασάμενος οὐκ ἠξίωσεν ἓν τι τούτων ὑποκειμένον ποιῆσαι, ἀλλὰ τι ἄλλο παρὰ ταῦτα. οὗτος δὲ οὐκ ἀλλοιούμενου τοῦ στοιχείου τὴν γένεσιν ποιεῖ, ἀλλ' ἀποκρινομένων τῶν ἐναντίων διὰ τῆς αἰδίου κινήσεως· διὸ καὶ τοῖς περὶ Ἀναξαγόραν τοῦτον ὁ Ἀριστοτέλης συνέταξεν.

Ἀναξιμένης δὲ Εὐρυστράτου Μιλήσιος, ἐταῖρος γεγωνῶς Ἀναξιμάνδρου, μίαν μὲν καὶ αὐτὸς τὴν ὑποκειμένην φύσιν καὶ ἄπειρόν φησιν ὥσπερ ἐκεῖνος, οὐκ ἀόριστον δὲ ὥσπερ ἐκεῖνος, ἀλλὰ ὠρισμένην, ἀέρα λέγων αὐτήν· διαφέρειν δὲ μανότητι καὶ πυκνότητι κατὰ τὰς οὐσίας. καὶ ἀραιούμενον μὲν πῦρ γίνεσθαι, πυκνούμενον δὲ ἄνεμον, εἴτα νέφος, ἔτι δὲ μᾶλλον ὕδωρ, εἴτα γῆν, εἴτα λίθους, τὰ δὲ ἄλλα ἐκ τούτων. κίνησιν δὲ καὶ οὗτος αἰδίου ποιεῖ, δι' ἣν καὶ τὴν μεταβολὴν γίνεσθαι.

καὶ Διογένης δὲ ὁ Ἀπολλωνιάτης, σχεδὸν νεώτατος γεγωνῶς τῶν περὶ ταῦτα σχολασάντων, τὰ μὲν πλείστα συμπεφορημένως γέγραφε τὰ μὲν κατὰ Ἀναξαγόραν, τὰ δὲ κατὰ Λεύκιππον λέγων· τὴν δὲ τοῦ παντὸς φύσιν ἀέρα καὶ οὗτός φησιν ἄπειρον εἶναι καὶ αἰδίου, ἐξ οὗ πυκνουμένου καὶ μανουμένου καὶ μεταβάλλοντος τοῖς πάθεσι τὴν τῶν ἄλλων γίνεσθαι μορφήν. καὶ ταῦτα μὲν Θεόφραστος ἱστορεῖ περὶ τοῦ Διογένους, καὶ τὸ εἰς ἐμὲ ἔλθον αὐτοῦ σύγγραμμα Περὶ φύσεως ἐπιγεγραμμένον ἀέρα σαφῶς λέγει τὸ ἐξ οὗ πάντα γίνεται τὰ ἄλλα. Νικόλαος μέντοι τοῦτον ἱστορεῖ μεταξὺ πυρὸς καὶ ἀέρος τὸ στοιχεῖον τίθεσθαι.

226A Simplicius, *On Aristotle's Physics* 1.2 184b15 (CAG vol.9 p.24.13-25.13 Diels)

Of those who said that (the principle) was single and in movement and unlimited, Anaximander, the son of Praxiades, from Miletus, who was the successor and pupil of Thales, said that the principle and element of the things that are is the unlimited, being the first to introduce this name for the principle.¹ He says that it is neither water nor any other of the things that are called elements, but a certain other unlimited nature, from which come to be all the heavens and the worlds in them. The things that are perish by returning to the things from which they have their origin, "in accordance with necessity; for they pay penalty and retribution to one another for their injustice in accordance with the assessment of Time", as he puts it in these rather poetic terms. It is clear that this man, observing the change of the four elements into one another, did not think it right to make some one of these what underlies, but something else besides these. And he accounts for coming-to-be not by an alteration in the element, but by the separating off of the opposites through eternal motion; and for this reason Aristotle ranked him with the followers of Anaxagoras.

Anaximenes, son of Eurystratus, from Miletus, who was an associate of Anaximander, also says that the underlying nature is single and unlimited, as he (Anaximander) does, but he does not (say that) it is indefinite (in character) as he (Anaximander) does, but (rather) that it is definite; for he says that it is air. It differs in its degree of rareness and density in the (different) substances; when it is rarefied it becomes fire, but when it becomes denser it becomes wind, then cloud, and when still more (dense) water, then earth, then stones; and the other things are made from these. And this man too makes
25 motion eternal, and (says) that change comes about on account of this.

And Diogenes of Apollonia, who was almost the last of those who occupied themselves with these matters, wrote for the most part in an eclectic manner, saying some things in agreement with Anaxagoras, others with Leucippus; but he too says that the nature of the All is air which is unlimited and eternal, and that it is from this, when it becomes denser or rarer and alters in its affections, that the form of other things comes to be. This is what Theophrastus records about Diogenes, and his (Diogenes') treatise that came down to me, entitled *On Nature*, clearly states that air is that from which all the other things come to be. But Nicolaus records that he (Diogenes) made the element intermediate between fire and air.

καὶ οὗτοι δὲ τὸ εὐπαθὲς καὶ εὐαλλοίωτον τοῦ ἀέρος εἰς μεταβολὴν ἐπιτηδεύας ἔχειν ἐνόμισαν· διὸ τὴν γῆν δυσκίνητον καὶ δυσμετάβλητον οὖσαν οὐ πάνυ τι ἡξίωσαν ἀρχὴν ὑποθέσθαι· καὶ οὕτως μὲν οἱ μίαν 35 λέγοντες τὴν ἀρχὴν διηρέθησαν.

1-7 *Aëtius, Plac.* 1.3.3 (DG p.277a7-12 et b3-9); *Eusebius, Praep. ev.* 14.14.2 (GCS t.8.2 p.294.8-10); cf. [Plutarchi] *Strom.* 2 (DG p.579.7-11); *quorum omnium nemo Theophrastum nominat* 1-14 *Anaximander, FVS* 12A9 1-7 et 12-13 *Hippolytus, Refut.* 1.6.1-2 (DG p.559.15-22), *Theophrasto non nominato* 3-4 *Simplicius, In Arist. Phys.* 1.4 187a20-1 (CAG t.9 p.150.23-4), *Theophrasto non nominato* 5-6 et 12-13 *Simplicius, In Arist. Phys.* 1.2 184b16 (CAG t.9 p.41.16-19), *Theophrasto non nominato* 13-14 *Aristoteles, Phys.* 1.4 187a20-3; cf. **228A-B** 15-19 et 21-2 [Plutarchus], *Strom.* 3 (DG p.579.21-580.1), *Theophrasto non nominato* 15-21 *Simplicius, In Arist. Phys.* 1.2 184b16 (CAG t.9 p.41.19-21); *Cicero, Lucullus* 118; *quorum neuter Theophrastum nominat* →

226B *Simplicius, In Aristotelis Physica* 1.4 187a12-16 (CAG t.9 p.149.28-150.4 Diels)

καὶ γὰρ οἱ μὲν ἐκ τοῦ ὑλικοῦ ἐνὸς τὰ ἄλλα γεννῶσι μανότητι καὶ πυκνότητι, ὥς Ἀναξίμενης ἀραιούμενον μὲν τὸν ἀέρα πῦρ γίνεσθαι φησι, πυκνούμενον δὲ ἄνεμον, εἴτα νέφος, εἴτα ἔτι μᾶλλον ὕδωρ, εἴτα γῆν, εἴτα λίθους, τὰ δὲ ἄλλ' ἐκ τούτων. ἐπὶ γὰρ τούτου μόνου Θεόφρασ- 5 τος ἐν τῇ Ἱστορίᾳ τὴν μάνωσιν εἴρηκε καὶ πύκνωσιν. δῆλον δὲ ὡς καὶ οἱ ἄλλοι τῇ μανότητι καὶ πυκνότητι ἐχρῶντο. καὶ γὰρ Ἀριστοτέλης περὶ πάντων τούτων εἶπε κοῖνως, ὅτι τὰ ἄλλα γεννῶσι πυκνότητι καὶ μανότητι πολλὰ ποιοῦντες τὰ ἐκ τῆς μῆς ὕλης.

4-5 *aliter* **225** v.17 4-6 *Anaximenes, FVS* 13A5 6-8 *Aristoteles, Physica* 1.4 187a15-16

4 μόνου] πρώτου *coni. Usener*

227A *Simplicius, In Aristotelis Physica* 1.2 184b15 (CAG t.9 p.25.14-26.4, 26.26-30 Diels)

τῶν δὲ πλείους λεγόντων οἱ μὲν πεπερασμένους, οἱ δὲ ἀπείρους ἔθεντο τῷ πλήθει τὰς ἀρχάς. καὶ τῶν πεπερασμένων οἱ μὲν δύο, ὡς Παρμενίδης ἐν τοῖς πρὸς δόξαν πῦρ καὶ γῆν (ἢ μᾶλλον φῶς καὶ σκότος) ἢ ὡς οἱ Στωϊκοὶ θεὸν καὶ ὕλην, οὐχ ὡς στοιχεῖον δηλονότι τὸν θεὸν 5 λέγοντες, ἀλλ' ὡς τὸ μὲν ποιοῦν τὸ δὲ πάσχον· οἱ δὲ τρεῖς, ὡς ὕλην

These people thought that the ease with which air is affected and altered suited (it) for change; and for this reason they did not at all think it right to suggest earth, which is hard to move and hard to alter, as the principle. And this is how those who say that the principle is single were divided up.

¹ Or perhaps, "the first to introduce this name of 'principle'".

15-22 *Anaximenes*, FVS 13A5; *Hippolytus*, *Refut.* 1.7.2-3 (DG p.560.18-561.1),
Theophrasto non nominato 23-36 *Diogenes Apolloniates*, FVS 64A5 24-5
Leucippus, FVS 67A3 25-8 *Aristoteles*, *Metaph.* 1(A).3 984a5-7

3 τοῦτο] αὐτὸ *Usener*, *Simplicium In Phys.* 150.23-4 *conferens* 5 εἶναι] νυνὶ
Usener 7 ταῦτα *Schleiermacher* 17 ὥσπερ ἐκεῖνος *del. Usener* 19
ἀραιούμενον *Diels ex Simplic. In Phys* 41.7: διαιρούμενον *codd.*

226B *Simplicius, On Aristotle's Physics* 1.4 187a12-16 (CAG vol.9 p.149.28-150.4 *Diels*)

For the one group produces the other things from the material unity by rareness and density, as Anaximenes says that the air when it is rarefied becomes fire, but when it becomes denser then wind, then cloud, and when still more (dense) water, then earth, then stones; and the other things are made from these. For it is with reference to this man only that Theophrastus, in his *Research*, speaks of
150 rarefaction and condensation. But it is clear that the others too employed rareness and density (as explanations). And Aristotle says about all these generally that they produce the other things by making the things composed of a single matter many by means of density and rareness.

227A *Simplicius, On Aristotle's Physics* 1.2 184b15 (CAG vol.9 p.25.14-26.4, 26.26-30 *Diels*)

Of those who say (that the principles are) many some postulated that they were limited in number, others that they were unlimited. Of those (who postulated that they were) limited some (postulated) two (principles), as Parmenides in the (section of his poem) relating to opinion (postulated) fire and earth — or rather light and darkness¹ — or as the Stoics (postulated) god and matter, not speaking of god as an element, clearly, but of one (principle) as active, the other pas-

sive. Others (postulated) three (principles), as Aristotle (postulated) matter and the opposites. Others (postulated) four (principles), as Empedocles of Acragas, who was born not long after Anaxagoras, and was an admirer and associate of Parmenides and still more of the Pythagoreans. He makes the bodily elements four, fire and air and water and earth; they are eternal, but change in abundance and scarcity by combination and separation. The first principles in the strict sense, by which these are moved, are Love and Strife; for it is necessary that the elements should continually be moved in alternate ways, at one time being brought together by Love, at another being separated by Strife. So the principles are six according to him. And in one place he assigns the active power to Love and Strife, when he says:

at one time all being brought together into a unity by Love,
but at another all being carried apart again by the hatred
of Strife.

But at another time he ranks these too as coordinate with the four, when he says:

- 26 but at another time again it grew apart to be many, from
 being one;
 fire and water and earth and the immense height of air,
 and cursed Strife apart from these, equivalent to each,
 and Love among them, equal in length and breadth.

...² Certain people, however, took the (number of) principles, even if not of those (that were) of the nature of elements, right up to the decad, in the way that the Pythagoreans said that the numbers from the monad to the decad were the principles of all things, or the ten coordinate pairs, which different people recorded differently. And this is how those who say that the principles are many and limited in number were divided up.

¹ This is probably Simplicius' own correction: see below, 227C and 227D.

² The omitted portion contains a discussion of Plato as postulating two or three principles; see 230.

10 μεταβάλλοντα δέ post ὀλιγότῃ codd.: transpos. Usener 21 ἡέρος FE^aA,
Sextus, Athenagoras: αέρος DE: αἰθέρος Plutarchus, Clemens ἄπλετον Sim-
plicius, Clemens: ἥπιον Plutarchus, Sextus, Athenagoras 22 ἀτάλαντον
ἐκάστῳ Diels: ἀτάλαντον ἕκαστον codd.: ἀπάλαιστον ἐκάστῳ Usener: ἀπάλαι-
στον ἀπάντη (i.e. ἅπαντι? Diels) Sextus 23 φιλότης Simplicius, Plutarchus,
Sextus 9.10: φιλή Sextus 10.317, Athenagoras ἐν Simplicius, Plutarchus:
μετὰ Sextus, Athenagoras

227B Diogenes Laertius, *Vitae philosophorum* 8.55 (OCT t.2 p.418.21-4 Long)

ὁ δὲ Θεόφραστος Παρμενίδου φησὶ ζηλωτὴν αὐτὸν γενέσθαι καὶ μιμητὴν ἐν τοῖς ποιήμασι· καὶ γὰρ ἐκείνον ἐν ἔπεσι τὸν Περὶ φύσεως ἐξενεγκεῖν λόγον.

1-3 *Parmenides*, *FVS* 28A9

227C Alexander Aphrodisiensis, In *Aristotelis Metaphysica* 1(A).3 984b3-4 (CAG t.1 p.31.7-16 Hayduck)

περὶ Παρμενίδου καὶ τῆς δόξης αὐτοῦ καὶ Θεόφραστος ἐν τῷ πρώτῳ Περὶ τῶν φυσικῶν οὕτως λέγει· “τούτῳ δ’ ἐπιγενόμενος Παρμενίδης Πύρητος ὁ Ἑλεάτης” — λέγει δὲ [καὶ] Ξενοφάνην — “ἐπ’ ἀμφοτέρας ἦλθε τὰς ὁδοὺς. καὶ γὰρ ὡς αἰδιὸν ἐστὶ τὸ πᾶν ἀποφαίνεται καὶ γένεσιν ἀποδιδόναι πειράται τῶν ὄντων, οὐχ ὁμοίως περὶ ἀμφοτέρων δοξάζων, ἀλλὰ κατ’ ἀλήθειαν μὲν ἐν τῷ πᾶν καὶ ἀγέννητον καὶ σφαιροειδὲς ὑπολαμβάνων, κατὰ δόξαν δὲ τῶν πολλῶν εἰς τὸ γένεσιν ἀποδοῦναι τῶν φαινομένων δύο ποιῶν τὰς ἀρχάς, πῦρ καὶ γῆν, τὸ μὲν ὡς ὕλην τὸ δ’ ὡς αἴτιον καὶ ποιοῦν.” 5

1-9 *Parmenides*, *FVS* 28A7 2-9 *Alexander ap. Simplicium*, In *Arist. Phys.* 1.2 184b15 (CAG t.9 p.38.18-24); *Hippolytus*, *Refut.* 1.11.1-2 (DG p.564.19-25); [*Plutarchus*], *Strom.* 5 (DG p.580.20-581.4); *Theodoretus*, *Graec. aff. cur.* 4.7 (p.102.9-14 *Raeder*); *quorum nemo Theophrastum nominat* 6-7 *Eusebius*, *Praep. ev.* 15.3.6 (GCS t.8.2 p.263.3-5), *Theophrasto non nominato* 8-9 *Aristoteles*, *Physica* 1.5 188a20-2; *De gen. et corr.* 1.3 318b6-7, 2.3 330b13-14; *Metaph.* 1(A).5 986b33-987a2 (cf. 1.3 984b3-8); *Cicero*, *Lucullus* 118, *Theophrasto non nominato* →

227D Diogenes Laertius, *Vitae philosophorum* 9.21-2 (OCT t.2 p.447.10-14 et 447.18-448.8 Long)

Ξενοφάνους δὲ διήκουσε Παρμενίδης Πύρητος Ἑλεάτης — τοῦτον Θεόφραστος ἐν τῇ Ἐπιτομῇ Ἀναξιμάνδρου φησὶν ἀκοῦσαι — ὅμως δ’ οὖν ἀκούσας καὶ Ξενοφάνους οὐκ ἠκολούθησεν αὐτῷ. . . . πρῶτος δ’ οὗτος τὴν γῆν ἀπέφαινε σφαιροειδῇ καὶ ἐν μέσῳ κείσθαι. δύο τ’ εἶναι στοιχεῖα, πῦρ καὶ γῆν, καὶ τὸ μὲν δημιουργοῦ τάξιν ἔχειν, τὴν δ’ ὕλης. 5
22 γένεσιν τ’ ἀνθρώπων ἐξ ἡλίου πρῶτον γενέσθαι· αἴτια δ’ ὑπάρχειν τὸ θερμὸν καὶ τὸ ψυχρόν, ἐξ ὧν τὰ πάντα συνεστάναι. καὶ τὸν νοῦν καὶ τὴν ψυχὴν ταυτὸν εἶναι, καθὰ μένεται καὶ Θεόφραστος ἐν τοῖς

- 227B** Diogenes Laertius, *Lives of the Philosophers* 8.55 (OCT vol.2 p.418.21-4 Long)

Theophrastus says that (Empedocles) was an admirer of Parmenides and imitated him in his poems; for (Parmenides) too produced his account *Concerning Nature* in hexameters.

- 227C** Alexander of Aphrodisias, *On Aristotle's Metaphysics* 1(A).3 984b3-4 (CAG vol.1 p.31.7-16 Hayduck)

Concerning Parmenides and his doctrine Theophrastus speaks as follows in the first book of his *On Natural Things*¹: "Coming after this man" — he means Xenophanes — "Parmenides, the son of Pyres, from Elea followed both routes. For he both declares that the All is eternal, and also tries to give an account of the coming-to-be of the things that are. He does not hold the same opinion about both; rather he supposes that in truth the All is one and without beginning and spherical, while in accordance with the opinion of the majority, in order to give an account of the coming-to-be of appearances, he makes the principles two in number, fire and earth — the one as matter, the other as cause and agent."

¹ Or, *On the Natural Philosophers*; see 137.

3 καὶ *delendum* vel λέγει δὴ καὶ *legendum* censuit Diels
μὲν Diels

8 τὸ μὲν *codd.*: τὴν

- 227D** Diogenes Laertius, *Lives of the Philosophers* 9.21-2 (OCT vol.2 p.447.10-14 and 447.18-448.8 Long)

Xenophanes had as a pupil Parmenides, son of Pyres, of Elea — Theophrastus in his *Summary* says that this man¹ was a pupil of Anaximander — nevertheless, although he (Parmenides) was a pupil of Xenophanes, he did not follow him. . . . This man (Parmenides) was the first to declare that the earth is spherical and in the center. (He said that) there are two elements, fire and earth; and the one has
22 the position of craftsman, the other of material. Men first came to be from the sun. The hot and the cold are causes, and all things are composed of these. And mind and soul are the same, as Theophras-

Φυσικοῖς πάντων σχεδὸν ἐκτιθέμενος τὰ δόγματα. δισσὴν τ' ἔφη τὴν φιλοσοφίαν, τὴν μὲν κατ' ἀλήθειαν, τὴν δὲ κατὰ δόξαν. διὸ καὶ φησί 10
 που·

χρεὼ δέ σε πάντα πυθέσθαι
 ἡμὲν ἀληθείης εὐπειθέος ἀτρεκές ἦτορ
 ἡδὲ βροτῶν δόξας, τῆς οὐκ ἔνι πίστις ἀληθής.

1-2 *Xenophanes*, FVS 21A2; *Suda*, s.v., *Παρμενίδης* (no. 675, LG t.1 pars 4 p.59.11-13 Adler), *Theophrasto nominato* 1-14 *Parmenides*, FVS 28A1 3-4 *Aëtius*, Plac. 3.15.7 (DG p.380.13-18), *Theophrasto non nominato* 12-14 *Parmenides*, FVS 28B1.28-30; *Sextus Empiricus*, Adv. math. 7.111 et 114; *Simplicius*, In Arist. De caelo 3.1 298b14-24 (CAG t.7 p.557.25-7) 13-14 *Plutarchus*, Adv. Colotem 13 1114D-E; *Clemens Alexandrinus*, Strom. 5.9 59.6 (GCS t.2 p.366.16-17); *Proclus*, In Platonis Timaeum 29C (t.1 p.345.15-16 Diehl)

6 ἡλίον codd., et cf. *Parmenidem*, FVS 28B12.3-6: ἰλύος ed. pr. a. 1533 et *Aldobrandinus* αἴτια Diels: αὐτὸν codd. ὑπάρχειν] ὑπερέχειν conl. *Apelt* 8 καὶ om. B 9 ἔφη B: εἶναι F: ἔφη in εἶναι corr. P 13 εὐπειθέος FP, *Sextus*, *Plutarchus*, *Clemens*: εὐτίθεος B: εὐκύκλεος *Simplicius*:
 →

227E *Diogenes Laertius*, Vitae philosophorum 8.48 (OCT t.2 p.415.1 et 4-5 Long)

τοῦτον ὁ Φαβωρίνός φησιν . . . καὶ τὸν οὐρανὸν πρῶτον ὀνομάσαι κόσμον καὶ τὴν γῆν στρογγύλην· ὥς δὲ Θεόφραστος, Παρμενίδην.

1-2 *Favorinus*, fr. 55 *Mensching* = fr. 59 *Barigazzi*; *Parmenides*, FVS 28A44

228A *Simplicius*, In Aristotelis Physica 1.2 184b15 (CAG t.9 p.26.31-27.28 Diels)

τῶν δὲ ἀπείρους τῷ πλήθει λεγόντων οἱ μὲν ἀπλῶς ἔλεγον καὶ 27 ὁμογενεῖς οἱ δὲ συνθέτους καὶ ἀνομογενεῖς καὶ ἐναντίας, κατὰ δὲ τὸ ἐπικρατοῦν χαρακτηριζόμενας. Ἀναξαγόρας μὲν γὰρ Ἥγησιβούλου Κλαζομένιος, κοινωνήσας τῆς Ἀναξιμένους φιλοσοφίας, πρῶτος μετέστησε τὰς περὶ τῶν ἀρχῶν δόξας καὶ τὴν ἐλλείπουσαν αἰτίαν 5
 ἀνεπλήρωσε, τὰς μὲν σωματικὰς ἀπείρους ποιήσας· πάντα γὰρ τὰ ὁμοιομερῆ, οἷον ὕδωρ ἢ πῦρ ἢ χρυσόν, ἀγέννητα μὲν εἶναι καὶ ἄφθαρτα,

tus records in his *Physics*² where he sets out the opinions of almost all (natural philosophers). He (Parmenides) said that there were two types of philosophy, one in accordance with truth and the other in accordance with opinion. And for this reason he says somewhere:

It is necessary that you learn all things,
Both the strict heart of persuasive truth,
And the opinions of mortals, in which there is no true belief.

¹ I.e., Xenophanes. But Diogenes' wording is ambiguous, and the *Suda* makes the reference apply unequivocally to Parmenides.

² Diels took this and other references to the *Physics* to be careless forms of reference to *On the Opinions of the Natural* (i.e., *Physical*) *Philosophers*.

εὐφεγγέος Proclus ἀτρεκές *codd.*, Sextus 7.111, Plutarchus, Proclus:
ἀτρεμὲς Clemens, Sextus 7.114, Simplicius 14 τῆς Diels: τῆς *codd.*: ταῖς
Clemens, Sextus, Simplicius: αἱς Plutarchus, Proclus οὐκ ἔνι Hübner *ex*
ceteris auctoribus antiquis: οὐκέτι Diogenis *codd.*

227E Diogenes Laertius, *Lives of the Philosophers* 8.48 (OCT vol.2 p.415.1 and 4-5 Long)

Favorinus says that he (Pythagoras) . . . first called the universe "cosmos" and (said that) the earth was round; but according to Theophrastus, (it was) Parmenides.

228A Simplicius, *On Aristotle's Physics* 1.2 184b15 (CAG vol.9 p.26.31-27.28 Diels)

Of those who said that (the principles) are unlimited in number
27 some said that they were simple and similar in kind, others that they were composite and different in kind and opposite, but had their character according to what prevailed (in them). For Anaxagoras, son of Hegesibulus, from Clazomenae, who shared in the philosophy of Anaximenes, was the first to change the opinions about the principles and supply the cause that was lacking (i.e., the efficient cause). He made the bodily (principles) unlimited (in number); for (he said that) all the things whose parts were like the whole, for example fire and water and gold, did not either come to be or pass away, but

φαίνεσθαι δὲ γινόμενα καὶ ἀπολλύμενα συγκρίσει καὶ διακρίσει μόνον, πάντων μὲν ἐν πᾶσιν ἐνόντων, ἐκάστου δὲ κατὰ τὸ ἐπικρατοῦν ἐν αὐτῷ 10
 χαρακτηριζομένου. χρυσὸς γὰρ φαίνεται ἐκεῖνο, ἐν ᾧ πολὺ χρυσίον ἔνι, καίτοι πάντων ἐνόντων. λέγει γοῦν Ἀναξαγόρας ὅτι “ἐν παντὶ παντὸς 10
 μοῖρα ἔνεστι” καὶ “ὅτων πλεῖστα ἔνι, ταῦτα ἐνδηλότατα ἐν ἑκαστὸν ἐστὶ καὶ ἦν.”

καὶ ταῦτά φησιν ὁ Θεόφραστος παραπλησίως τῷ Ἀναξιμάνδρῳ λέγειν τὸν Ἀναξαγόραν· ἐκεῖνος γάρ φησιν ἐν τῇ διακρίσει τοῦ ἀπείρου 15
 τὰ συγγενῇ φέρεσθαι πρὸς ἄλληλα, καὶ ὅτι μὲν ἐν τῷ παντὶ χρυσὸς ἐνῆν, γίνεσθαι χρυσόν, ὅτι δὲ γῆ, γῆν· ὁμοίως δὲ καὶ τῶν ἄλλων ἕκαστον, ὡς οὐ γινομένων ἄλλ’ ἐνυπαρχόντων πρότερον. τῆς δὲ κινήσεως καὶ τῆς 20
 γενέσεως αἰτίων ἐπέστησε τὸν νοῦν ὁ Ἀναξαγόρας, ὅφ’ οὗ διακρινόμενα τοὺς τε κόσμους καὶ τὴν τῶν ἄλλων φύσιν ἐγέννησαν. 20

“καὶ οὕτω μὲν”, φησί, “λαμβανόντων δόξειεν ἂν ὁ Ἀναξαγόρας τὰς μὲν ὑλικὰς ἀρχὰς ἀπείρους ποιεῖν, τὴν δὲ τῆς κινήσεως καὶ τῆς γενέσεως αἰτίαν μίαν τὸν νοῦν· εἰ δὲ τις τὴν μίξιν τῶν ἀπάντων ὑπολάβοι μίαν εἶναι φύσιν ἀόριστον καὶ κατ’ εἶδος καὶ κατὰ μέγεθος, συμβαίνει δύο 25
 τὰς ἀρχὰς αὐτὸν λέγειν τὴν τε τοῦ ἀπείρου φύσιν καὶ τὸν νοῦν· ὥστε φαίνεται τὰ σωματικὰ στοιχεῖα παραπλησίως ποιῶν Ἀναξιμάνδρῳ.”

καὶ Ἀρχέλαος ὁ Ἀθηναῖος, ᾧ καὶ Σωκράτη συγγεγονέναι φασὶν Ἀναξαγόρου γενομένῳ μαθητῇ, ἐν μὲν τῇ γενέσει τοῦ κόσμου καὶ τοῖς ἄλλοις πειράται τι φέρειν ἴδιον, τὰς ἀρχὰς δὲ τὰς αὐτὰς ἀποδίδωσιν ὥσπερ Ἀναξαγόρας. οὗτοι μὲν οὖν ἀπείρους τῷ πλήθει καὶ ἀνομογενεῖς 30
 τὰς ἀρχὰς λέγουσι, τὰς ὁμοιομερείας τιθέντες ἀρχὰς.

3-8 *Aristoteles, Phys. 1.4 187a20-6, 187b1-7; Metaph. 1(A).3 984a11-16* 3-
 26 *Anaxagoras, FVS 59A41* 4-6 *cf. Arist. Metaph. 1(A).3 984b18-20* 11-
 12 *Anaxagoras, FVS 59B12; Simplicius, In Arist. Phys. 1.4 187a21-6 (CAG t.9*
p.156.16-17) 12-13 *Anaxagoras, FVS 59B12; Simplicius, In Arist. Phys. 1.4*
187a21-6 (CAG t.9 p.157.4) 23-6 *cf. Aristotelis Metaph. 1(A).8 989a30-b6,*
989b16-21 27-31 *Archelaus, FVS 60A5* 29-30 *cf. Hippolyt. Refut. 1.9.1*
(DG p.563.14-15); Augustin. De civ. Dei 8.2 (p.323.3-4 Dombart); quorum neuter
Theophrastum nominat

9 ἐνόντων *Usener, cf. Simplicium p.155.25: ὄντων codd.*

10 ἔνι *Diels:*

228B *Simplicius, In Aristotelis Physica 1.4 187a21 (CAG t.9 p.154.14-23 Diels)*

καὶ Θεόφραστος δὲ τὸν Ἀναξαγόραν εἰς τὸν Ἀναξιμανδρον συνωθῶν καὶ οὕτως ἐκλαμβάνει τὰ ὑπὸ Ἀναξαγόρου λεγόμενα, ὡς δύνασθαι μίαν αὐτὸν φύσιν λέγειν τὸ ὑποκείμενον. γράφει δὲ οὕτως

appeared to come to be and to pass away by combination and separation alone; all things were in all things, but each thing had its character according to what prevailed in it. For that thing appears to be gold in which there is much that is gold, even though all things are in (it). At any rate, Anaxagoras says that “in everything there is a portion of everything” and that “each single thing most clearly is and was those things of which there are most (portions) in (it).”

And Theophrastus says that these statements of Anaxagoras are very similar to those of Anaximander; for he says that, in the separation of the unlimited, things similar in kind are brought together with one another, and what was in the whole as gold becomes gold, what as earth, earth, and similarly with each of the other things, since they do not come to be, but were present in (the whole) beforehand. But as cause of motion and of coming-to-be Anaxagoras set up mind; for it is through separation by this that he accounts for the creation of the worlds and of the other natural things.

“And if one takes it this way,” (Theophrastus) says, “Anaxagoras would seem to make the material principles unlimited (in number), and the cause of movement and of coming-to-be single, (namely) mind. But if one were to suppose that the mixture of all things is a single nature indefinite both in kind and in magnitude, the result is that he speaks of the principles as two in number, the nature of the unlimited and mind; so that he clearly gives an account of the bodily elements very similar to Anaximander’s.”

And Archelaus of Athens, of whom they say that Socrates was an associate, and who was (himself) a pupil of Anaxagoras, tried to make some personal contribution in (his account of) the origin of the universe and in other respects, but gave the same account of the principles as did Anaxagoras. So these men say that the principles are unlimited in number and different in kind, laying down as principles those things whose parts are like the whole.

ἐστὶ *codd.* 11 παντὶ] πᾶσι *E'* 12 ὅτων *Usener, ex Aristotele*: ὅτω (*sic*)
codd. 16 ἐνῆν *Usener*: ἦν *codd.*

228B Simplicius, *On Aristotle's Physics* 1.4 187a21 (CAG vol.9 p.154.14-23 Diels)

And Theophrastus forcibly assimilates Anaxagoras' position to that of Anaximander, and interprets what Anaxagoras says in such a way that he can be saying that what underlies is a single nature. He (Theophrastus) writes as follows in his *Research concerning Nature*: “If

ἐν τῇ Φυσικῇ ἱστορίᾳ· “οὕτω μὲν οὖν λαμβανόντων δόξειεν ἂν ποιεῖν
 τὰς μὲν ὑλικὰς ἀρχὰς ἀπείρους, ὥσπερ εἴρηται, τὴν δὲ τῆς κινήσεως 5
 καὶ τῆς γενέσεως αἰτίαν μίαν. εἰ δέ τις τὴν μῆξιν τῶν ἀπάντων ὑπολάβοι
 μίαν εἶναι φύσιν ἀόριστον καὶ κατ’ εἶδος καὶ κατὰ μέγεθος, ὅπερ ἂν
 δόξειε βούλεσθαι λέγειν, συμβαίνει δύο τὰς ἀρχὰς αὐτῷ λέγειν τὴν τε
 τοῦ ἀπείρου φύσιν καὶ τὸν νοῦν, ὥστε πάντως φαίνεται τὰ σωματικὰ
 στοιχεῖα παραπλησίως ποιῶν Ἀναξιμάνδρῳ”.

10

1-10 *Anaximander, FVS 12A9a*

229 Simplicius, In Aristotelis Physica 1.2 184b15 (CAG t.9 p.28.4-31 Diels)

Λεύκιππος δὲ ὁ Ἐλεάτης ἢ Μιλήσιος (ἀμφοτέρως γὰρ λέγεται περὶ
 αὐτοῦ) κοινωνήσας Παρμενίδῃ τῆς φιλοσοφίας, οὐ τὴν αὐτὴν ἐβάδισε
 Παρμενίδῃ καὶ Ξενοφάνει περὶ τῶν ὄντων ὁδόν, ἀλλ’ ὥς δοκεῖ τὴν
 ἐναντίαν. ἐκείνων γὰρ ἔν καὶ ἀκίνητον καὶ ἀγέννητον καὶ πεπερασμένον
 ποιούντων τὸ πᾶν, καὶ τὸ μὴ ὄν μὴδὲ ζητεῖν συγχωρούντων, οὗτος 5
 ἄπειρα καὶ ἀεὶ κινούμενα ὑπέθετο στοιχεῖα τὰς ἀτόμους καὶ τῶν ἐν
 αὐτοῖς σχημάτων ἄπειρον τὸ πλῆθος διὰ τὸ μὴδὲν μᾶλλον τοιοῦτον ἢ
 τοιοῦτον εἶναι [ταύτην γὰρ] καὶ γένεσιν καὶ μεταβολὴν ἀδιάλειπτον
 ἐν τοῖς οὖσι θεωρῶν. ἔτι δὲ οὐδὲν μᾶλλον τὸ ὄν ἢ τὸ μὴ ὄν ὑπάρχειν,
 καὶ αἰτία ὁμοίως εἶναι τοῖς γινομένοις ἅμω. τὴν γὰρ τῶν ἀτόμων 10
 οὐσίαν ναστὴν καὶ πλήρη ὑποτιθέμενος ὃν ἔλεγεν εἶναι καὶ ἐν τῷ κενῷ
 φέρεσθαι, ὅπερ μὴ ὄν ἐκάλει καὶ οὐκ ἔλαττον τοῦ ὄντος εἶναί φησι.

παραπλησίως δὲ καὶ ὁ ἐταῖρος αὐτοῦ Δημόκριτος ὁ Ἀβδηρίτης
 ἀρχὰς ἔθετο τὸ πλῆρες καὶ τὸ κενόν, ὧν τὸ μὲν ὄν, τὸ δὲ μὴ ὄν ἐκάλει·
 ὥς (γὰρ) ὕλην τοῖς οὖσι τὰς ἀτόμους ὑποτιθέντες τὰ λοιπὰ γεννῶσι ταῖς 15
 διαφοραῖς αὐτῶν. τρεῖς δὲ εἰσιν αὗται ῥυσμὸς τροπὴ διαθιγὴ, ταῦτ’ οὖν
 δὲ εἰπεῖν σχῆμα καὶ θέσις καὶ τάξις. πεφυκέναι γὰρ τὸ ὅμοιον ὑπὸ τοῦ
 ὁμοίου κινεῖσθαι καὶ φέρεσθαι τὰ συγγενῇ πρὸς ἄλληλα καὶ τῶν
 σχημάτων ἕκαστον εἰς ἑτέραν ἐγκοσμούμενον σύγκρισιν ἄλλην ποιεῖν
 διάθεσιν· ὥστε εὐλόγως ἀπείρων οὐσῶν τῶν ἀρχῶν πάντα τὰ πάθη καὶ 20

one takes it this way, (Anaxagoras) would seem to make the material principles unlimited (in number), as has been said, and the cause of movement and of coming-to-be single. But if one were to suppose that the mixture of all things is a single nature indefinite both in kind and in magnitude, which is what he seems to mean, the result is that he speaks of the principles as two in number, the nature of the unlimited and mind; so that in any case he clearly gives an account of the bodily elements very similar to Anaximander's."

229 Simplicius, *On Aristotle's Physics* 1.2 184b15 (CAG vol.9 p.28.4-31 Diels)

Leucippus of Elea or of Miletus — for both accounts are given concerning him — had associated with Parmenides in philosophy;¹ however, he did not follow the same path as Parmenides and Xenophanes concerning the things that are, but rather, as it seems, the opposite (path). For they made the All single and unmoved and without origin and limited, and agreed not even to enquire into what is not; but (Leucippus) supposed elements that were unlimited in number and always in movement, (namely) the atoms, and an unlimited number of shapes among them, because none was (for any reason) of one kind rather than another, and (because) he observed that there is incessant coming-to-be and change among the things that are. Moreover (he said that) what is does not exist any more than what is not, and that both alike are causes of the things that come to be. For he supposed that the substance of the atoms was compact and solid, and said that this was "being", and that it moved about in the void, which he called "not-being" and said "was" no less than being (was).

And similarly his associate Democritus of Abdera laid down as principles the solid and the void, of which he called the one "being" and the other "not-being". For supposing that the atoms are the matter for the things that are, they account for the other things by the differences among them; and these are three, "rhythm", "turning" and "touching", that is to say shape and position and arrangement. Things are naturally moved by what is similar to them, and things of similar kinds are (naturally) carried towards one another; and each of the shapes, when it is incorporated into a different combination, produces a different disposition. Accordingly, since the principles were unlimited in number, it was reasonable for them to propose to give an account of the causes of all affections and substances and of

τὰς οὐσίας ἀποδώσειν ἐπηγγέλλοντο, ὑφ' οὗ τέ τι γίνεται καὶ πῶς. διὸ καὶ φασι μόνους τοῖς ἄπειρα ποιοῦσι τὰ στοιχεῖα πάντα συμβαίνειν κατὰ λόγον. καὶ τῶν ἐν τοῖς ἀτόμοις σχημάτων ἄπειρον τὸ πλήθος φασι διὰ τὸ μηδὲν μᾶλλον τοιοῦτον ἢ τοιοῦτον εἶναι. ταύτην γὰρ αὐτοὶ τῆς ἀπειρίας αἰτίαν ἀποδιδόασιν.

25

καὶ Μητρόδωρος δὲ ὁ Χῖος ἀρχὰς σχεδόν τι τὰς αὐτὰς τοῖς περὶ Δημόκριτον ποιεῖ, τὸ πλήρες καὶ τὸ κενὸν τὰς πρώτας αἰτίας ὑποθέμενος, ὧν τὸ μὲν ὄν, τὸ δὲ μὴ ὄν εἶναι· περὶ δὲ τῶν ἄλλων ἰδίαν τινὰ ποιεῖται τὴν μέθοδον.

αὕτη μὲν ἡ σύντομος περίληψις τῶν ἱστορημένων περὶ ἀρχῶν οὐ κατὰ χρόνους ἀναγραφείσα, ἀλλὰ τὴν τῆς δόξης συγγένειαν.

30

1-2 *Diogenes Laertius*, 9.30, *Theophrasto non nominato* 1-6 *Parmenides*, *FVS* 28A8 1-14 *Leucippus*, *FVS* 67A8 5-17 *Aristoteles*, *Metaph.* 1(A).4 985b4-20, cf. *De gen. et. corr.* 1.8 325a2-b6; *Eusebius*, *Praep. ev.* 14.3.7 (*GCS* t.8.2 p.262.19-22); *Hippolytus*, *Refut.* 1.12.1 et 1.13.2 (*DG* p.564.26-8 et 565.6-9); *quorum nemo Theophrastum nominat* 13-25 *Democritus*, *FVS* 68A38 14 *Aëtius*, *Plac.* 1.3.15 (*DG* p.285b2-3), *sed de Leucippo* 15-17 *Aristoteles*, *Metaph.* 8(H).2 1042b11-15; *Theophrastus*, *De sensu* 60, *qui μέγεθος addidit* 17-18 *Sextus Empiricus*, *Adv. math.* 7.117-18, *Theophrasto non nominato* 26-9 *Metrodorus*, *FVS* 70A3; *Eusebius*, *Praep. ev.* 14.19.9 (*GCS* t.8.2 p.315.13-15), *Theophrasto non nominato* →

230 Simplicius, In Aristotelis Physica 1.2 184b15 (CAG t.9 p.26.5-15 Diels)

καὶ Πλάτων τρία μὲν τὰ κυρίως αἷτια τίθησι τό τε ποιοῦν καὶ τὸ παράδειγμα καὶ τὸ τέλος, τρία δὲ τὰ συναίτια τὴν τε ὕλην καὶ τὸ εἶδος καὶ τὸ ὄργανον. ὁ μὲντοι Θεόφραστος τοὺς ἄλλους προϊστορήσας, “τούτοις,” φησίν, “ἐπιγενόμενος Πλάτων, τῇ μὲν δόξῃ καὶ τῇ δυνάμει πρότερος τοῖς δὲ χρόνοις ὕστερος καὶ τὴν πλείστην πραγματείαν περὶ τῆς πρώτης φιλοσοφίας ποιησάμενος, ἐπέδωκεν ἑαυτὸν καὶ τοῖς φαινομένοις ἀνάμενος τῆς περὶ φύσεως ἱστορίας· ἐν ἣ δύο τὰς ἀρχὰς βούλεται ποιεῖν τὸ μὲν ὑποκείμενον ὡς ὕλην ὃ προσαγορεύει ‘πανδεχές’, τὸ δὲ ὡς αἷτιον καὶ κινεῖν ὃ περιάπτει τῇ τοῦ θεοῦ καὶ τῇ τοῦ ἀγαθοῦ δυνάμει.” ὁ μὲντοι Ἀλέξανδρος ὡς τρεῖς λέγοντος τὰς ἀρχὰς ἀπομνημονεύει τὴν ὕλην καὶ τὸ ποιοῦν καὶ τὸ παράδειγμα, καίτοι σαφῶς τὸ τελικὸν αἷτιον τοῦ Πλάτωνος προσθέντος.

5

10

8-9 *Plato*, *Timaeus* 51A 7-10 *Cicero*, *Lucullus* 118 et *Diogenes Laertius* 3.69, *quorum neuter Theophrastum nominat; etiam Aristoteles*, *Metaph.* 1(A).6 988a7-15, *qui tamen materiam et formas, non deum, principia apud Platonem esse dixit* 10-11 *Alexander apud Simplicium*, *In Arist. Phys.* 1.2 184b18-20 (*CAG* t.9 p.43.4-6); cf. *Aëtii Plac.* 1.3.21 (*DG* p.287.17-288.6) et *Philoponi comm. In Arist. Phys.* 1.2 184b15 (*CAG* t.16 23.31-24.1); *quorum omnium nemo Theophrastum nominat* →

how they came to be; and for this reason they say that it is only for those who make the elements unlimited that all things come about in accordance with reason. And they say that the number of shapes among the atoms is unlimited because none is (for any reason) more of one kind than of another; for this is the reason that they themselves give for (the shapes') being unlimited.

And Metrodorus of Chios makes the principles more or less the same as do the associates of Democritus, supposing the solid and the void to be the primary causes, and the one of these to be "being", the other "not-being"; but concerning other matters he puts forward a certain individual system of his own.

This is the summary account of what has been ascertained about the principles, recorded not in a chronological arrangement, but according to affinities of doctrine.

¹ Or perhaps "had had philosophical associations with Parmenides", indicating connections between their views rather than personal contact.

3 Ξενοφάνει καὶ Ζήνωνι *vel sim. coni. Diels, DG p.483 n.11, Diog. Laert. 9.30 conferens: Ζήνωνι pro Ξενοφάνει legendum censuit McDiarmid, HSCP 61 (1953) p.155 n.212* 8 ταύτην γὰρ *del. Diels ex v.24 infra per errorem translatum*
15 γὰρ α: *om. codd.* 17 θέσις καὶ τάξις *DEE*, Aristoteles: τάξις καὶ θέσις aF*
19 ἐγκοσμούμενον *Usener et Torstrik: ἐκκοσμούμενον codd.*

230 Simplicius, *On Aristotle's Physics* 1.2 184b15 (CAG vol.9 p.26.5-15 Diels)

And Plato posits three causes in the strict sense, the maker and the paradigm and the end, and three auxiliary causes, the matter and the (immanent) form and the instrument. Theophrastus, however, after giving his account of the other (natural philosophers), says: "After these came Plato, before them in reputation and ability though after them in date. He concerned himself chiefly with metaphysics, but also attended to phenomena, taking up the enquiry concerning nature; here he wished to make the principles two in number, one underlying (things) as matter — and this he calls 'receptive of all things'; the other being cause and source of movement, and this he attaches to the power of god and of the good." Alexander, however, refers to (Plato) as saying that the principles are three (in number), the matter and the maker and the paradigm, even though Plato clearly adds the final cause.

8 τὸ μὲν ὡς ὑποκείμενον τὴν ὕλην *coni. Torstrik*

9 θεοῦ *DEE*: θείου aF*

231 Galenus, In Hippocratis De natura hominum 1.2.25 (CMG t.5.9.1 p.15.13-25 Mewaldt)

κακῶς δὲ καὶ τῶν ἐξηγητῶν ἔνιοι κατεψεύσαντο Ξενοφάνους, ὥσπερ καὶ Σαβίνος, ὡδί πως γράψας αὐτοῖς ὀνόμασιν· “οὔτε γὰρ πάμπαν ἀέρα λέγω τὸν ἄνθρωπον, ὥσπερ Ἀναξιμένης, οὔτε ὕδωρ ὡς Θαλῆς, οὔτε γῆν, ὡς ἔν τινι ὁ Ξενοφάνης.” οὐδαμῶθεν γὰρ εὐρίσκεται Ξενοφάνης ἀποφηνάμενος οὕτως. ἀλλὰ καὶ ὁ Σαβίνος αὐτὸς εὐδηλὸς ἐστὶν ἐκ τῶν αὐτοῦ καταψευδόμενος, οὐχ ὑπ’ ἀγνοίας ἐσφαλμένος· ἢ πάντως ἂν ὀνομαστὶ προσέγραψε τὸ βιβλίον, ἐν ᾧ ταῦτα ἀπεφάνητο· νῦν δ’ οὕτως ἔγραψεν· “οὔτε γῆν, ὡς ἔν τινι Ξενοφάνης”. καὶ Θεόφραστος δ’ ἂν ἐν ταῖς τῶν Φυσικῶν δοξῶν ἐπιτομαῖς τὴν Ξενοφάνους δόξαν, εἴπερ οὕτως εἶχεν, ἐγεγράφει. καὶ σοι πάρεστιν, εἰ χαίροις τῇ περὶ τούτων ἱστορίᾳ, τὰς τοῦ Θεοφράστου βίβλους ἀναγνῶναι, καθ’ ἃς τὴν ἐπιτομὴν ἐποιήσατο τῶν φυσικῶν δοξῶν.

1-5, 8-10 *Xenophanes*, FVS 21A36 2-3 *Anaximenes*, FVS 13A22 2-4 cf. *Hippocratis librum De natura hominum* 1 (CMG t.1.1.3 p.164.5-6)

3 post Ἀναξιμένης add. οὔτε πῦρ, ὡς Ἡράκλειτος Mewaldt

232 Stobaeus, Anthologium 1.25.1a-b (t.1 p.207.17 et 207.23-208.2 Wachsmuth)

- b Ξενοφάνης ἐκ νεφῶν πεπυρημένων εἶναι τὸν ἥλιον. . . . Θεόφραστος δὲ ἐν τοῖς Φυσικοῖς γέγραπεν, ἐκ πυριδίων τῶν συναθροιζομένων μὲν (ἐκ) τῆς ὑγρᾶς ἀναθυμιάσεως, συναθροιζόντων δὲ τὸν ἥλιον.

1-3 *Aetius*, *Placita philosophorum* 2.20.3 (DG p.348b10-349b3); *Xenophanes*, FVS 21A40; cf. [*Plutarchi*] *librum De plac. philos.* 2.20 890A (DG p.348a10-13) et *Eusebii Praep. ev.* 15.23.2 (GCS t.43.2 p.400.14-15); *quorum neuter Theophrastum nominat* 1 *Theodoretus*, *Graec. aff. cur.* 4.21 (p.105.16-17 Raeder), *Theophrasto non nominato* 2-3 *Hippolytus*, *Refut.* 1.14.3 (DG p.565.27-8) et [*Plutarchus*], *Strom.* 4 (DG p.580.13-14); *quorum neuter Theophrastum nominat*

1 *Stobaei culpa testimonium Theophrasti ad Xenophanem pertinens tamquam novam et ipsius Theophrasti opinionem recensum esse iudicavit Diels*: ἢ ὡς Θεόφραστος conī. *Usener* 2 μὲν post συναθροιζομένων exhibet [*Plutarchus*], *De plac.*: post πυριδίων *Stobaeus* 3 ἐκ add. *Diels ex* [*Plutarcho*], *De plac.*: om. *Stobaeus* συναθροίζειν δὲ (vel συναθροίζοντος δὲ τοῦ ἡλίου) conī. *Steinmetz*, qui μὲν (v.2) post πυριδίων cum *Stobaeo* legit

- 231 Galen, *On Hippocrates' On the Nature of Man* 1.2.25 (CMG vol.5.9.1 p.15.13-25 Mewaldt)

And some of the commentators have badly misrepresented Xenophanes, like Sabinus who writes as follows in these actual words: "For I do not say that man is entirely air, like Anaximenes, or water, like Thales, or earth, like Xenophanes somewhere." Xenophanes is nowhere found to state his position thus. And Sabinus himself is clearly shown by his own (words) to be misrepresenting (Xenophanes) rather than to have stumbled through ignorance. Otherwise he would certainly have added the name of the book in which he (Xenophanes) declared this. But as it is he wrote "or earth, like Xenophanes somewhere". And Theophrastus in the *Summaries of the Opinions of the Natural Philosophers* would have recorded Xenophanes' opinion, if indeed it was like this. If you enjoy the investigation of these matters you can read the books of Theophrastus, in which he made his summary of the opinions of the natural philosophers.

- 232 Stobaeus, *Anthology* 1.25.1a-b (vol.1 p.207.17 and 207.23-208.2 Wachsmuth)

Xenophanes (said) that the sun is composed of ignited clouds.
 b . . . Theophrastus wrote in his *Physics* that (it was, according to Xenophanes, composed)¹ of sparks which were formed by coalescence from the moist exhalation, and (themselves) coalesced (to form) the sun.²

¹ The text could also be reporting Theophrastus' own view, though that is less likely. See the commentary.

² Or, with Steinmetz' emendation, ". . . from the moist exhalation, and that it was the sun (itself) that caused them to coalesce".

- 233** Diogenes Laertius, *Vitae philosophorum* 9.6 (OCT t.2 p.439.20-1 Long)

Θεόφραστος δέ φησιν ὑπὸ μελαγχολίας τὰ μὲν ἡμιτελῆ, τὰ δὲ ἄλλοτε ἄλλως ἔχοντα γράψαι.

1-2 *Heraclitus*, *FVS* 22A1

- 234** Simplicius, In *Aristotelis Physica* 1.3 186a24 (CAG t.9 p.115.11-13 Diels)

τὸν Παρεμνίδου λόγον, ὡς ὁ Ἀλέξανδρος ἱστορεῖ, ὁ μὲν Θεόφραστος οὕτως ἐκτίθεται ἐν τῷ πρώτῳ τῆς Φυσικῆς ἱστορίας· “τὸ παρὰ τὸ ὄν οὐκ ὄν· τὸ οὐκ ὄν οὐδέν· ἐν ἅρα τὸ ὄν.”

1-3 *Parmenides*, *FVS* 28A28; cf. *Aristotelis Metaph.* 1(A).5 986b27-30; *Simplicii comm.* In *Aristotelis Phys.* 1.3 186a24 (CAG t.9 p.118.2-3) et 187a1 (CAG t.9 →

- 235** Simplicius, In *Aristotelis physica* 1.4 187b13-21 (CAG t.9 p.166.15-20 Diels)

εἰπόντος τοῦ Ἀναξαγόρου ὅτι “οὔτε τοῦ μικροῦ ἐστὶ τοῦλάχιστον ἀλλὰ ἔλασσον αἰεῖ”, οὔτε τὸ μέγιστον (ὡς καὶ αὐτὴ ἡ λέξις τοῦ Ἀναξαγόρου δηλοῖ, καὶ μέντοι καὶ Θεόφραστος ἐν τῷ Περὶ Ἀναξαγόρου δευτέρῳ τάδε γράφων· “ἔπειτα τὸ διὰ τοῦτο λέγειν εἶναι πάντα ἐν παντί, διότι καὶ ἐν μεγέθει καὶ ἐν μικρότητι ἅπειρα, καὶ οὔτε τὸ ἐλάχιστον οὔτε τὸ μέγιστον ἐστὶ λαβεῖν, οὐχ ἱκανὸν πρὸς πίστιν”) 5
... .

1-2 *Anaxagoras*, *FVS* 59B3; *Simplicius*, In *Aristotelis Phys.* 1.4 187b7-13 (CAG t.9 p.164.17-18) 1-6 *Anaxagoras*, *FVS* 59A41

1 τό γε ἐλάχιστον *Simplicius*, In *Phys.* p.164.17

- 236** Stobaeus, *Anthologium* 1.26.3 (t.1 p.221.20-2 Wachsmuth)

Ἀναξαγόρας, ὥς φησι Θεόφραστος, καὶ τῶν ὑποκάτω τῆς σελήνης ἔσθ' ὅτε σωμάτων ἐπιπροσθούντων.

1-2 *Aetius*, *Placita philosophorum* 2.29.7 (DG p.360b23-6); *Anaxagoras*, *FVS* 59A77; cf. *Hippolyti Refut.* 1.8.9 (DG p.562.22-4), *Theophrasto non nominato* →

- 233** Diogenes Laertius, *Lives of the Philosophers* 9.6 (OCT vol.2 p.439.20-1 Long)

But Theophrastus says that on account of his *melancholia* some of the things (Heraclitus) wrote are incomplete and others inconsistent.

- 234** Simplicius, *On Aristotle's Physics* 1.3 186a24 (CAG vol.9 p.115.11-13 Diels)

As Alexander relates, Theophrastus set out Parmenides' argument as follows in the first (book) of his *Research concerning Nature*: "What is other than what is, is not; what is not, is nothing; so what is, is one."

p.134.11-12), *Theophrasto nominato; Philoponi comm. In Aristotelis Phys.* 1.3 186a22 (CAG t.16 p.62.4-8), *Theophrasto nominato; [Plutarchi] Strom.* 5 (DG p.581.2-3), *Theophrasto non nominato*

- 235** Simplicius, *On Aristotle's Physics* 1.4 187b13-21 (CAG vol.9 p.166.15-20 Diels)

Anaxagoras said "neither is there a smallest part of what is small, but there is always a smaller", (and that) there is not a largest thing either. — Anaxagoras' own words show this, and (so) furthermore (does) Theophrastus, when he writes as follows in his second book *On Anaxagoras*: "Next, it is not sufficient for proof to say that all things are in each thing because (things) are unlimited both in largeness and in smallness and one cannot apprehend either what is smallest or what is largest" —

- 236** Stobaeus, *Anthology* 1.26.3 (vol.1 p.221.20-2 Wachsmuth)

Anaxagoras, as Theophrastus says, (held that the moon is eclipsed) also when the bodies below it screen it at certain times.

1 τῶν] τινῶν *coni. Usener*

- 237 Diogenes Laertius, *Vitae philosophorum* 9.46 (OCT t.2 p.460.20-2 Long)

φυσικὰ δὲ τάδε· Μέγας διάκοσμος, ὃν οἱ περὶ Θεόφραστον Λευκίππου φασὶν εἶναι

1 *Suda*, s.v., *Democritus* (no. 447, LG t.1 pars 2 p.44.15-16 Adler), *quo loco opus Democrito attribuitur* 1-2 *Democritus*, FVS 68A33, 68B4b = *Leucippus*, FVS 67B1a

- 238 Simplicius, *In Aristotelis De caelo* 3.1 299a2-11 (CAG t.7 p.564.24-6 Heiberg)

Δημόκριτος δὲ, ὡς Θεόφραστος ἐν τοῖς Φυσικοῖς ἱστορεῖ, ὡς ἰδιωτικῶς ἀποδιδόντων τῶν κατὰ τὸ θερμὸν καὶ τὸ ψυχρὸν καὶ τὰ τοιαῦτα αἰτιολογούντων ἐπὶ τὰς ἀτόμους ἀνέβη.

1-3 *Democritus*, FVS 68A120; *vid. etiam Simplicii comm. In Aristotelis De caelo* 3.1 299b23-31 (CAG t.7 p.576.14-16) et 3.7 306a1 (CAG t.7 p.641.5-7), *Theophrasto nominato*; cf. *Theophrasti librum De sensu* 63

- 239 Galenus, *De elementis ex Hippocratis sententia* 1.9 (p.54.4-8 Helmreich)

ὅσα γὰρ ἄλλα ταῖς ἀπαθῇ μὲν τὴν οὐσίαν ὑποτιθεμέναις αἰρέσεσι, παραπλεκούσαις δὲ τὸ κενὸν ἐναντιοῦται, τὰ μὲν ὑπ' Ἀριστοτέλους τε καὶ Θεοφράστου λέλεκται, τὰ δ' ἂν καὶ ἡμεῖς εἵπομεν ἰδίᾳ πρὸς ἐκάστην τῶν αἰρέσεων ἀντειπόντες.

- 240 Cicero, *Lucullus* 123 (BT p.89.6-12 Plasberg)

Hicetas Syracosius, ut ait Theophrastus, caelum solem lunam stellas supra denique omnia stare censet neque praeter terram rem ullam in mundo moveri, quae cum circum axem se summa celeritate convertat et torqueat, eadem effici omnia quae si stante terra caelum movetur; atque hoc etiam Platonem in Timaeo dicere quidam arbitrantur, sed paulo obscurius.

1-5 *Hicetas*, FVS 50 no. 1

5-6 *Plato*, *Timaeus* 40B

4 quae si *Manutius*: quasi *codd.*

- 237** Diogenes Laertius, *Lives of the Philosophers* 9.46 (OCT vol.2 p.460.20-2 Long)

On natural science the following (are the works of Democritus):
The *Great World-System*, which the associates of Theophrastus say is
by Leucippus

- 238** Simplicius, *On Aristotle's On Heaven* 3.1 299a2-11 (CAG vol.7 p.564.24-6 Heiberg)

As Theophrastus relates in his *Physics*, Democritus had recourse
to the atoms, on the grounds that those who gave explanations in
terms of the hot and cold and the like were giving a commonplace
account.

- 239** Galen, *On the Elements according to the Opinion of Hippocrates* 1.9
(p.54.4-8 Helmreich)

For, of the other objections to the sects that suppose that sub-
stance cannot be affected and introduce the void,¹ some have been
stated by Aristotle and Theophrastus, and others we too would state,
making our objections against each sect individually.

¹ Those that follow the Atomists.

- 240** Cicero, *Lucullus* 123 (BT p.89.6-12 Plasberg)

Hicetas of Syracuse, as Theophrastus says, supposes that the
heavens, the sun, the moon and the stars, and in short all the heav-
enly bodies are stationary, and that nothing moves in the whole uni-
verse except the earth. Since this revolves and rotates about its axis at
a very great speed, all the results are the same as if the earth was
stationary and the heavens in motion. And some think that Plato too
says this in the *Timaeus*, but a little less clearly.

241A Taurus ap. Philoponum, De aeternitate mundi contra Proclum 6.8
(BT p.145.20-4 Rabe)

καὶ Θεόφραστος μέντοι ἐν τῷ Περὶ τῶν φυσικῶν δοξῶν κατὰ Πλάτωνά φησι γενητὸν τὸν κόσμον καὶ οὕτω ποιεῖται τὰς ἐνστάσεις, παρεμφαίνει δὲ ὅτι ἴσως σαφηνείας χάριν γενητὸν αὐτὸν ὑποτίθεται.

1-3 *ex Tauro iterat Philoponus ibid.* 6.27 (p.223.14-17 Rabe, cf. p.223.19-24)

241B Taurus ap. Philoponum, De aeternitate mundi contra Proclum 6.21
(BT p.188.9-13 Rabe)

ὁ δὲ Θεόφραστος εἰπὼν ὅτι “ταχ’ ἂν γενητὸν λέγει σαφηνείας χάριν, ὥς καὶ τοῖς διαγράμμασι παρακολουθοῦμεν γινομένοις,” φησὶν “πλὴν ἴσως ἢ γένεσις οὐκ ὁμοίως ἔχει καὶ ἐπὶ τῶν διαγραμμάτων.”

1-3 *ex Tauro iterat Philoponus ibid.* 6.27 (p.224.4-8 Rabe, cf. p.223.24-6); *Aristoteles, De caelo* 1.10 279b32-280a2; *Simplicius ad loc.* (CAG t.7 p.304.3-15), *Theophrasto non nominato*

→

241C aš-Šahrastānī, al-Milal wa-n-niḥal, raʿy Aflāṭun (p.283.11-13 Cureton)

حكي عنه قوم ممن شاهدته وتلمذ له مثل ارسطوطاليس وطيماس
وثاوفرستس أنه قال إن للعالم محدثاً مبدعاً

1-2 *Aristoteles, De caelo* 1.10 280a28-35, *Platonis dialogo Timaeo nominato*

242 Proclus, In Platonis Timaeum 31B (BT t.1 p.456.6-18 Diehl)

οὐ γὰρ ἰδίᾳ μὲν ἐλέγχει τοὺς πλῆθος εἶναι λέγοντας τῶν κόσμων, ἰδίᾳ δὲ τοὺς τὴν ἀπειρίαν εἰσάγοντας ἄλλων ἀλλαχοῦ διεσπαρμένων καὶ ὑπὸ τοῦ κενοῦ διαλαμβανομένων, ἀλλ’ ὁμοῦ καὶ τούτους κάκείνους ἀπέφηνε ψευδεῖς, αὐτόθεν κατασκευάσας ὅτι εἷς ὁ κόσμος ἀπὸ τῆς τοῦ παραδείγματος μονώσεως. καὶ ἔτι τοὺς ὑλικοὺς παρητήσατο τρόπους τῆς ἐπιχειρήσεως· οὕτε ἀπὸ τῆς ὕλης, ὅτι μία, ὥς Ἀριστοτέλης, ἀπέδειξεν, ἢ ἀπὸ τοῦ ὠρίσθαι τοὺς κατὰ φύσιν τόπους, οὕτε ἀπὸ τοῦ ἡνῶσθαι τὴν οὐσίαν, τουτέστι τὴν ὕλην σῶμα οὔσαν, ὥς οἱ ἀπὸ τῆς Στοᾶς· ἢ γὰρ

- 241A** Taurus in Philoponus, *Against Proclus, on the Eternity of the Universe* 6.8 (BT p.145.20-4 Rabe)

Theophrastus however, in *On the Opinions of the Natural Philosophers*, says that the universe has an origin according to Plato, and makes his objections accordingly. But he (also) suggests that perhaps (Plato) adopts the hypothesis that it has an origin for the sake of clear exposition.

- 241B** Taurus in Philoponus, *Against Proclus, on the Eternity of the Universe* 6.21 (BT p.188.9-13 Rabe)

But Theophrastus, after saying “perhaps (Plato) speaks of the universe as having an origin for the sake of clear exposition, just as we follow geometrical diagrams, too, when they are being constructed,” (then) says “but perhaps the coming-to-be is not similar in the case of the diagrams.”

3 καὶ om. p.224.7

- 241C** Šahrastānī, *Religions and Sects*, The Views of Plato (p.283.11-13 Cureton)

Some of the people who met him (Plato) personally and became his students, like Aristotle, Timaeus, and Theophrastus, reported from him that he said that the world has a creator

- 242** Proclus, *On Plato's Timaeus* 31B (BT vol.1 p.456.6-18 Diehl)

For he (Plato) does not refute by separate arguments those who say that there is a plurality of worlds, on the one hand, and those who introduce an infinity of (worlds) scattered each in a different place and separated by the void, on the other; rather, he shows simultaneously that both the former and the latter are mistaken, establishing directly that the world is one from the singleness of its model. Moreover, he declines to use the methods of argument that involve matter; he does not prove it from matter's being one, like Aristotle, nor from there being definite natural regions, nor from substance, that is matter which is body, being unified, as (do) the Stoics. For Plato was either the only or the principal person to use the explana-

μόνος ἢ μάλιστα Πλάτων τῇ ἀπὸ τοῦ προνοοῦντος αἰτία κατεχρήσατο, φησὶν ὁ Θεόφραστος, τοῦτό γε καλῶς αὐτῷ μαρτυρῶν.

10

4-8 SVF t.2 p.170.19-24, fr. 533
7 *ibid.* 1.8 276a18-b21

6 Aristoteles, *De caelo* 1.9 277b27-279a11

- 243** Plutarchus, *Quaestiones Platonicae* 8.1 1006C (BT t.6.1 p.129.25-130.3 Hubert, ed. a. 1954)

130 Θεόφραστος δὲ καὶ προσιστορεῖ τῷ Πλάτῳ πρεσβυτέρῳ γενομένῳ μεταμέλειν ὥς οὐ προσήκουσαν ἀποδόντι τῇ γῇ τὴν μέσσην χώραν τοῦ παντός.

1-3 Plutarchus, *Numa* 11.2, *Theophrasto non nominato*

- 244** Paulus (?), *Kitāb ‘Unṣur al-mūsīqā*, dictum Theophrasti (no. 28, RUSCH t.2 [1985] p.100 Gutas)

وقال ثاوفرسطس إن افلاطن كان إذا جلس على الشراب قال للموسيقار
غُنّا في ثلثة أشياء في الخير الأول وفي النشأة الثانية وفي إيضاح الأمور

1 *Thaufersustus scripsit Gutas: cod.*

vid. 150, 159, 161A-B et 268

- 245** Plutarchus, *Adversus Colotem* 14 1114F-1115B (BT t.6.2 p.189.7-19 Pohlenz et Westman)

καὶ πρῶτόν γε τὴν ἐπιμέλειαν καὶ πολυμάθειαν τοῦ φιλοσόφου
1115A σκεψώμεθα, λέγοντος ὅτι τούτοις τοῖς δόγμασι τοῦ Πλάτωνος ἐπη-
κολουθήκασιν Ἀριστοτέλης καὶ Ξενοκράτης καὶ Θεόφραστος καὶ
πάντες οἱ Περιπατητικοί. ποῦ γὰρ ὢν τῆς ἀοικήτου τοῦ βιβλίου ἔγραφε, ἵνα
ταῦτα συντιθεῖς τὰ ἐγκλήματα μὴ τοῖς ἐκείνων συντάγμασιν
ἐντύχῃς μηδὲ ἀναλάβῃς εἰς χεῖρας Ἀριστοτέλους τὰ *Περὶ οὐρανοῦ* καὶ
τὰ *Περὶ ψυχῆς*, Θεοφράστου δὲ τὰ *Πρὸς τοὺς φυσικοὺς*, Ἡρακλείδου
δὲ τὸν *Ζωροάστρην*, τὸ *Περὶ τῶν ἐν Ἄιδου*, τὸ *Περὶ τῶν φυσικῶς*
ἀπορουμένων, Δικαιάρχου δὲ τὰ *Περὶ ψυχῆς*, ἐν οἷς πρὸς τὰ κυριώτατα

5

tion from the activity of providence¹ (in this connection), (as) Theophrastus says, testifying truly on Plato's behalf in this at least.

¹ Literally "from the one who foresees".

- 243** Plutarch, *Platonic Questions* 8.1 1006C (BT vol.6.1 p.129.25-130.3 Hubert, ed. 1954)

130 Theophrastus even adds the report that when Plato had grown old, he regretted that he had given the earth a place in the center of the universe that was not suited to it.

- 244** Paul (?), *The Element of Music*, saying of Theophrastus (no. 28, RUSCH vol.2 [1985] p.100 Gutas)

Theophrastus said that when Plato sat down to drink he would say to the musician: "Sing to us of three things: of the first Good, of the second(ary) coming into being, and of the manifestation of things."

see 150, 159, 161A-B and 268

- 245** Plutarch, *In Reply to Colotes* 14 1114F-1115B (BT vol.6.2 p.189.7-19 Pohlenz and Westman)

1115A And first let us consider the carefulness and wide learning of the philosopher (Colotes), when he says that these doctrines of Plato were followed by Aristotle and Xenocrates and Theophrastus and all the Peripatetics. In what uninhabited region did you write the book, so that when you put together these accusations you did not come across their compositions or take into your hands Aristotle's *On Heaven* and *On the Soul*, Theophrastus' *In Reply to the Natural Philosophers*, Heraclides' *Zoroaster*, *On the Underworld*, and *On Difficulties in Natural Philosophy*, and Dicaearchus' *On the Soul*; in which they are continually at variance with Plato and wrangling (with him) in rela-

Β καὶ μέγιστα τῶν φυσικῶν ὑπεναντιούμενοι τῷ Πλάτῳ καὶ μαχόμενοι 10
διατελοῦσι;

4-11 *Heraclides, fr. 68, 71 Wehrli*

6-11 *Dicaearchus, fr. 5 Wehrli*

7 Ἡρακλείδου *Reiske*: ἡρακλείτου *FB*

vid. 62A

vid. 221 (et *Appendicem* no. 4) et 261

B tion to the greatest and most important matters in natural philosophy?

see **62A**

see **221** (and **Appendix no. 4**) and **261**

METAPHYSICA

Inscriptiones librorum

246 Tabula inscriptionum ad opera metaphysica spectantium

1a Τὰ μετὰ τὰ φυσικά] codices

b Kitāb mā ba'da ṭ-ṭab'ra, maqāla] Ibn an-Nadīm, Fihrist 7.1, cap. de Theophrasto (p.252.9 Flügel) = **3A**; az-Zawzanī, Muntaḥabāt min Aḥbār al-ḥukamā' li-l-Qifṭī, cap. de Theophrasto (p.107.4 Lippert) = **3B**

c liber Aristotelis De principiis] cod. Patav. Scaff. xvii 370

2 librum primum Aristotelis Metaphysicorum Theophrasto attribuunt Albertus Magnus, Analytica posteriora 1.2.1 (t.2 p.22a3 Borgnet) = **247**; Sigerus de Brabantia, Quaestiones in Aristotelis Metaphysica: fragmentum commentarii in librum 2 (Philosophes médiévaux t.1 p.27.41-3 Graiff) = **248**; Petrus de Alvernia, Quaestiones in Metaphysicam: prooemium (p.151.23-4 Monahan) = app. **248**

3 Liber de causis Aristoteli temporibus mediaevalibus vulgo attribuebatur; sed Theophrasto ab aliquibus attributum esse dicitur in commentario anonymo, cod. Vindob. Bibl. nat. 5500 f.48^r (Tijdschrift voor filosofie t.28 [1966] p.91.4 Pattin) = **249A**

4 Περί εἰδῶν α'β'] Diogenes Laertius, Vitae 5.43 = **1** (Περί εἰδῶλων, codd. PQ, sed haec inscriptio antehac in eadem parte tabulae Diogenis occurrit [vid. **137** no. 35]; Περί ἡθῶν [**436** no. 1] coni. Meurs)

5 Περί ψεύδους καὶ ἀληθοῦς α'] Diogenes Laertius, Vitae 5.48 = **1**

vid. **68** no. 32 (Περί τῶν ἀπλῶν διαφορημάτων α')

vid. **137** no. 9 (Περί αἰτιῶν α')

METAPHYSICS

Titles of Books

246 List of Titles Referring to Metaphysical Works

- 1a *Metaphysics*] manuscripts
- b *Metaphysics*, one book] Ibn-an-Nadīm, *The Index* 7.1, chap. on Theophrastus (p.252.9 Flügel) = **3A**; Zawzanī, *Selections from Qiftī's History of the Philosophers*, chap. on Theophrastus (p.107.4 Lippert) = **3B**
- c Aristotle's *Book On Principles*] cod. Patav. Scaff. xvii 370
- 2 The first book of Aristotle's *Metaphysics* is attributed to Theophrastus by Albert the Great, *Posterior Analytics* 1.2.1 (vol.2 p.22a3 Borgnet) = **247**; Siger of Brabant, *Questions on Aristotle's Metaphysics*: fragment of a commentary on Book 2 (*Philosophes médiévaux* vol.1 p.27.41-3 Graiff) = **248**; Peter of Auvergne, *Questions on the Metaphysics*: preface (p.151.23-4 Monahan) = app. **248**
- 3 *The Book about Causes* was commonly attributed to Aristotle in the middle ages; but that some attributed it to Theophrastus is stated in the anonymous commentary, cod. Vindob. Bibl. nat. 5500 f.48^r (*Tijdschrift voor filosofie* vol.28 [1966] p.91.4 Pattin) = **249A**
- 4 *On Forms*, 2 books] Diogenes Laertius, *Lives* 5.43 = **1** (*On Images*, mss. PQ, but this title occurs earlier in the same section of Diogenes' list [see **137** no. 35]; Meurs conjectured *On Dispositions* [**436** no. 1])
- 5 *On False and True*, 1 book] Diogenes Laertius, *Lives* 5.48 = **1**
see **68** no. 32 (*On Simple Problems*, 1 book)
see **137** no. 9 (*On Causes*, 1 book)

Scripta metaphysica

- 247** Albertus Magnus, *Analytica posteriora* 1.2.1 (t.2 p.22a13-34 Borgnet)

haec probatur ex origine scientiae, quae in primo ponitur Primae philosophiae, quod ex admirari et tunc et nunc philosophari inceptum. admiratio enim est suspensio ad causam eius quod apparet et causae ad effectum comparationis quod illius causa sit, et ipsum philosophari sic causatum considerat convenientiam effectus ad causam secundum non contingere aliter se habere. hoc modo naturale desiderium, quo omnes homines scire desiderant, procedit ad scire secundum actum; quod desiderium est in vere scientibus, et in non vere scientibus. hoc igitur modo est vere scire. et hanc probationem ponit Theophrastus, qui etiam primum librum (qui incipit "omnes homines scire desiderant") *Metaphysicorum* Aristotelis traditur addidisse: et ideo in Arabicis translationibus primus liber non habetur.

2-3 *Aristoteles, Metaphysica* 1(A).2 982b12-13
6-7 *ibid.* 1(A).1 980a21

3-4 *cf. ibid.* 983a13-17

11 *ibid.*

- 248** Sigerus de Brabantia, *Quaestiones in Aristotelis Metaphysica*: fragmentum commentarii in librum 2 (*Philosophes médiévaux* t.1 p.27.41-3 Graiff)

primus autem dicitur fuisse Theophrasti, non Aristotelis, et hoc dicunt expositores Graeci.

1-2 *Petrus de Alvernia, Quaestiones in Metaphysicam, prooemium* (p.151.23-4 Monahan)
2 non in operibus commentatorum Graecorum conservatis

- 249A** Anonymus, *In Librum de causis*, cod. Vindob. Bibl. nat. 5500 fol.48^r (*Tijdschrift voor filosofie* t.28 [1966] p.91.4-11 Pattin)

de causa efficiente quidam dicunt quod fuerit Teofrastus, qui fuit discipulus Platonis et Aristotelis. ideo in isto libro collegit tam propositiones Aristotelis quam Platonis. alii dicunt quod iste liber non sit in Graeco inventus sed in Arabico, sed de Arabico in Latinum translatus et quod hunc fecerat quidam nomine David. tertia opinio

Writings on Metaphysics

- 247 Albert the Great, *Posterior Analytics* 1.2.1 (vol.2 p.22a13-34 Borgnet)

This¹ is proved from the origin of knowledge, which is to be found in the first (book) of *First Philosophy*² — that it is from wonder, both then and now, that philosophical activity arises. For wonder is curiosity about the cause of that which appears, and about the relationship of the cause to the effect in that it is the cause of that thing, and the philosophical activity so caused considers the conformity of the effect to the cause on the assumption that it is not possible for it to be otherwise. In this way the natural desire, by which all men desire to know, advances to knowing in actuality; this desire is both in those who really know and in those who do not really know. In this way therefore arises true knowledge. And this proof is given by Theophrastus, who is also reported to have added the first book of Aristotle's *Metaphysics* (the one which begins "All men desire to know"): and for that reason the first book is not given in the Arabic translations.

¹ That knowledge is of the cause of something with the assumption that the cause necessitates the effect.

² I.e., the *Metaphysics*.

- 248 Siger of Brabant, *Questions on Aristotle's Metaphysics*: fragment of a commentary on book 2 (*Philosophes médiévaux* vol.1 p.27.41-3 Graiff)

But the first (book) is said to have been by Theophrastus, not Aristotle, and this is said by Greek commentators.

- 249A Anonymous, *On the Book about Causes*, cod. Vindob. Bibl. nat. 5500 fol. 48^r (*Tijdschrift voor filosofie* vol.28 [1966] p.91.4-11 Pattin)

Concerning the efficient cause (i.e., the author of the *Book about Causes*) some say that it was Theophrastus, who was the pupil of Plato and Aristotle. For that reason he collected in that book the propositions of Aristotle as well as of Plato. Others say that that book is not found in Greek but (only) in Arabic, but was translated from Arabic into Latin, and that this had been done by a certain person named David. A third opinion states that that book is drawn

dicit quod ille liber sit extractus de 300is propositionibus Procli. quarta opinio dicit quod sint propositiones Aristotelis et inter suos libros nominentur Canones Aristotelis quos Alfarabius commentavit.

8 Aristotelis] Aristoteles *ed. Pattin*

249B Scholion in Librum de causis, cod. Paris. Bibl. nat. Lat. 6319 f.200^vb in marg. (Tijdschrift voor filosofie t.28 [1966] p.114.4-5 Pattin)

commentator huius libri fuit Alfarabius vel Proclus, secundum alios Theophrastus.

1 Proclus] Procrus *ed. Pattin*

Inseparabilia

250 Lumen animae B, caput 66, De separatione, A (ed. a. 1477² Farinator)

commentator Theophrastus super libro De quattuor transcendentibus: quorumcumque est unum esse, unum non separatur ab alio absque corruptione eius.

vid. 160

from the 300 propositions of Proclus. A fourth opinion states that they are the propositions of Aristotle, and that among his books there are mentioned *The Canons of Aristotle* on which Farabi commented.

- 249B** Scholium on the *Book about Causes*, cod. Paris. Bibl. nat. Lat. 6319 f.200^vb in marg. (*Tijdschrift voor filosofie* vol.28 [1966] p.114.4-5 Patin)

The commentator on this book (the *Book about Causes*) was Farabi or Proclus, according to others Theophrastus.

Inseparables

- 250** *Light of the Soul B*, chapter 66, On Separation, A (ed. 1477² Farinator)

The commentator Theophrastus on the book *On the Four Transcendent Things*: if the being of two things is one,¹ the one of them is not separated from the other and from its perishing.

¹ Literally, "of whatsoever things the being is one".

see 160

THEOLOGIA

Inscriptiones librorum

251 Tabula inscriptionum ad opera de theologia spectantium

- 1 Τῶν περὶ τὸ θεῖον ἱστορίας α'—ζ'] Diogenes Laertius, Vitae 5.48 = 1
- 2 Περί θεῶν α'—γ'] Diogenes Laertius, Vitae 5.48 = 1
- 3 Kitāb ilā Dimuqrāṭ fī t-tawḥīd] Ibn Abī Uṣaybi'a, 'Uyūn al-anbā' fī ṭabaqāt al-aṭibbā' 4, cap. de Theophrasto (t.1 p.69.26 Müller) = app. 3A; hoc opus spurium esse videtur

vid. 436 no. 13 (Περὶ τῆς θείας εὐδαιμονίας πρὸς τοὺς ἐξ Ἀκαδημείας α')

vid. 580 no. 1 (Ἐγκώμια θεῶν α')

vid. 580 no. 3 (Περὶ εὐσεβείας α')

Deus et divinum

252A Cicero, De natura deorum 1.35 (BT p.15.6-8 Plasberg et Ax)

nec vero Theophrasti inconstantia ferenda est; modo enim menti divinum tribuit principatum, modo caelo, tum autem signis sideribusque caelestibus.

1-3 *Minucius Felix, Octavius* 19.9 (p.17.7-8 Kutzler)

2 divinum] divinae *codd. dett., Minucius*

THEOLOGY

Titles of Books

251 List of Titles Referring to Works on Theology

- 1 *Research on the Divine*, 6 books] Diogenes Laertius, *Lives* 5.48 = 1
 - 2 *On the Gods*, 3 books] Diogenes Laertius, *Lives* 5.48 = 1
 - 3 *On Asserting the Oneness (of God), To Democrates*] Ibn-Abī-Uṣaybī'a, *Essential Information on the Generations of Physicians* 4, chap. on Theophrastus (vol.1 p.69.26 Müller) = app. 3A; this work appears to be spurious
- see 436 no. 13 (*On the Divine Happiness in Response to the Academics*, 1 book)
- see 580 no. 1 (*Encomia of Gods*, 1 book)
- see 580 no. 3 (*On Piety*, 1 book)

God and the Divine

252A Cicero, *On the Nature of the Gods* 1.35 (BT p.15.6-8 Plasberg and Ax)

Nor indeed is the fickleness of Theophrastus to be borne, for sometimes he assigned divine primacy to mind,¹ sometimes to the heaven, at another time, however, to the heavenly signs and the stars.

¹ Or, with some manuscripts and Minucius, "primacy to the divine mind".

- 252B** Clemens Alexandrinus, *Protrepticus ad Graecos* 5.66.5 (GCS t.1 p.51.4-6 Stählin)

ὁ δὲ Ἑρέσιος ἐκεῖνος Θεόφραστος ὁ Ἀριστοτέλους γνώριμος πῇ μὲν οὐρανόν, πῇ δὲ πνεῦμα τὸν θεὸν ὑπονοεῖ.

- 253** Anonymus, *Kitāb fīhī ārāʾ al-ḥukamāʾ fī ṭ-ṭabīʿiyyāt wa-fīhī l-ārāʾ wa-l-kalimāt ar-rūḥānīya li-l-mutaqaddimīn*, dictum Theophrasti (RUSCH t.2 [1985] p.105 Daiber)

قال ثاوفرسطوس تلميذ ارسطو عن البارئ فقال سبق الاوقات وجوده
والاعصار كونه والاهر مبتدؤه والابتداء ازله بتجهيزه الجواهر وتصويره لها علمنا
ان لا جوهر له انشاء البرايا وكونها ولا منشي له ولا مكن لم يقارن الاشياء بل
ضادها في كل الامور ولو شاء * * * كلها لكان منها لا قبل له ولا بعد له وسط
5 وآخر كأن له طرفين ليس له آلة السمع فيسمع ولا بصر فيبصر ولا نوق فيتطعم
ولا حاسة لمس فيلمس — جل ثناؤه وتقدست أسماؤه

1 Daiber : ثاوفرسطوس cod. ثاوفرسطوس 3 Daiber مكن له cod.: fort. مكن 4 scripsit Gutas : ضادها 4
conī. Gutas : يفارق cod.: يفارق Daiber 5 scripsit Gutas : كان cod.: كانا
cod.: صارها Daiber lac. conī. Gutas 5 legit Daiber : طرفان طرفين scripsit Gutas : طرفان
Daiber كان له an cod.: طرفان legendum?

- 254A** Scholion in Basilii Magni *Homilias in Hexaemeron* 1.3, PG t.29 col.12A (no. 6-7, NGG a. 1910 p.196.14-18 Pasquali)

“οἱ μὲν συνυπάρχειν ἐξ αἰδίου τῷ θεῷ τὸν οὐρανὸν ἀπεφάναντο”.
Ἀριστοτέλους ἡ δόξα.

- 7 “οἱ δὲ αὐτὸν εἶναι θεὸν ἀναρχόν τε καὶ ἀτελεύτητον καὶ τῆς τῶν κατὰ
μέρος οἰκονομίας αἵτιον”. λέγουσι τὸν Θεόφραστον ἐπὶ ταύτης
γενέσθαι τῆς γνώμης.

1-5 Scholion in Basilii Magni *Homilias in Hexaemeron* 1.3, PG t.29 col.12A (RHT t.12-13 [1982-3] p.368 Poljakov)

- 252B** Clement of Alexandria, *Exhortation to the Greeks* 5.66.5 (GCS vol.1 p.51.4-6 Stählin)

And the well-known man from Eresus, Theophrastus the associate of Aristotle, supposes in one place that God is the heaven, and in another that he is spirit.

- 253** Anonymous, *Opinions of the Philosophers on Physics; Spiritual Opinions and Sayings of the Ancients*, saying of Theophrastus (RUSCH vol.2 [1985] p.105 Daiber)

Aristotle's pupil Theophrastus spoke about the Creator and said: His existence antedates temporal periods, his being the ages, his beginning time, and his pre-eternity the beginning. Through the fact that he equipped the substances and gave them form we know that he has no substance. He originated and generated the created beings, while he has neither originator nor generator. He is not associated with the things — even more, he is contrary to them in all matters, but had he wished * * * all of them, he could have been of them. He has no before and no after; middle and end are like two eyewinks to him. He has no organs of hearing to hear (with), of sight to see (with) and of taste to taste (with), nor the sense of touch to touch — great be his praise and sacred his names!

- 254A** Scholium on Basil the Great's *Homilies on the Six Days* (of Creation) 1.3, PG vol.29 col.12A (no. 6-7, NGG 1910 p.196.14-18 Pasquali)

"Some declared that the heaven existed together with God from eternity": This is the opinion of Aristotle.

- 7 "Others (declared) that it is God, without beginning and without end, and cause of the organization of its parts": They say that Theophrastus was of this opinion.

- 254B** Scholion in Basilii Magni Homilias in Hexaemeron 1.7, PG t.29 col.17B (no. 20, NGG a. 1910 p.200.6-10 Pasquali)

“πολλοὶ τῶν φαντασθέντων συνυπάρχειν ἐξ αἰδίου τῷ Θεῷ τὸν κόσμον”· περιφανῶς μὲν ταύτης προέστησαν τῆς δόξης Ἀριστοτέλης καὶ ὁ γνώριμος αὐτοῦ Θεόφραστος καὶ τινες τῶν ἀπὸ Πυθαγόρου καὶ Πλάτωνος ὑπὸ τῆς πιθανότητος τοῦ Περιπάτου συναρπασθέντες.

vid. 184

vid. 185

- 255** Dionysius Cartusianus, *Elementatio philosophica* 54 (t.33 p.68bB-C ed. a. 1896-1913)

porro universi qui dixerunt animata esse cœlestia corpora posuerunt ea moveri ab animabus suis, tanquam a motoribus propriis, intrinsecis et conjunctis; ab intelligentiis quoque, tanquam a dirigentibus ac regulantibus ipsas animas in movendo; et item a Deo, tanquam a causa prima, universali, efficienti, non immediata, et sicut a causa finali summe ac finaliter desiderata, quæ movet omnes, quemadmodum desideratum movet desiderium seu desiderantem ac operantem, et finis agentem. sicque philosophi posuerunt triplicem causam motus uniuscuiusque orbis cœlestis, videlicet: Deum tanquam causam primam et universalem, intelligentiam tanquam causam specialem extrinsecam, et animam nobilem ut causam specialem intrinsecam. haec fuit celebrior philosophorum opinio, quam constat fuisse de mente Aristotelis, Avicennæ, Algazelis, Averrois, Alphorabii, Theophrasti.

1-14 cf. *Librum de causis* 27-36 (p.51.27-53.35 Pattin)
Metaphysica 1 4b15-5a5

5-9 cf. *Theophrasti*

vid. 159

vid. 160

- 254B** Scholium on Basil the Great's *Homilies on the Six Days* (of Creation) 1.7, PG vol.29 col.17B (no. 20, NGG 1910 p.200.6-10 Pasquali)

"Many of those who imagined that the world has existed from eternity along with God": This opinion was clearly championed by Aristotle and his associate Theophrastus, and by some of the followers of Pythagoras and of Plato who had been carried away by the persuasiveness of the Peripatos.

see 184

see 185

- 255** Denis the Carthusian, *Elements of Philosophy* 54 (vol.33 p.68bB-C ed. 1896-1913)

Further, all those who said that the heavenly bodies were ensouled laid down that they were moved by their own souls, as by their own motors, internal and conjoined; also by the intelligences, as by directors and governors of the souls themselves in moving; and likewise by God, as by a first cause, universal, efficient, not immediate, and as by a final cause, the highest and final object of desire, which moves all in the way that a desired object moves desire, or moves the one who desires and acts and pursues ends.

- C And so philosophers laid down a threefold cause for the movement of each celestial orb, viz: God as the first and universal cause, an intelligence as a special external cause, and its noble soul as a special internal cause. This was the more common view of philosophers, and it is known to have been held by Aristotle, Avicenna, Algazel, Averroes, Farabi, Theophrastus.

see 159

see 160

- 256 *Šiwān al-ḥikma*, cap. de Theophrasto, dictum no. 1 (vid. fontes in apparatu)

الإلهية لا تتحرك

fontes: *Muntaḥab Šiwān al-ḥikma* (codd. ABCD) v.1175 Dunlop, p.176.11 *Badawī*; *aš-Šahrastānī Milal* p.337.17 Cureton (Šs); *aš-Šahrastānī Nuzhat al-arwāḥ* t.1 p.303.1-2 Ahmed (Šz) = RUSCH t.2 (1958) p.100 no. 1.3 Gutas

1 الإلهية A, ed. Dunlop, Šs, Šz : الإلهية ed. Badawī

- 257A Dionysius Cartusianus, Enarratio in libros Boetii De Consolatione philosophiae 3.10.28 (t.26 p.390aD-bA ed. a. 1896-1913)

“ita vero bonum esse Deum ratio demonstrat, ut perfectum quoque bonum in eo esse convincat”; id est, insolubiliter probet.
 ✶A propter quod etiam Alphorabius et Theophrastus Peripatetici probaverunt, quod prima causa est bonitas pura, omnifarie simpliciterque perfecta.

5

1-2 Boetius, *Consolatio philosophiae* 3.10

- 257B Dionysius Cartusianus, De natura aeterni et veri Dei 34 (t.34 p.42bA-B ed. a. 1896-1913)

nonne Alphorabius ac Theophrastus omne bonum deficiens a pura bonitate quae Deus est emanasse fatentur?

- 258 Albertus Magnus, De intellectu et intelligibili 1.1.4 (t.9 p.482a29-47 Borgnet)

omnino igitur eodem modo cum primum effluit bonitates sua super media et ultima, si aliquid esset a mediis influxum super ultima, tamen constitutio ultimarum non erit nisi ex participatione bonitatum primi; et si quid aliud est in eis, est aliquid privationis; et haec sententia optimorum fuit sapientium Graecorum Theophrasti et Dionysii et aliorum philosophorum. adducebant autem simile de lumine solis, quod infundit se aeri limpido et nubibus terrenis

5

- 256** *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 1 (see the sources in the apparatus)

Divinity is not in motion.

- 257A** Denis the Carthusian, *Commentary on Boethius' books On the Consolation of Philosophy* 3.10.28 (vol.26 p.390aD-bA ed. 1896-1913)

“Indeed reason demonstrates that God is good in such a way that it establishes that perfect good is also in him”; that is, it proves
 bA it incontestably. For this reason also Farabi and Theophrastus the Peripatetics proved that the first cause is pure goodness, in every way and absolutely perfect.

- 257B** Denis the Carthusian, *On the Nature of the Eternal and True God* 34 (vol.34 p.42bA-B ed. 1896-1913)

Do not Farabi and Theophrastus admit that every inferior good has emanated from the pure goodness which is God?

- 258** Albert the Great, *On the Intellect and the Intelligible* 1.1.4 (vol.9 p.482a29-47 Borgnet)

In general, therefore, in the same way when the First Being has poured out excellences over its middle and outermost parts, if anything were to have overflowed from the middle parts over the outermost, yet the nature of the outermost will be entirely the result of participation in the excellences of the First Being; and if there is anything else in them, it is something of privation; and this was the view of the best Greek sages, Theophrastus and Dionysius and other philosophers. Moreover they brought in a simile from the light of the sun, which pours itself upon the bright air and the opposing¹ earthly clouds; although this is from the air on to the cloud, and

diversis; quod licet ab aere sit in nube, et a nube sit in terra, tamen quia media non dant nisi quod a sole receperunt, totum solis est quod est in ultimis; et si in mediis et ultimis distet lumen a 10
limpiditate solis, hoc potius privationis materiae est, quam alicuius causae hoc efficientis.

1-12 cf. [Dionysii Areopagitae] *librum De div. nom.* 4.4 (PG t.3 col. 697-9) 1-
4 cf. *Librum de causis* 48 (p.56.82-5 Pattin)

259 Albertus Magnus, *De causis et processu universitatis a prima causa*
1.3.2 (t.10 p.402b25-403a11 Borgnet)

multi autem Peripateticorum in primo negabant esse voluntatem, scilicet Theophrastus, Porphyrius, Avicenna et Averroes, et de hoc quinque inducebant rationes.

quorum prima est, quod omnis voluntas appetitus est; omnis autem appetitus est non habiti et deficientis; primum autem nobilius 5
omnibus prae habet omnia quae sunt, sicut ars nobilior et perfectior habet omnia artificialia quam materia in quam traducitur forma artis; nihil ergo deficit primo; appetitum ergo nullum potest habere; nullam ergo habet voluntatem.

secunda est, quia appetitus non est nisi imperfecti, sicut materia 10
quae appetit formam, et foemina masculum, et turpe bonum. primum autem imperfectum non est, nec imperfectum intelligi potest; voluntas ergo sibi convenire non potest.

tertia est, quia cui omnia nobilissimo modo insunt nobilia, nihil intelligi potest quod appetat; primo autem omnia nobilissimo modo 15
403 insunt nobilia, eo quod ipse est archetypus ad omnia; voluntatem ergo non potest habere ad aliquid.

quarta est, quod omnis voluntas diversificatur secundum volita; primum autem nullo modo diversificari potest.

quinta ratio est, quod omne volens est duo; non enim est volens, 20
nisi nuntium fiat de volito; nuntians autem et volens duo sunt; primum autem unum est, in quo nullus numerus est; primum ergo

from the cloud on to the earth, yet because those in the middle give nothing except what they have received from the sun, the whole of what is in the outermost parts is due to the sun; and if in the middle and outermost parts the light differs from the brightness of the sun, this is rather due to the privation implicit in matter than to any (positive) cause which brings this about.

¹ Or "varied".

259 Albert the Great, *On the Causes of the Universe and its Origin from the First Cause* 1.3.2 (vol.10 p.402b25-403a11 Borgnet)

Many of the Peripatetics denied that there was a will in the First Being, namely Theophrastus, Porphyry, Avicenna and Averroes. And on this matter they produced five arguments.

The first of these is that all will is desire; but all desire is for what is not possessed and is wanting; but the First Being in its nobility more than all others has everything that there is, just as an art in its nobility and perfection has all the creations of that art more than the matter in which the form of the art is produced; nothing therefore is wanting in the First Being; it can therefore have no desire; it has therefore no will.

The second is that there is no desire except in an imperfect thing, like matter which has a desire for form, and the feminine for the masculine, and the bad for the good. But the First Being is not imperfect, and cannot be understood as imperfect; will therefore cannot be appropriate to it.

The third is that (given something) in which all noble things are present in the most noble way, nothing can be understood which
 403 it would desire;¹ but in the First Being all noble things are present in the most noble way, by the very fact that it itself is the archetype for everything; it cannot therefore have a will towards anything.

The fourth is that all will is made different according to the things it wills; but the First Being cannot be made different in any way.

The fifth argument is that all that wills is two (things); for there is nothing willing unless a message comes from that which is the object of will; but that which brings the message and that which wills are two things; but the First Being is one, and there is no num-

volens esse non potest.

1-23 *Dionysius Cartusianus, In Petri Lombardi Quattuor libros sententiarum* 1.45.1 (t.20 p.604bD-605aA ed. a. 1896-1913) 1-2 id., *Enarratio in libros Boetii De consolatione philosophiae* 3.2 (5) (t.26 p.303bA ed. a. 1896-1913), *De lumine Christianae theoriae* 1.38 (t.33 p.281aB-C), *De natura aeterni et veri Dei* 44 (t.34 p.71bB)

2 Theophrastus—Averroes] Aristoteles, Avicenna, Averroes, Algazel, Theo-
→

- 260** *Dionysius Cartusianus, Enarratio in Evangelium secundum Ioannem* 1.5 (t.12 p.294bC-D ed. a. 1896-1913)

denique, quum secundum Philosophum intellectus noster se habet ad cognitionem intelligentiarum quemadmodum oculus noctuae ad intuitum lucis solaris, patet quod incomparabiliter impotentior sit ad claram ac immediatam divinae essentiae visionem — loquendo de statu eius in praesenti, et naturali virtute. hoc 5 cognoverunt atque professi sunt omnes subtiliores philosophi. unde Alphorabius, Avicenna, Theophrastus, alii quoque innumerabiles dixerunt quod de deo melius cognoscimus quid non sit, quam quid sit, et quod de eo solum cognoscimus quia est, non quid est.

2-3 *Aristoteles, Metaphysica* 2(α).1 993b9-11; cf. *Theophrasti Metaphysica* 9b10-13 7-9 cf. *Theophr. Metaph.* 9a18-23

vid. 484 et 485

- 261** *Philodemus, De deis, P.Herc.* 1577/1579 fr. 7.1-8 (p.113 n.512 Crönert)

* * * ||φησὶ τοὺς φυσικοὺς | Θεόφραστος. τοῦ[του] | γούν διεφερόμεθ' ἂν | ἥ ταύτας ἔχειν ἃς |νὺν ἔχομεν ὑπολήψεις | ἥ τὰς θεὸν προνοοῦ|μενον φρονίμως εἰς|αγοῦσας.

1 vel τοῦ[των] *Huby*

- 262** *Damascius, In Platonis Phaedonem* 113E6 (l.157, p.279.14-16 Westerink)

πῶς εἴρηται, “ὅθεν οὐποτε ἐκβαίνουσιν”; ἡ πολιτικῶς. ἀλλ' οὕτω

ber in it: the First Being cannot therefore be a thing that wills.

¹ Or, "nothing which it would desire can be thought by that in which all noble things are present in the most noble way".

phrastus *Dionysius, De consol.* : Aristoteles . . . Averroes, Avicenna, Theophrastus et Porphyrius *id.*, *De lumine* : Aristotelem, Theophrastum, Porphyrium, Avicennam atque Averroem *id.*, *De nat. veri dei* : Aristoteles, Theophrastus, Averroes, Avicenna, Porphyrius *id.*, *In sent.* 5 boni ante deficientis *habet Dionysius* 18 voluntas *Dionysius* : nobilitas *Albertus* 21 ei post nuntium *habet Dionysius*

- 260** Denis the Carthusian, *Commentary on the Gospel according to John* 1.5 (vol.12 p.294bC-D ed. 1896-1913)

Finally, since according to the philosopher (Aristotle) our intellect is to the knowledge of the intelligences as the eye of the owl is to the sight of the light of the sun, it is clear that it is incomparably weaker with regard to the clear and immediate vision of the divine essence — speaking of its state in the present, and its natural power. All the more subtle philosophers knew and declared this. Hence Farabi, Avicenna, Theophrastus and countless others also said that of God we know better what he is not than what he is, and that of him we know only that he is, not what he is.

see **484** and **485**

- 261** Philodemus, *On the Gods*, P.Herc. 1577/1579 fr. 7.1-8 (p.113 n.512 Crönert)

* * * Theophrastus says the natural (philosophers?). We might at least then differ from him¹ either in having these concepts that we now have or those that introduce a god who exercises foresight wisely.

¹ Or perhaps "them".

- 262** Damascius, *On Plato's Phaedo* 113E6 (1.547 p.279.14-16 Westerink)

Why does it say, "From which they never go forth"?¹ One answer

γε καὶ τὰ ἀληθῆ φαίη τις ἄν, ὥς τὸ περὶ προνοίας δόγμα φησὶν ὁ Θεόφραστος.

263 Plutarchus, *De defectu oraculorum* 19-20 420C-D (BT t.3 p.82.23-83.6 Paton et Pohlenz et Sieveking)

“ . . . ἂν δὲ φῇ τις εἶναι δαίμονας οὐ φύσει μόνον ἀλλὰ καὶ λόγοις καὶ † αἰεὶ τὸ σῶζεσθαι καὶ διαμένειν πολὺν χρόνον ἔχοντας, δυσκολαίνοντες.”

- 20 ῥηθέντων δὲ τούτων ὁ Ἀμμώνιος “ὀρθῶς” ἔφη “μοι δοκεῖ Θεόφραστος ἀποφήνασθαι· τί γὰρ κωλύει φωνὴν δέξασθαι σεμνὴν καὶ 5 φιλοσοφωτάτην; καὶ γὰρ ἀθετουμένη πολλὰ τῶν ἐνδεχομένων D ἀποδειχθῆναι δὲ μὴ δυναμένων ἀναιρεῖ, καὶ τιθεμένη πολλὰ συνεφέλκεται τῶν ἀδυνάτων καὶ ἀνυπάρκτων * * *. ὁ μέντοι μόνον ἀκήκοα τῶν Ἐπικουρείων λεγόντων πρὸς τοὺς εἰσαγομένους ὑπ’ 10 Ἐμπεδοκλέους δαίμονας, ὥς . . . ”.

10 *Empedocles, FVS 31B115*

2 *crucem posuit Paton* αἰ] ἀ(ποδέξ)ει *dubitanter Pohlenz* 2-3 δυσκολαίνοντες *Emperius*: δυσκολαίνοντας Ω 7 πολλὰ] οὐ πολλὰ *Xylander*: οὐδὲν *Turnebus* 8 ἀδυνάτων] δυνάτων Γ *lac. indic. Pohlenz, qui e.g.* εἶναι δοκούντων, λόγῳ δὲ πιστουμένων *suppl.*

is for political reasons. But someone might say the same also of true doctrines, as Theophrastus says of the dogma concerning providence.

¹ This refers to the fate of major criminals who are cast into Tartarus.

263 Plutarch, *On the Decline of Oracles* 19-20 420C-D (BT vol.3 p.82.23-83.6 Paton, Pohlenz and Sieveking)

"...¹ if anyone says that not only according to nature but also according to rational arguments daemons exist, and that they have the power of being preserved and enduring for a long time,² they (the Epicureans) are angry."

When these remarks had been made Ammonius said, "The declaration of Theophrastus seems to me to be correct. For what prevents our accepting an utterance so august and so extremely philosophical? For if it is rejected it does away with many things that are possible but cannot be proved, and if it is accepted it brings with it many things that are impossible and non-existent ***.³ The only thing that I have heard the Epicureans say concerning the daemons introduced by Empedocles, namely that"

¹ Cleombrotus is speaking.

² The text is probably corrupt.

³ Xylander adds a "not" ("it does <not> bring with it many things"), and Turnebus changes "many things" to "nothing". Pohlenz' supplement would correct the text to read "many things that seem impossible and non-existent but are confirmed by argument".

MATHEMATICA

Inscriptiones librorum

264 Tabula inscriptionum ad opera mathematica spectantium

- 1 *Περὶ ἀριθμῶν α'*] Diogenes Laertius, Vitae 5.50 = 1 (*Περὶ ῥυθμῶν* Meurs, vid. 666 et 714)
- 2 *Ἀριθμητικῶν ἱστοριῶν περὶ ἀνζήσεως α'*] Diogenes Laertius, Vitae 5.50 = 1, cuius loci vide adnotationem; fortasse duo inscriptiones, *Ἀριθμητικῶν ἱστοριῶν (α')* et *Περὶ ἀνζήσεως α'*, per errorem coniunctae sunt; *Ἀριθμητικὴ ἱστορία* Eudemo tribuitur a Porphyrio, In Ptolemaei *Harmonica* p.115.4-5 Düring = Eudemos, fr. 142 Wehrli
- 3 *Ἱστορικῶν γεωμετρικῶν α'—δ'*] Diogenes Laertius, Vitae 5.48 = 1; fortasse Eudemi opus, cf. Procli comm. In primum librum Euclidis Elem., prop. 26 theor. 17 = Eudemos, fr. 134 Wehrli; Eutocii comm. In Archimedis De dimensione circuli (p.228 Heiberg) = Eudemos, fr. 139 Wehrli (*Γεωμετρικὴ ἱστορία*); Simplicii comm. In Aristotelis Phys. 1.2 185a14 (CAG t.9 p.60.22, 31) = Eudemos, fr. 140 Wehrli (*Γεωμετρικὴ ἱστορία*)
- 4a *Περὶ τῶν ἀτόμων γραμμῶν α'*] Diogenes Laertius, Vitae 5.42 = 1; sed opus ad quod haec inscriptio spectare videtur in corpore Aristotelico 968a1-972b34 invenitur; Aristoteli opus attribuunt Simplicius, In Aristotelis Phys. 3.6 206a14 (CAG t.9 p.423.3-4) et Ptolemaeus, Index Scriptorum Aristotelis, no. 10 (AABT p.222 Düring); sed vid. Simplicii comm. In Aristotelis De caelo 3.1 299a11-17 (CAG t.7 p.566.25-6): ἐν τῷ *Περὶ ἀτόμων γραμμῶν* . . . ὅ τινες εἰς Θεόφραστον ἀναφέρουσιν; similiter Philoponus, In Aristotelis De gen. et corr. 1.2 316b16-19 (CAG t.14.2 p.34.2-3)
- b De insectilibus lineis] Themistius, In Arist. De caelo 3.1 299a6-17, versio Latina (CAG t.5.4 p.148.39-149.2): De insectilibus lineis . . .

MATHEMATICS

Titles of Books

264 List of Titles Referring to Works on Mathematics

- 1 *On Numbers*, 1 book] Diogenes Laertius, *Lives* 5.50 = 1 (*On Rhythm Meurs*, see 666 and 714)
- 2 *Arithmetical Researches on Increase*, 1 book] Diogenes Laertius, *Lives* 5.50 = 1, where see the note; perhaps two titles, *Arithmetical Researches*, <1 book> and *On Increase*, 1 book, have been joined together in error; an *Arithmetical Research* is attributed to Eudemus by Porphyry, *On Ptolemy's Harmonics* p.115.4-5 Düring = Eudemus, fr. 142 Wehrli
- 3 *Geometrical Researches*, 4 books] Diogenes Laertius, *Lives* 5.48 = 1; perhaps the work by Eudemus; cf. Proclus, *On the First Book of Euclid's Elements*, prop. 26 theor. 17 = Eudemus, fr.134 Wehrli; Eutocius, *On Archimedes' On the Measurement of the Circle* (p.228 Heiberg) = Eudemus, fr. 139 Wehrli (*Geometrical Research*); Simplicius, *On Aristotle's Physics* 1.2 185a14 (CAG vol.9 p.60.22, 31) = Eudemus, fr. 140 Wehrli (*Geometrical Research*)
- 4a *On Indivisible Lines*, 1 book] Diogenes Laertius, *Lives* 5.42 = 1; but the work to which this title apparently refers is found in the Aristotelian Corpus 968a1-972b34; Simplicius, *On Aristotle's Physics* 3.6 206a14 (CAG vol.9 p.423.3-4) and Ptolemy, *Index of Aristotle's Writings* no. 10 (AABT p.222 Düring) attribute the work to Aristotle; but see Simplicius, *On Aristotle's On Heaven* 3.1 229a11-17 (CAG vol.7 p.566.25-6): "in the (work) *On Indivisible Lines*, . . . which some attribute to Theophrastus"; similarly, Philoponus, *On Aristotle's On Coming-to-Be and Passing Away* 1.2 316b16-19 (CAG vol.14.2 p.34.2-3)
- b *On Indivisible Lines*] Themistius, *On Aristotle's On Heaven* 3.1 299a6-17, Latin translation (CAG vol.5.4 p.148.39-149.2): "*On Indivisible*

quem (librum) nonnulli Theophrasto ascribunt; cf. eiusdem libri versionem Hebraicam (CAG t.5.4 p. 22-3); similiter, Thomas Aquinas, *In Aristotelis De caelo et mundo 3 lectio 3* (no. 559, p.287a31-5 Spiazzi)

Lines . . . which (book) some attribute to Theophrastus"; cf. the Hebrew translation of the same work (CAG vol.5.4 p. P.22-3); similarly, Thomas Aquinas, *On Aristotle's On Heaven and the Universe* 3 *lectio* 3 (no. 559, p.287a31-5 Spiazzi)

APPENDIX

- 1 Anonymus, *Analytica* col.1.1-17 (no. 3320, P.Oxy. vol. 47 p.20 Philips)

]..[
].φθειρε[.....
]την ωσαντω..[.
].σ. συλλογισμός
]. πρότασις ἀδιορισ- 5
]καθόλου λαμβαν[].
]γειεαντετ. επι
].δε συλλογισμο[]
]τως· ὁ Σωκράτης
 μουσικὸς Σωκ]ράτης ἐστίν· ὁ μου- 10
 σικὸς Σωκράτη]ς φθαρῆσεται
 αὔριον· Σωκράτης] ἄρα φθαρῆσε[τ]αι
 αὔριον. ἀλλ' οὐ κα]θόλου ἐρωτᾷ
]..[.]λλο[.]μ. [.]..α
]ατ.[.....]..φθα 15
]ε.[.....]κου
].ε

9-13 *Aristoteles, Anal. pr.* 1.33 47b29-39



- 2 Fragmentum Florentinum de topicis = Papyrus Pack² 2567, fr. 1 col.2.1-28 (no. 1095, PSI t.9 p.167-8 Vogliano)

[εἰ ὁμοίως ἐστὶν ἴδιον τὸ α τοῦ β, καὶ τὸ γ τοῦ δ.] || τὸ
 δὲ α τοῦ β ἐστὶν | ἴδιον, καὶ τὸ γ τοῦ δ | ἐστὶν ἴδιον· καὶ
 εἰ τὸ α | τοῦ β μὴ ἐστίν, οὐδὲ | τὸ γ τοῦ δ· καὶ πάλιν |
 εἰ ὁμοίως ἐστὶν ἴδιον τὸ α τοῦ β, καὶ τὸ α | τοῦ γ, καὶ 5
 κατασκευά|σομεν καὶ ἀνασκευ|άσομεν· καὶ εἰ ὁμοί|ως ἐστὶν
 ἴδιον τὸ α | τοῦ β, καὶ τὸ γ τοῦ β, | καὶ ἀνασκευάσομεν |
 καὶ κατασκευάσομεν· | οὗτοι δ' οἱ ἀπὸ τῶν ὁ|μοίως ἐχόντων
 ἰδί|ων γ τόποι οὐκ εἰσὶ | οἱ αὐτοὶ τῷ ἔμ|προ|σθεν ἀπο-
 διδομέ|νῳ τριακοστῷ τόπῳ· | ἐκεῖνος γὰρ ἦν ἐπ[ι] | τῶν

APPENDIX

1 Anonymous, *Analytics* col.1.1-17 (no.3320, *P.Oxy.* vol.47 p.20 Philips)

... (2) destroy ... (3) similarly ... (4) syllogism ... (5) premise indeterminate ... (6) universal take ... (7) and if¹ ... (8) syllogism ... (9) Socrates is musical Socrates; musical Socrates will be destroyed tomorrow; Socrates, then, will be destroyed tomorrow. But he does not postulate (it) as universal

¹ Reading *ἐάν τε* as suggested by Philips.

2 fort. τ]ὸ φθείρε]σθαι <i>Philips</i>	3 fort. ὡσαύτως <i>Philips</i>	4 fort.]ος ὁ
συλλογισμός <i>Philips</i>	5-6 ἀδιώρι[σ]τος <i>Philips</i>	6-7 fort. λαμβάνη <i>vel</i>
λαμβάνη | [ται <i>Philips</i>	7 fort.]γει ἐάν τε τὸ ἐπ- <i>Philips</i>	8 fort. ο]ὐδὲ <i>vel</i>
το]ῦδε <i>Philips</i>	10-13 <i>restauravit J. Barnes, Anal. pr. 47b29-39 conferens</i>	
12-13 fort. φθαρήσε | [ται αὖριον· οὐ καθόλου <i>Philips</i>	15-16 fort.	
Σωκρ]άτη[ς] .. φθα | [ρήσεται <i>Philips</i>		

2 Florentine Fragment on Topics = Papyrus Pack² 2567, fr.1 col.2.1-28 (no.1095, *PSI* vol.9 p.167-8 Vogliano)

<If A is a property of B in the same way as C is of D,> and A is a property of B, C is also a property of D; and if A is not a property of B, neither is C of D; and again if A is a property of B in the same way as A is a property of C, we will produce both constructive and destructive proofs; and if A is a property of B in the same way as C is of B, we will produce both destructive and constructive proofs. These three topics from properties related (to something) in the same way are not the same as the thirtieth topic given before, for that one was

ὁμοίως ἐχόν|[των κ]ατ' ἀναλογία | [ἡ ἰσότη]τα· οὗτοι [δ]ὲ | 10
[.....]αι προβαί | [.....]ν ὁμοί | [.....]τα ε|[

1-2 *Aristoteles, Topica* 5.8 138a30-b5 3-5 *ibid.* 138b16-22 5-6
ibid. 138b6-15 6-10 *ibid.* 138b23-6 —→

3 Codex Bernensis Gr. 402, fol.138^r v.1-6 (p.156 Burnikel)

στόμωμα δὲ γίνεται καὶ ὅταν ὁ πεπυρωμένος σίδηρος εἰς
τὸ ψυχρότατον βάπτεται ὕδωρ. ἡ γὰρ τοῦ ὕδατος ψυχρότης,
ἀθρόως προσπεσοῦσα ἐκτὸς καὶ ἰσχύουσα, ὠθεῖ τὸ θερμὸν ἐντὸς
καὶ πρὸς τὸ κέντρον, ὥπερ τὸ ὑγρὸν ἀκολουθεῖ. ἐκεῖ δὲ τὸ
θερμὸν, καὶ διὰ τὴν τοῦ ψυχροῦ ἀντιπερίστασιν ἰσχύσαν πλέον, 5
τὸ πλείστον τοῦ ὑγροῦ συνεξατμίζει καὶ ἀναλίσκει. διὸ
ξηρότερος γινόμενος ὁ σίδηρος μᾶλλον σκληρύνεται, καὶ δύνα-
ται ῥαδίως καὶ τὸν ἄλλον σίδηρον τεμεῖν. παρασκευάζονται δὲ
καὶ τέχνη τινὶ ὕδατα τοιαῦτα ἃ καὶ θαυμαστῶς στομοῦν τὸν
σίδηρον δύναται. 10

1 πεπυρωμένος *Burnikel*: πεπυρατωμένος *cod.* 2 βάπτεται *Burni-*
kel: βάπτειται *cod.* ψυχρότης *Burnikel*: ψυχρότητος *aut* ψυχρό-
τητα *aut* ψυχρότητι *cod.*

4 Papyrus Pack² 1499 = P.Hib. 16 col.1.9-16, 2.1-22 et 3.1 (P.Hib. pars 1 p.62-3 Grenfell et Hunt)

διαφωνί]α μὲν οὖν μάλι|[στά που γεγένηται] περὶ τῆς
γενέσε|[ως τῆς ἀλμυρότητος·] οἱ μὲν γὰρ ὑπό[[λειμμά φασιν τῆς
πρώ]της ὑγρότητος | [ἐξατμισθέντων πλείστων ὑ]δάτων, οἱ δὲ |
[ιδρῶτ' εἶναι τῆς γῆς. Δη]μόκριτος δὲ | [ὁμοίως δοκεῖ τοῖς ἐν
τῇ γῇ]ι ποιεῖν | [τὴν γένεσιν αὐτῆς· οἶον ἀλῶν καὶ νί]τρων 5
col.2 | . . . (desunt 5 versus) . . . ση]]|πεδόνος ἀπολ. λιπομένης
ἀπ[.]δ[.]πρεσθαι φησ[.]ν ἐν τῷ ὑγρῷ τᾶ ὅμοια | πρὸς τὰ
ὅμοια καθάπερ ἐν τῷ παντί, | καὶ οὕτως [γ]εγέσθαι θάλατταν
καὶ | τᾶλλα τὰ ἄ[λμῶν]τα πάντα συνενε[χθέντων τ[ῶ]ν
ὁμοφύλων. ὅτι δὲ | ἐκ τῶν ὁμογενῶν ἐστὶν θάλαττα | καὶ ἐξ 10
ἄλλων εἶναι φανερόν· οὔτε γὰρ | λιβανωτὸν οὔτε θεῖον οὔτε
σίλφιον | οὔτε νίτρον οὔτε στυπτηρίαν οὔτε ἄσφαλτον οὔτε
ὅσα μεγάλα καὶ θαυμα[σ]τὰ πολλαχοῦ γίνεσθαι τῆς γῆς. τούτῳ
μὲν οὖν πρόχειρον εἰ καὶ μῆθὲν | ἄλλο σκέψασθαι διότι
μέρος ποιῶν | τὴν θάλατταν τοῦ κόσμου τὸν αὐτὸν τρ[ό]πον 15
φησὶ γενέσθαι καὶ τὰ | θαυμαστὰ καὶ τὰ παραλογώτατα | τῆς

about things which were related similarly by analogy or equality. But these

1 εἰ—δ *Huby*: ἔτι εἰ τὸ α ὁμοίως ὑπάρχει τῷ β καὶ τὸ γ τῷ δ *Philippson* 7
κατασκευάσομεν *ex* ἀνασκευάσομεν *in pap. correctum* 10 [τῶν κ]ατ'
Vogliano [ἢ ἰσότης]ητα *Philippson*

3 Codex Bernensis Gr. 402, fol.138^r l.1-6 (p.156 Burnikel)

Steel is also produced when red-hot iron is dipped into very cold water. For the coldness of the water, striking it all at once from the outside and prevailing, drives the heat inwards and to the center, and the moisture follows it. There the heat—which, moreover, has derived added strength from the mutual displacement of the coldness—causes the greater part of the moisture to evaporate and consumes it. And for this reason the iron, being made drier, becomes harder, and can easily cut even other iron. By a certain technique, moreover, they prepare kinds of water which have a marvellous power for turning iron into steel.

4 Papyrus Pack² 1499 = P.Hib. 16 col.1.9-16, 2.1-22 and 3.1 (*P.Hib.* part 1 p.62-3 Grenfell and Hunt)

The greatest disagreement was about the origin of the saltiness (of the sea). For some say that it is a remnant of the original moisture, (left over) when much water has evaporated; others that it is a perspiration of the earth. Democritus seems to account for its origin in a similar way to that of the (salty flavors) in the earth; for example salt
2 and soda¹ . . . he says that when the decaying part is left behind everywhere, like is separated out² to join like in the moisture just as it is in the whole universe, and that this is how the sea and all the other salty things come to be, when (atoms) of a similar sort are brought together. And that the sea is composed of (atoms) of a similar sort is clear from other things too; for neither frankincense nor sulphur nor silphium nor soda nor alum nor bitumen, nor anything that is great and wonderful, occurs in many places in the earth. So by this it is easy to see, if nothing else, that in making the sea a part of the world, he says that it comes to be in the same way as the most remarkable wonders of nature, on the view that there are not many

φύσεως ὥσπερ οὐ πολλὰς οὕσας | ἐν τῇ γῇ διαφοράς, ἐπεὶ
 ποιούντι | [γε] τοῦ[ς] χυλοῦς διὰ τὰ σχήματα, καὶ | [τὸ]
 ἄ[λ]μυρὸν ἐκ μεγάλων καὶ γωνιο[ει]δῶν οὐκ [ἄ]λογον πῶς περὶ 20
 col.3 τὴν || κτ. [

1-5 *Alexander Aphrodisiensis, In Aristotelis Meteor. 2.1 353a32-b17*
 (CAG t.3.2 p.673-22) = 221 1-20 *Democritus, FVS 68A99a* 18-
 19 cf. *Theophrasti librum De sensibus* 66

1 μάλιστα et 2 γενέσεως suppl. Grenfell et Hunt; cetera in 1-5 suppl.
 Diels ex Alexandro 6-7 σηπεδόνος suppl. Diels; σηπεδόνος ἀπάντη
 λειπομένης ἀποκρίνεσθαι φησιν temptavit idem 7 φησιν et 8 γεν-
 ἔσθαι suppl. Grenfell et Hunt 9 ἀλμῶντα Diels 9 fin.-19 suppl.
 Grenfell et Hunt 20 τὴν γῆν [γινέσθαι τὸν αὐτὸν τρόπον τὴν
 ἀλμυρότητα ὄνπερ καὶ τῇ θαλάττῃ suppl. Diels

differences in the earth. For in a way it is not unreasonable for someone who accounts for flavors by the shapes (of the atoms), and (says that) saltiness results from large and angular (atoms), that the saltiness in the earth should come about in the same way as that in the sea³

¹ Here five lines are lost.

² The translation is based on Diels' supplement.

³ The third column is very badly preserved. Again the translation is based upon Diels' supplement.

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TEXTS

DE ANIMA

Inscriptiones librorum

265 Tabula inscriptionum ad opera de anima spectantium

- 1a Περὶ ψυχῆς] Themistius, In Aristotelis De anima 3.5 430a25 (CAG t.5.3 p.108.11) = **307A** (ἐν τῷ πέμπτῳ τῶν Φυσικῶν, δευτέρῳ δὲ τῶν Περὶ ψυχῆς) et vid. **137** no. 1a
- b Kitāb an-nafs, maqāla] Ibn an-Nadīm, Fihrist 7.1 cap. de Theophrasto (p.252.7 Flügel) = **3A**; vid. etiam Qusṭā b. Lūqā, Kitāb al-Farq bayna r-rūḥ wa-n-nafs, p.83 = **266**
- c Περὶ αἰσθήσεως] Priscianus Lydus, Metaphrasis in Theophrasti De anima disputationem (Suppl. Arist. t.1.2 p.1.2b) quae inscriptio ad primam partem libri De anima pertinet
- d De parte sensitiva] Lumen animae B, prooemium (Archivum Fratrum Praedicatorum 41 [1971] p.76.16-17 Rouse) = **267**; cf. **344**
- e Περὶ φαντασίας] Priscianus Lydus, Metaphrasis in Theophrasti De anima disputationem (Suppl. Arist. t.1.2 p.23.3), quae inscriptio ad secundam partem libri De anima pertinet
- f (Περὶ νοῦ) per coniecturam in lacuna in Prisciani Lydi Metaphrasi in Theophrasti De anima disputationem (Suppl. Arist. t.1.2 p.25.27) a Bywater suppleta, quae inscriptio ad tertiam partem libri De anima pertinet

vid. **137** no. 2 (Περὶ κινήσεως); etiam **271** ubi de adfectu et cogitatione argumentum est

- 2 De virtute et potentia animali] Lumen animae B, caput 22, De affluentia mundana, L (ed. a. 1477² Farinator) = **289**

vid. **68** no. 36 (Περὶ ψυχῆς θέσις α')

- 3 Commentum super De anima] Lumen animae B, florilegium, caput 9, De anima (ed. a. 1477² Farinator) = **268**, sed nomen The· utrum ad Theophrastum spectet non liquet; vid. etiam **727** no. 9a et b (liber

PSYCHOLOGY

Titles of Books

265 List of Titles Referring to Works on Psychology

- 1a *On (the) Soul*] Themistius, *On Aristotle's On the Soul* 4.5 430a25 (CAG vol.5.3 p.108.11) = **307A** ("in the fifth (book) of the *Physics*, and the second of *On the Soul*") and see **137** no.1a
- b *On the Soul*, one book] Ibn-an-Nadīm, *The Index* 7.1, chap. on Theophrastus (p.252.7 Flügel) = **3A**; see also Qusṭā ibn-Lūqā, *On the Difference between the Spirit and the Soul*, p.83 = **266**
- c *On Sense-perception*] Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* (*Suppl. Arist.* vol.1.2 p.1.2b) a title which relates to the first part of the book *On the Soul*
- d *On the Part (of the Soul) Connected with Sensation*] *Light of the Soul B*, prologue (*Archivum Fratrum Praedictorum* 41 [1971] p.76.16-17 Rouse) = **267**; cf. **344**
- e *On Imagination*] Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* (*Suppl. Arist.* vol.1.2 p.23.3), a title which relates to the second part of the book *On the Soul*
- f <*On Intellect*>] conjecturally supplied by Bywater in a lacuna in Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* (*Suppl. Arist.* vol.1.2 p.25.27), a title which relates to the third part of the book *On the Soul*

see **137** no. 2 (*On Motion*); also **271** where emotion and thought are discussed

- 2 *On the Power and Capacity of the Soul*] *Light of the Soul B*, chapter 22, *On Worldly Affluence*, L (ed. 1477² Farinator) = **289**

see **68** no. 36 (*Thesis on the Soul*, 1 book)

- 3 *Commentary on (the book) On the Soul*] *Light of the Soul B*, Anthology, chapter 9 *On the Soul* (ed. 1477² Farinator) = **268**, but it is not clear whether the name "The-" refers to Theophrastus; see also **727** no.9a

Commentorum, Commentatorum et Commentum), et cf. **283** (commentator . . . super tertio De anima) et **287** (super secundo De anima)

- 4a Περὶ αἰσθήσεων α'] Diogenes Laertius, Vitae 5.42 = **1**; codices
 b Περὶ αἰσθήσεως] codices
 c Kitāb al-ḥiss wa-l-maḥsūs, arba' maqālāt] Ibn an-Nadīm, Fihrist 7.1, cap. de Theophrasto (p.252.8 Flügel) = **3A**; az-Zawzanī, Muntahabāt min Aḥbār al-ḥukamā' li-l-Qifṭī, cap. de Theophrasto (p.107.5 Lippert)=**3B**

vid. **137** no. 35 (Περὶ τῶν εἰδώλων α'); etiam **246** no. 4 (Περὶ εἰδῶν, α'β', sed duo codices Περὶ εἰδώλων habent)

- 5 Περὶ ὄψεως α'—δ'] Diogenes Laertius, Vitae 5.49 = **1**
 6 Περὶ ἐμπειρίας α'] Diogenes Laertius, Vitae 5.46 = **1**
 7 Τίνες οἱ τρόποι τοῦ ἐπίστασθαι α'] Diogenes Laertius, Vitae 5.49 = **1**

vid. **436** no. 18 (Περὶ γήρωος α')

vid. **328** no. 9a et b (Περὶ ἐνθουσιασμοῦ α' et Περὶ ἐνθουσιασμῶν)

vid. **328** no. 8 (Περὶ παραφροσύνης α')

vid. **328** no. 11a et b (Περὶ ὕπνου καὶ ἐνυπνίων α' et De somno et somniis)

Scripta de anima

- 266** Qusṭā b. Lūqā, Kitāb al-Farq bayna r-rūḥ wa-n-nafs, prooemium (cod. Constant. III Ahmet 3483 ap. H.Z. Ülken, Ibn Sina Risāleleri, t.2 [Istanbul 1953] p.95 et 83)

وقد رسمتُ لك في ذلك (أى في الفرق بين الروح والنفس) جملاً استخرجتها

and b (book of *Commentaries* and *Commentary*), and cf. **283** ("commentator . . . on the third [book] *On the Soul*") and **287** ("on the second [book] *On the Soul*")

- 4a *On Sensations*, 1 book] Diogenes Laertius, *Lives* 5.42 = 1; manuscripts
- b *On Sensation*] manuscripts
- c *On Sensation and the Sensible*, 4 books] Ibn-an-Nadīm, *The Index* 7.1, chap. on Theophrastus (p.252.8 Flügel) = **3A**; Zawzanī, *Selections from Qiftī's History of the Philosophers*, chap. on Theophrastus (p.107.5 Lippert) = **3B**

see **137** no. 35 (*On the Images*, 1 book); also **246** no. 4 (*On Forms*, 2 books, but two manuscripts have *On Images*)

- 5 *On Vision*, 4 books] Diogenes Laertius, *Lives* 5.49 = 1
- 6 *On Experience*, 1 book] Diogenes Laertius, *Lives* 5.46 = 1
- 7 *What are the Modes of Knowing*, 1 book] Diogenes Laertius, *Lives* 5.49 = 1

see **436** no. 18 (*On Old Age*, 1 book)

see **328** no. 9a and b (*On Inspiration*, 1 book and *On [Types of] Inspiration*)

see **328** no. 8 (*On Derangement*, 1 book)

see **328** no. 11a and b (*On Sleep and Dreams*, 1 book and *On Sleep and Dreams*)

Writings on the Soul

- 266** Quṣṭā ibn-Lūqā, *On the Difference between the Spirit and the Soul*, Introduction (cod. Istanbul, III. Ahmet 3483 in H.Z. Ülken, *Ibn Sina Risāleleri* vol.2 [Istanbul 1953] p. 95 and 83)

I have put down in writing for you on this matter (the difference between the spirit and the soul) some essential points which I ex-

من ... كتاب ارسطوطاليس وثاوفرستس في النفس

fontes praeter cod. Constant. cod. Hierosolymitanus, ed. L. Cheikho ap. L. Malouf, C. Edde et L. Cheikho, *Traité inédits d'anciens philosophes arabes*, Beyrouth 1911, p.121; cod. Gotha 1158, ap. G. Gabrieli, "La Risāla di Qustā b. Lūqā 'Sulla differenza tra lo spirito e l'anima'", *Rendiconti della Reale Accademia dei Lincei, Cl. di Sc. mor., stor. e filol., Ser. 5, t.19, Roma 1910, p.627; transl. lat. Iohannis Hispalensis (a) ed. a C.S. Barach, Bibliotheca Philosophorum Mediae Aetatis II, Innsbruck 1878 (Frankfurt 1968), p.120, et (b) in cod. Urbin. Lat. 206, f.335', ap. G. Lacombe et al., Aristoteles Latinus, t.1, Roma 1939, p.197; recensio lat. anonyma [?] in cod. Parisin. Bibl. Nat. Lat. 6325, f.167^o, ap. Aristoteles Latinus, ibid.*

1 om. cod. Hierosol. 2 text. arab.: كتاب ارسطوطاليس وثاوفرستس في النفس
et ex libris Aristotelis physicis et Theophrasti ac Bendedinis in animam
trans. Joh. Hisp. ed. Barach : et de libris Aristotelis philosophi ac
theophrasti audidis in anima transl. Joh. Hisp. in cod. Urbin. Lat.: et ex
libris aristotelis phil<osophi> et thofusticii anbedeclus in anima rec.
anon. in cod. Parisin. om. cod. Gotha : وثاوفرستس cod. Const.

- 267 Lumen animae B, prooemium (Archivum Fratrum Praedicatorum 41 [1971] p.76.16-17 Rouse)

eo etiam tempore floruerunt Parisiis libri hii: Theophrastus De parte sensitiva

1-2 cf. 344

- 268 Lumen animae B, florilegium, caput 9, De anima, L (ed. a. 1477² Farinator)

The· in Commento super De anima: immortalitatem animae Plato in Phedrone firmissimis assertionibus comprobavit.

1-2 Plato, *Phaedo* passim

→

Definitio animae

- 269 Iamblichus, De anima ap. Stobaeum, Anthologium 1.49.32 (t.1 p.366.25-367.2 Wachsmuth)

τινὲς μὲν τῶν Ἀριστοτελικῶν αἰθέριον σῶμα τὴν ψυχὴν τίθενται·

tracted from . . . the book of Aristotle and of Theophrastus on the soul.¹

¹ In all probability what is meant here is, "the books Aristotle and Theophrastus wrote on the soul". The last sentence is variously transmitted in the Arabic tradition as well as the medieval Latin translation of Qusṭā's work. What appears in Barach's edition of the Latin translation as "from the books of Aristotle on physics" (*ex libris Aristotelis physicis*) is actually a misreading of the abbreviation for "from the books of Aristotle the philosopher" (*ex libris Aristotelis philosophi*), as in the other Latin manuscripts cited in the apparatus.

- 267 *Light of the Soul B*, prologue (*Archivum Fratrum Praedicatorum* 41 [1971] p.76.16-17 Rouse)

At that time, moreover, the following books were popular in Paris: Theophrastus, *On the Part (of the soul) concerned with sensation*

- 268 *Light of the Soul B*, *Anthology*, Chapter 9, *On the Soul* (ed. 1477² Fariator)

The.¹ in his *Commentary on (the book) On the Soul*: Plato proved the immortality of the soul in the *Phaedro* (sic), with most strong assertions.

¹ The name is abbreviated and hence unclear.

1 The-] *dubium utrum* Theophrastus *an* Themistius *an* Theophilus *legendum*

Definition of the Soul

- 269 Iamblichus, *On the Soul* in Stobaeus, *Anthology* 1.49.32 (vol.1 p.366.25-367.2 Wachsmuth)

Some of the Aristotelians lay it down that the soul is a body

ἕτεροι δὲ τελειότητα αὐτὴν ἀφορίζονται κατ' οὐσίαν τοῦ θείου σώματος, ἣν ἐνδελέχειαν καλεῖ Ἀριστοτέλης, ὥσπερ δὴ ἐν ἐνίοις Θεόφραστος.

2-3 cf. Iamblichum ap. Simplicium, In Aristotelis De caelo 1 prooemium (CAG t.7 p.1.25-2.2) 3 Ἀριστοτέλης] Cicero, Tusc. disp. 1.22 et cf. 1.66-7; cf. etiam Philonis Iudaei librum De somniis 1.30 (t.3 p.211.10 Cohn-Wendland) et Prisciani Lydi Solutiones ad Chosroem (Suppl. Arist. t.1.2 p.45.1) 3-4 Ἀριστοτέλης et Θεόφραστος] Epiphanius, De fide 9.35-6 (GCS t.37 p.508.4-10 Holl) = 162

→

270 Albertus Magnus, De animalibus 16.1.11 (p.1093.36-1094.12 Stadler)

rationale autem sive intellectuale principium vitae in homine subiecto quidem idem est cum vegetabili et sensitivo sed secundum esse alterum est: quia una substantia est anima rationalis a qua effluunt potentiae vegetativae et sensibiles et intellectuales quarum quaedam affixae sunt corpori et quaedam non: et ideo illae quae 5
1094 non sunt affixae corpori nichil virtutis habent quod educat eas de corporea materia, sed potius illae sunt quaedam similitudo lucis intellectus agentis in natura et principiiis spermatis: propter quod a toto extrinseco materiae spermatis et virtutum eius, a luce intellectus qui secundum Anaxagoram et Aristotelem est primum agens in 10
omnibus praeinductis virtutibus, in conceptum inducitur anima rationalis et intellectualis quae postea completur per speculationis formas, sicut ostendimus in libro De intellectu et intelligibili. hic ergo est etiam ordo, quod non est vivum et sentiens simul, et non est sentiens et homo simul. et iste est intellectus verborum Aristotelis, 15
cum qua expositione concordant Avicenna et Avenroys et Theophrastus et omnes peritiores Perypathetici.

8-12 cf. Arist. De an. 1.2 404b1-6, 405a13-19 et Aëtii Placita 4.3.1 13 Albertus Magnus, De intellectu et intelligibili 2.2 (p.505a1-506a26 Borgnet) 13-15 Albertus Magnus, supra p.1093.8-25; De anima 1.2.15 (t.7.1 p.58.52-5 Geyer); Super Ethica 1.15 (t.14.1 p.80.87-8); Metaphysica 2.7 (t.16.1 p.98.58-64); cf. Arist. De gen. anim. 2.3 736b2-5

271 Simplicius, In Aristotelis Physica 6.4 234b10-20 (CAG t.10 p.964.29-965.6 Diels)

ταῦτα δὲ καὶ τὸν κορυφαῖον ἀρέσκει τῶν Ἀριστοτέλους ἐταίρων τὸν Θεόφραστον ἐν τῷ πρώτῳ τῶν Περὶ κινήσεως αὐτοῦ λέγοντα ὅτι

made of ether. Others define it as a perfection in accordance with the essential nature of the divine body,¹ which (perfection) Aristotle calls "perpetual motion"², as does Theophrastus in some works.³

¹ I.e., the fifth element, the ether. Other possible translations are: "une 'perfection' en raison de la substance du corps divin" (Festugière), "the essential perfection of the divine body" (Lévêque).

² Or, "continuity".

³ Or, "as Theophrastus says in some works".

3 ἐνδελέχειαν FP: ἐντελέχειαν Heeren

270 Albert the Great, *On Animals* 16.1.11 (p.1093.36-1094.12 Stadler)

But the rational or intellectual principle of life in man as its subject is indeed the same as the vegetable and the sensitive, but in its essence it is different: because the rational soul is one substance from which are derived the vegetative and sensible and intellectual powers, of which some are joined to the body and some are not: and
 1094 for that reason those which are not joined to the body have no virtue which could draw them out of bodily matter, but rather they are a certain resemblance of the light of the agent intellect in the nature and elements of the seed: for this reason, entirely from outside the matter of the seed and its virtues, by the light of the intellect which according to Anaxagoras and Aristotle is the original agent in all the preinduced virtues, there is introduced into the foetus the rational and intellectual soul which afterwards is filled up through the forms of speculation¹, as we have shown in our book *On the Intellect and the Intelligible*. This again therefore is the order, that what is alive is not at the same moment sentient, and what is sentient is not at the same moment man, and this is the intellect as described by Aristotle², and with this exposition are in agreement Avicenna and Averroes and Theophrastus and all the more experienced Peripatetics.

¹ The activity of the speculative or theoretical intellect.

² Or, "this is the meaning of the words of Aristotle".

271 Simplicius, *On Aristotle's Physics* 6.4 234b10-20 (CAG vol.10 p.964.29-965.6 Diels)

These views also find favor with the chief of Aristotle's colleagues, Theophrastus, who says, in the first book of his *On Motion*,

- 965 “αἱ μὲν ὀρέξεις καὶ ἐπιθυμίαι καὶ ὄργαι σωματικαὶ κινήσεις εἰσὶ καὶ ἀπὸ τούτου τὴν ἀρχὴν ἔχουσιν, ὅσαι δὲ κρίσεις καὶ θεωρίαι, ταύτας οὐκ ἔστιν εἰς ἕτερον ἀναγαγεῖν, ἀλλ’ ἐν αὐτῇ τῇ ψυχῇ καὶ ἡ ἀρχὴ καὶ ἡ ἐνέργεια καὶ τὸ τέλος, εἰ δὲ δὴ καὶ ὁ νοῦς κρεῖττόν τι καὶ θεϊότερον,” 5
 ἄτε δὴ ἔξωθεν ἐπεισιῶν καὶ παντέλειος * * * καὶ τούτοις ἐπάγει “ὑπὲρ μὲν οὖν τούτων σκεπτέον εἴ τινα χωρισμὸν ἔχει πρὸς τὸν ὅρον, ἐπεὶ τό γε κινήσεις εἶναι καὶ ταύτας ὁμολογούμενον”.

1-6 Arist., *De an.* 1.4 408a34-b29

6-7 Arist., *De gen. anim.* 2.3 736b27-8

3 ἐπιθυμίαι A : αἱ ἐπιθυμίαι aCF : αὐταὶ ἐπιθυμίαι M 4 τούτου aACM :
 τούτων F 5 ἀναγαγεῖν AC : ἀναγεῖν aFM 6 εἰ codd. : ἔτι Wimmer δὲ
 codd. : τε coni. Wimmer : γε coni. Diels κρεῖττον τι καὶ θεϊότερον A : κρεῖτ-
 τον τι μέρος καὶ θεϊότερον (θεϊότατον F) aF : θεϊότερον τι καὶ κρεῖττον CM 7
 παντέλειος codd. : παντελῶς Wimmer lacunam indic. Huby

- 272 Šiwān al-ḥikma, cap. de Theophrasto, dictum no. 3 (vid. fontes in apparatu)

وقوله النفس تقدر على الطيران والحلول على جميع ما تريده بالأجنحة
 الخفية التي هي لها وهي تنظر إلى ما تريد ولا يُنظر إليها تشبيهه بالنحلة التي
 تطير فتسقط على الشجرة الممتلئة من عسل الثمار فتأخذ حاجتها منها وتحوز ما
 حلا من ذلك وتترك نفس العقاقير فقيرة من الحلاوة التي كانت فيها وتكتسب هي
 منها أطايب ذلك 5

fontes: *Muntaḥab Šiwān al-ḥikma* (Mḥb) p.177.2-6 Badawī (codd. ACD),
 v.1178-81 Dunlop (codd. ABCD), f.30° v.6-10 cod. Constant. Murad Molla
 1408 (A); aš-Šahrazūri (Šz), *Nuzhat al-arwāḥ* f.81' v.1-2 cod. Mus. Brit.
Orient. Add. 25738 (M), t.1 p.303.2-4 Ahmed

1 الخفية 2 Mḥb M: يريد ed. Ahmed 3 تشبيهه 4 Dunlop: يشبيهه s.p. init. A: يشبيهه
 Mḥb: الحقيقة Šz (ant.) AD ed. Dunlop: om. ed. Badawī Šz 2
 5 ذلك... ولا Mḥb: om. Šz 3 فتسقط A ed. Dunlop: وتسقط
 s.p. init. C: تشبيهه B: تشبيهه ed. Badawī 4 تجوز ed. Badawī
 ed. Badawī 4 تجوز s.p. init. A: يجوز ed. Dunlop: تحوز
 ed. Dunlop: خلا A ed. Badawī

965 that "desires and appetites and feelings of anger are bodily motions, and have their starting-point in this¹, but as for decisions and speculations, it is not possible to refer these to something else, but in the soul itself is their starting-point and activity and completion. But if indeed the intellect is also something better and more divine," since it comes from outside and is all-perfect ***.² And to these words he adds: "About these (decisions and speculations), further, we must enquire whether it involves some separation³ which is relevant to the definition, since it is agreed that these too are motions."

¹ The body.

² The sentence appears to be incomplete. The term "all-perfect" is common in Simplicius himself.

³ This may refer to the separation of the intellect from the rest of the soul, or to the separation of different species of one genus. Barbotin wants: "whether they (these operations) deviate from the definition (of motion)."

272 *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 3 (see the sources in the apparatus)

His (Theophrastus') saying, "The soul is able to fly and alight on everything it wishes with the hidden wings it has, observing unobserved whatever it wishes," draws the metaphor from the bee, which flies and descends upon a bush filled with the honey of fruits: it takes of it what it needs, appropriating what sweet it has, and leaves the roots themselves devoid of the sweetness they contained, acquiring from them their best elements.¹

¹ The quotation only is by Theophrastus; the rest appears to be an explanatory comment by the compiler of the *Šiwān al-ḥikma* (*Depository of Wisdom Literature*). Cf. a similar comment by the same compiler at *RUSCH* 2 (1985), p.84, no. 1.1, and in 442. Šahrazūrī omits, in this instance, the comment.

Sensus

- 273** Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputationem* 1.1 et 1.7 (Suppl. Arist. t.1.2 p.1.3-8 et 3.27-9 Bywater)

περὶ αἰσθήσεως αὐτῷ ὁ σκοπὸς ἐφεξῆς. ἐπεὶ δὲ ὑπὸ τῶν αἰσθητῶν
κινούμενα τὰ αἰσθητήρια ἐξομοιοῦσθαι τοῖς αἰσθητοῖς τῷ πάσχειν
βούλεται ὁ Ἀριστοτέλης, ζητεῖ τίς ἡ ὁμοίωσις. καὶ γὰρ ἐπὶ τῶν
αἰσθητηρίων καὶ ἔτι μᾶλλον ἐπὶ τῆς ψυχῆς ἄτοπον φαίνεται τὸ χρώματι
καὶ χυμοῖς καὶ ψόφῳ καὶ μορφῇ ἐξομοιοῦσθαι δυνατόν. λέγει μὲν οὖν 5
καὶ αὐτὸς κατὰ τὰ εἶδη καὶ τοὺς λόγους ἄνευ τῆς ὕλης γίνεσθαι τὴν
7 ἐξομοίωσιν. . . . ὅταν οὖν καὶ ὁ Θεόφραστος τὴν ὁμοίωσιν βούληται
γίνεσθαι κατὰ τὰ εἶδη καὶ τοὺς λόγους ἄνευ τῆς ὕλης, ἀποδεξώμεθα,
ἀλλ' οὐκ ἔξωθεν ἀπλῶς ἐγγινόμενα.

1-3 *Arist., De an.* 2.5 416b33-5 et 418a5-6 3-7 *cf. ibid.* 2.12 424a17-32

4 τὸ H^2 : τῷ *L cett.*

- 274** Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputationem* 1.8 (Suppl. Arist. t.1.2 p.3.34-4.2 Bywater)

“πῶς οὖν ἅμα ὑπὸ τε τοῦ πικροῦ καὶ τοῦ γλυκεῖος πάσχει; οὐ γὰρ
μέρει μὲν τινι τῆς γλώττης τόδε”, φησί, “μέρει δὲ θάτερον (ἄλλῳ), ἀλλὰ
τῷ αὐτῷ”· καὶ ἐπὶ τῆς ἀκοῆς δὲ ὁμοίως, εἰ ἄρα καὶ διελεῖν ἔστι τὴν
ἀκοήν.

1 *cf. Arist. De sens.* 7 448a2-6 1-4 *cf. Arist. De an.* 3.2 426b29-427a8

2 ἄλλῳ *add. Bywater: alia Ficinus*

- 275A** Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputationem* 1.15-16 (Suppl. Arist. t.1.2 p.7.20-8 Bywater)

ἐπεὶ οὐ τοῦτο νῦν ἡμῖν πρόκειται ἐπεξιέναι τῇ περὶ αὐτῶν
διαρθρώσει, ἀλλὰ τὰ τοῦ Θεοφράστου, εἴ τί τε ἐπὶ πλεον τῆς
Ἀριστοτέλους παραδόσεως προστίθῃσιν συναιρεῖν, καὶ εἴ τι ἀπορῶν
16 προτείνει ἐπεξεργάζεσθαι κατὰ δύναμιν. ἐπὶ οὖν τὰ τοῦ Θεοφράστου
ἐπανώμεν. φαίνεται δὴ καὶ αὐτὸς οὐδεμίαν ἀξίωσιν αἰσθησιν αὐτόθεν 5
θιγγάνειν τοῦ αἰσθητοῦ· “τὸ γὰρ μὴ κοινόν”, φησί, “μηδὲ ὅμοιον ἐν τοῖς
ὁμογενέσιν οὐκ εὐλογον.” ἐπάγει δὲ περὶ τοῦ διαφανοῦς ὡς ἐπιταράττειεν

Sensation

- 273** Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 1.1 and 1.7 (*Suppl. Arist.* vol.1.2 p.1.3-8 and 3.27-9 Bywater)

His (Theophrastus') next target is about sensation. And since Aristotle wants the sense-organs, when moved by their objects, to become like their objects by being affected, he enquires what the becoming like is. For with the sense-organs, and even more with the soul, the possibility that they should be made like in color and tastes and sound and shape¹ seems absurd. Indeed he himself too says that the becoming like is brought about with regard to the forms and the
7 ratios without the matter. . . . When, then, Theophrastus too wants the becoming like to occur with regard to the forms and the ratios without the matter, let us accept (this), but not that they are simply coming in from outside.

¹ Or, "like color and tastes and sound and shape".

- 274** Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 1.8 (*Suppl. Arist.* vol.1.2 p.3.34-4.2 Bywater)

"How then is it (the sense organ) affected at the same time by both the bitter and the sweet? For it is not, he (Theophrastus) says, that (it is affected) by this on one part of the tongue, and by the other on another, but on the same"; and with hearing likewise, if indeed it is also possible to divide up hearing.

- 275A** Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 1.15-16 (*Suppl. Arist.* vol.1.2 p.7.20-8 Bywater)

Our present project is not this, to develop a clear statement about them (the views of Iamblichus), but the (views) of Theophrastus, both if he adds anything beyond what Aristotle has handed down, to bring it together, and if, in raising difficulties, he offers us anything,
16 to work it out as well as we can. Let us go back then to the (views) of Theophrastus. He too, indeed, clearly requires that no sense immediately touches the object sensed. "For it is not reasonable", he says, "for what is not common or similar to exist in things uniform in

ἂν τινας διὰ τὸ ἀσύνηθες, ὅπως λέγεται ὁρατὸν μὴ καθ' αὐτὸ ἀλλὰ διὰ τὸ ἀλλότριον χρῶμα· ὥσει καὶ γευστὸν τι κατὰ ἀλλότριον ἐλέγετο χυμὸν. 10

5-6 cf. *Arist. De an.* 2.11 423b1-8 et *Prisc. Lyd. supra* p.5.20-1 8-9 *Aristoteles, op. cit.* 2.7 418b5-6

→

275B Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputationem* 1.32 (Suppl. *Arist.* t.1.2 p.14.22-5 Bywater)

ὅπως δὲ καὶ πασῶν ἐστὶ τὸ ἀνὰ μέσον, εἰ καὶ τῶν μὲν ἔξω τὸ μεταξύ, τῶν δὲ ἐν ἡμῖν, ἀρκούντως τε παρὰ τῷ Ἀριστοτέλει διώρισται καὶ ὑπὸ τοῦ Θεοφράστου ἐπιστάσεως μόνον ἡξίωται, ἡπόρηται δὲ οὐδέν.

1-3 *Arist., De an.* 2.7 419a13-b3; 2.11 422b34-423b27

→

276 Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputationem* 1.31 (Suppl. *Arist.* t.1.2 p.14.16-17 Bywater)

ζητεῖ δὲ εἰ δικνεῖται πρὸς τὴν αἴσθησιν ἕκαστον ὁμοίως, ἢ τὸ μὲν μᾶλλον τὸ δὲ ἥττον.

1-2 cf. *Porphyrii comm. In Ptol. Harm.* 3 (p.64.1-7 Düring) = 716

277A Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputationem* 1.30 (Suppl. *Arist.* t.1.2 p.14.10-12 Bywater)

“ἢ δὲ ὀσφρησις”, φησί, “διὰ τοῦ ἀέρος ὥσπερ ἀναμινυμένου πως ἔοικε καὶ πάσχοντος, ἢ δὲ ἀκοὴ σχηματιζομένου.”

1-2 cf. *Theophr. CP* 6.1.1 et *De odoribus* 1 *Arist. De an.* 2.12 424b15-18; *De sens.* 6 446b8-9; [*Arist.*], *Probl.* 11.23 901b16; cf. [*Arist.*] *librum De audibilibus* 800a3-4; *Alex. Aphrod. comm. In Aristotelis De sens.* 6 (CAG t.3.1 p.126.20-1)

→

277B Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputationem* 1.33-8 (Suppl. *Arist.* t.1.2 p.15.6-9 et 15.20-17.33 Bywater)

“ἀφοριστέον δέ”, φησὶν ὁ Θεόφραστος, “καὶ τὰ περὶ τὰς ἀνακλάσεις.

1-10 cf. *Arist. De an.* 3.12 435a5-10

genus.” And he goes on about the transparent because it might disturb some through its unusual nature, in that it is said to be seen not in itself but through the color of something else: as if something were said to be tasteable through the flavor of something else.

9 ἐλέγετο] ἔλεγε τὸν *b*

- 275B** Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 1.32 (*Suppl. Arist.* vol. 1.2 p.14.22-5 Bywater)

With all (the senses) there is an intermediate, even if with some what is in between is outside, but with others it is in us. How this is so, Aristotle has determined adequately, and Theophrastus has thought it only worthy of notice, and no difficulties have been raised.

1 *post* μεταξύ *add.* διαφαίνεται *HM²Pbw*
οὐδὲν *Wimmer*

2 *post* ἡμῖν *add.* οὐδὲ *M²Pb*:

- 276** Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 1.31 (*Suppl. Arist.* vol. 1.2 p.14.16-17 Bywater)

And he (Theophrastus) enquires if each (object of perception) gets through to the sense similarly, or some more and some less.

- 277A** Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 1.30 (*Suppl. Arist.* vol. 1.2 p.14.10-12 Bywater)

“But smell”, he (Theophrastus) says, “seems (to occur) through the air as it were being mixed in a way and affected, but hearing (through its) being given a shape.”

= *Strato, fr. 114 Wehrli; Porphyrii comm. In Ptol. Harm. 3 (p.64.3-7 Düring) = 716*

- 277B** Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 1.33-8 (*Suppl. Arist.* vol. 1.2 p.15.6-9 and 15.20-17.33 Bywater)

“We must also”, Theophrastus says, “determine matters con-

φαμέν γὰρ δὴ καὶ τῆς μορφῆς ὥσπερ ἀποτύπωσιν (ἐν) τῷ ἀέρι γίνεσθαι", ἴσως καὶ αὐτός, ὡς Πλάτων, εἰδωλικήν τινα ἐν τῷ περὶ τὸ λεῖον φωτὶ τῶν σωματικῶν εἰδῶν ἔμφασιν γίνεσθαι τιθέμενος. . . . ὁ δὲ Πλάτων καὶ εἰδωλικήν τινα ἐν τῇ προΐουση τῆς ὄψεως ἐνεργείᾳ περὶ τὸ λεῖον τῶν σωματικῶν εἰδῶν ἔμφασιν, οὐ κατὰ ἀπόρροϊαν σωμάτων ἀλλὰ καὶ κατὰ τὴν τῶν εἰδῶν σκιαγραφίαν, ἐν τῷ δοκεῖν καὶ φαίνεσθαι ὑφίστασθαι βούλεται. ὁ δὲ ἴσως καὶ ὁ Θεόφραστος ἐνδείκνυται, κατὰ τὰς ἀνακλάσεις λέγων τῆς μορφῆς ὥσπερ ἀποτύπωσιν ἐν τῷ ἀέρι γίνεσθαι.

- 34 ἐπάγει δὲ ὡς ἐπ' ἐνίων ὁμογενὲς ἔοικεν εἶναι τὸ αἰσθητήριον τοῖς αἰσθητοῖς. ἥ τε γὰρ γλῶττα διὰ ὑγροῦ τῶν χυμῶν καὶ ἀκοή δὴ διὰ τοῦ ἀπειλημμένου ἀέρος κινουμένου τῆς φωνῆς αἰσθάνεται. ζητεῖ οὖν διὰ τί μὴ καὶ ἐπὶ τῶν ἄλλων ὁμοίως, καὶ πῶς τὸ ὅμοιον ὑπὸ τοῦ ὁμοίου πᾶσχει, ὑπὸ τοῦ ἔξωθεν ἀέρος ὁ ἀήρ καὶ ὑπὸ τοῦ ὑγροῦ τὸ ὑγρόν. ἡ καὶ ἐπὶ τῶν ἄλλων ὅμοιος ὁ λόγος. ἐφ' ἐκάστη γὰρ τὸ αἰσθητήριον τοιοῦτον ὅποιον καὶ τὸ ἔξω ταῖς τῶν αἰσθητῶν ἐνεργείαις ὑποκείμενον, διαφανὲς μὲν ἐπὶ τῆς ὄψεως, διηχὲς δὲ ἐπὶ τῆς ἀκοῆς· οὐ γὰρ καθὼς ἀήρ ἀλλὰ καθὼς διηχὲς δέχεται τὸν ψόφον· δίοςμον δὲ ἐπὶ τῆς ὁσφρήσεως· διὸ κἀνταῦθα ἡ ὑγρὸν ἢ ἀήρ [ἡ] τὸ μεταξύ· ὑγρὸν δὲ ἐπὶ τῆς γεύσεως, καὶ ἐπὶ τῆς ἀφῆς τὸ δυνάμενον τὰς ὀπτικὰς δέχεσθαι ποιότητας. καὶ οὐ τὸ ὅμοιον ὑπὸ τοῦ ὁμοίου πᾶσχει, ἀλλὰ τὸ δυνάμει ὑπὸ τοῦ ἐνεργείᾳ· οὐ μὴν ὡς ὁ ἀήρ ὑπὸ τοῦ ἀέρος, ἀλλ' ὡς δυνάμει διηχὲς ὑπὸ τοῦ ἐνεργείᾳ
35 διηχητικοῦ. διὰ τί οὖν ὑγρὸν ἐπὶ τῆς ὄψεως ἀλλὰ μὴ κοινὸν ὕδατος καὶ ἀέρος, ἐπειδὴ κοινὸν ἀμφοῖν τὸ διαφανές; καὶ διὰ τί μὴ καὶ ἐπὶ ἀκοῆς τὸ κοινόν, εἴ γε καὶ ἐν ὕδατι τὸ διηχές; ὁμοία δὲ καὶ ἐπὶ ὁσφρήσεως ἢ ἀπορία. ἡ ἀρκεῖ καὶ θάτερον· καὶ γὰρ ἐπὶ τῶν ἔξω οὐ μίξεως δεῖ, ἀλλ' εἴτε ὕδωρ εἴτε ἀήρ εἴτε τὸ μεταξύ, γίνεται ἡ ὄρασις. διὰ τί οὖν ὕδατος ἢ κόρη; ἐπειδὴ εὐφυλακτότερον καὶ εὐπιλητότερον ἀέρος ὕδωρ. διὰ τί δὲ ἢ ἀκοή ἀέρος; ἐπειδὴ εὐκίνητοτερον ὁ ἀήρ, συντελεῖ δὲ

3-8 Plato, *Timaeus* 46A-B; *Alcibiades I* 132D-133A; *Sophistes* 266C 9 ἀπο-
τύπωσιν] cf. *Theophr.* *De sens.* 50-3 12-13 cf. *Arist.* *De an.* 2.8 420a19
14-15 cf. *Arist.* *De an.* 2.5 416b35 15 cf. *ibid.* 2.8 420a3-11 18 cf.
Arist. *De sens.* 2 438a13-14 19-20 cf. *Arist.* *De an.* 2.9 421b9; 2.10 422a8-
12 21 cf. *Ptolemaei librum De iudicandi facultate* 11.2 (p.16.17 Lammert)
21-2 cf. *Arist.* *De an.* 2.5 417a17-20 22 cf. *Arist.* *De an.* 2.10 422b15-16;
De sens. 2 438b21-4 24-9 cf. *ibid.* 438a12-16 30 [Arist.], *Probl.* 31.29
960a34

2 ἐν add. Bywater 5 λεῖον Hb: πλεῖον L cett. 20 ἡ secl. Bywater 24
ὑδατος BL²QV: ὕδατι HL¹MPb 25 ἀέρος BLM¹QV: ἀέρι HM²Pb 29
ὑδατος QV: ὕδατι^o L: ὕδατι M¹: ὑδατίος B: ἐν ὕδατι HM²b εὐπιλητό-
τερον Wimmer cum *Aristotelis codicibus* EMP (εὐπολητότερον LUWX
Alexander): εὐπιλητότερον L: εὐεπιλητότερον BHMPQV

nected with reflections. For we say, you know, that as it were an imprinting of the shape as well occurs in the air." (Theophrastus) too equally, like Plato, supposes that there occurs some representative image of the bodily forms in the light round the smooth object. . . . And Plato also wants some representative image of the bodily forms to subsist in the advancing activity of sight round the smooth object, not by means of an effluence of bodies but actually by means of the shadow-painting of the forms, in seeming and appearing. Theophrastus, you know, also equally shows this, when he says that in reflections there occurs as it were an imprinting of the shape in the air.

- 34 And he adds that in some cases the sense-organ appears to be homogeneous with its objects. For both the tongue senses flavors through the moist, and hearing senses sound through the enclosed air being set in motion. He enquires why therefore it is not the same in the other cases also; and in what way like is affected by like, the air by the external air, and the moist by the moist. Or else the account is the same in the other cases also. For in each the sense-organ is such as is also the external substratum to the activities of the objects of sense, the transparent in the case of sight, and the transsonant¹ in the case of hearing; for it is not as air but as transsonant that it receives sound; and as transodorant in the case of smell; hence here also what is between is either moisture or air; and it is moisture in the case of taste, and in the case of touch that which can receive the qualities related to touch. And it is not that the like is affected by the like, but the potential by the actual, not indeed as air is affected by air, but as
- 35 potentially transsonant by the actually transsonic. Why then is it moisture in the case of sight, and not what is common to water and air, since the transparent is common to both? And why is it not what is common in the case of hearing also, if at any rate the transsonant is also in water? And the problem is similar in the case of smell also. Or else either of the two is sufficient. For with what is outside there is no need for a mixture, but whether what is between is water or air, seeing occurs. Why then is the pupil of the eye (made) of water? Because water is easier to keep in than air, and denser². And why is hearing of air? Because air is easier to set in motion,

¹ The word "transsonant" and later in this section the words "transodorant" and "transsonic" represent Theophrastus' own coinages.

² This is Wimmer's emendation, following several manuscripts of Aristotle. The reading of most manuscripts of Priscian might mean "more easily seized".

ἡ κίνησις πρὸς τὴν τοῦ ψόφου αἴσθησιν. “ἀλλ’ εἰ ἄνευ τῆς ἀναπνοῆς δυνατὸν ὀσφραίνεσθαι, τί κωλύει”, φησί, “καὶ ἀκούειν ἄνευ τοῦ ἀέρος;” ἐπειδὴ οὐ δυνατὸν ἄνευ τῆς τοῦ ἐν τοῖς ὤσιν ἀέρος πληγῆς γενέσθαι ψόφον· τὸ γὰρ τῆς ἀκοῆς αἰσθητήριον ἀήρ· τῆς δὲ ὀσφρήσεως οὐ τὸ τῆς ἀναπνοῆς εἰσφερόμενον πνεῦμα, ἀλλὰ χρήσιμον τοῦτο ἐπὶ τοῦ 35
διανοίγειν τοὺς ὀσφραντικοὺς πόρους οἷς εἰσὶν ἐπικεκαλυμμένοι· οἷς δὲ μὴ, τοῦτοις καὶ ἄνευ τοῦ ἀναπνεῖν ἡ ὀσφρησις.

- 36 “ὁ δὲ ψόφος ἄρα πάντως πρὸς στερεόν”, φησὶν, “ἢ καὶ στερεοῦ χωρὶς ὡς ὁ τῶν ἀνέμων;” ἀλλὰ καὶ οὗτοι τῇ γῇ προσπίπτοντες ψοφοῦσι, καὶ αἱ βρονταὶ δὲ ὡς πρὸς στερεὸν τὸ νέφος τοῦ πνεύματος προσρηγνυμένου. 40
ἀλλ’ εἰ ὁ ἀήρ συμφυῆς † τὸ δὲ ἀκούειν † ὅταν ὑπὸ τῆς πληγῆς ὁ ἔξω συνάψῃ, κινούμενος δὲ καὶ οὗτος ἀεὶ καὶ ἡχῶν, ἡ κίνησις ἂν τὴν κίνησιν αἰσθάνοιτο καὶ οὐχ ὁ ψόφος τὸν ψόφον· καίτοι γε κωλύοι ἂν τὸ ἐνυπάρχον ὥσπερ καὶ ἐν τοῖς ἄλλοις. ἢ οὐκ αἰσθητὸς ὁ ἐντὸς ἡχος ἀπλῶς, οὐκ αἰσθανόμεθα γοῦν ἡχοῦντος ἂν μὴ τὰ ὅσα ἐμφράζωμεν. 45
ἀλλὰ καὶ ἡ κίνησις αὐτοῦ ζωτική καὶ οὐχ οἷα ἡ τοῦ πληττομένου. ὅταν δὲ ὑπὸ τοῦ πληγέντος πάθῃ καὶ τὸ τοῦ ψόφου ἀναδέξεται εἶδος, τότε ἡ ἐνέργεια ἀκοή. οὐκ ἄρα παραποδίζει ὁ πρότερος ἡχος ἐπειδὴ μὴ αἰσθητός, ἡ δὲ κίνησις ζωτικὴ οὖσα καὶ συνεργεῖ πρὸς τὴν αἴσθησιν 50
37 τοῦ πληγέντος. ἀλλ’ εἰ ὁ ψόφος ἔξωθεν διικνεῖται μέχρι τῆς ἀκοῆς, πῶς ἀποφαίνεται μηδεμίαν γίνεσθαι αἴσθησιν ἀψαμένου τοῦ αἰσθητοῦ; ἐπεὶ καὶ ἐπὶ τῆς ὀσφρήσεως τῇ ἀναπνοῇ τὴν ὁσμὴν ἔλκομεν ἕως ἂν προσπέσῃ δηλονότι τῷ κυρίῳ. ἢ τὸ αἰσθητὸν ὅπου καὶ ἡ πληγὴ καὶ ὅπου τὸ εὐῶδες ἄρωμα ὡς καὶ ὅπου τὸ χρῶμα· ἃ δὴ οὐχ οἷόν τε αὐτὰ προσπελάζειν τοῖς αἰσθητηρίοις εἰ μέλλοι γίνεσθαι αἴσθησις. τὸ δὲ ἀπ’ αὐτῶν τῷ 55
μεταξὺ ἐγγινόμενον εἶδος τῆς ἐνεργείας παρεῖναι δεῖ καὶ τῷ αἰσθητηρίῳ. “οὐ γὰρ δὴ”, ὅπερ καὶ αὐτὸς ἐπιφέρει, “μηδενὸς ἀπὸ τοῦ αἰσθητοῦ διικνουμένου κινεῖτο ἂν τις αἴσθησις.” καὶ γὰρ τὸ χρῶμα διὰ τοῦ

31-2 Arist. *De an.* 2.9 421b18-19; *De sens.* 5 444b16-19 32-3 cf. Arist. *De an.* 2.8 420a3-12 35-6 Arist., *De an.* 2.9 421b32-422a3; *De sens.* 5 444b 20-3 38-40 cf. *Theophr. Meteor., versio Arabica*, 1.2 et 24-38 (RUSCH t.5 cap.8 Daiber) 38 Arist., *De an.* 2.8 419b19-21 41 Arist., *De an.* 2.8 420a4 et 12 44 cf. *ibid.* 420a16-17 45 cf. *Simplicii comm. In Arist. De an.* (CAG t.11 p.145.11-12) *Theophrasto non nominato* 50 cf. Arist. *De an.* 2.8 420a3-4 51 *ibid.* 2.7 419a26-31; 2.11 423b20-5

33 οὐ om. BKM¹QV post πληγῆς add. ἐν ἡμῖν M¹ γενέσθαι] ἐγγίνεσθαι mg.H: ἐπιγέσθαι (sic) mg.M mg.B 36 οἷς Wimmer: οἶοι codd.b 41 cruces posuit Huby 48 ἐνέργεια BHL¹PQVb: ἐνεργεία L²M 55-6 τῷ μεταξὺ L: τὸ μεταξὺ vulg. 56 δεῖ b (oportet Ficinus): δεῖ LQ: δεῖ MP: δεῖ H

and motion contributes to the perception of sound. "But if it is possible to smell without breathing", he says, "what stops (us from) hearing also without air?" (It is) because it is not possible for sound to occur without the striking of the air in our ears. For the organ of hearing is air: but of smell it is not the breath which is being brought in in breathing, but that is useful for opening up the pores connected with smell (in those creatures) in which they are covered up: but for those in which (they are) not, smelling (can occur) even without breathing.

- 36 "But as for sound", he says, "is it in every case against a solid, or (can it occur) even apart from a solid, like that of the winds?" But these too make a noise by falling upon the earth, and thunder-claps too with the blast breaking against the cloud as against a solid. But if the air is connatural with hearing,³ when the external (air) is made one⁴ by the blow, and this too⁵ is continually being moved and sounding, the movement would sense the movement and not the sound the sound; and yet that which is inside would prevent this, as in the other cases also. Or else the inner sound is not perceptible without qualification. At any rate we do not sense it sounding unless we block up our ears. But, also, its movement is vital, and not like that of what is being struck. But when it is affected by what has been struck, and receives the form of the sound, then the activity is hearing. The former sound does not therefore interfere, since it is not perceived, but its movement, being vital, even cooperates towards
- 37 the perception of that which has been struck. But if the sound gets through from outside as far as where hearing occurs, how is it that he⁶ declares that no sensation occurs when the object of sense is in contact? Since in the case of smell also we draw up the smell by breathing in until, obviously, it falls upon (the organ) proper. Or else the object of sense is where the blow is too, and where the fragrant herb, just as it is also where the color is: these are indeed things which cannot be brought close to the sense-organs if there is going to be a sensation (of them). But the form of the activity which arises from them in that which is between must be present to the sense-organ as well. "For it is not the case", as he⁷ himself also brings in, "that if nothing came through from the object of sense, some sensation would be aroused." For color also moves the sight through

³ The text seems corrupt here.

⁴ This sense is suggested by the related passage in Aristotle.

⁵ Probably the air inside the ear.

⁶ Probably Aristotle.

⁷ Theophrastus.

διαφανοὺς κινεῖ τὴν ὄψιν ποιοῦντός τι καὶ τοῦ μεταξὺ καὶ συνεργούντος καὶ αὐτοῦ κινηθέντος πῶς ὑπὸ τοῦ ὁρατοῦ — καὶ ὅπως, ἤδη κατὰ 60 δύναμιν διήρθρωται — καὶ οὐ τοῦ μεταξὺ ἀλλὰ τοῦ ποιοῦντος ἢ αἰσθησις. οὐ γὰρ ταῦτόν ποίησις καὶ ποιοῦν, οὐδὲ ἐνέργεια καὶ ἐνεργεῖν. ποιεῖ δὲ τὸ ποιοῦν κατὰ τὴν ποίησιν, καὶ τὸ πάσχον ὑπὸ τοῦ ποιοῦντος μὲν πάσχει, ἀλλὰ κατὰ τὴν ἀπ' αὐτοῦ ποίησιν, ἀλλ' οὐχ ὑπὸ τῆς ποιήσεως. καὶ αἰσθανόμεθα οὖν οὐ τῆς ἀπὸ τοῦ αἰσθητοῦ ἐνεργείας, 65 ἀλλὰ τοῦ αἰσθητοῦ μὲν κατὰ δὲ τὴν ἀπ' αὐτοῦ ἐνέργειαν. διὸ οὐ τοῦ μεταξὺ ἀλλὰ κατὰ τὸ ἐν τῷ μεταξὺ ἐκπεμπόμενον ἐνεργείας εἶδος τοῦ ἐκπέμποντος.

- 38 εἰπόντι δὲ τῷ Ἀριστοτέλει ὡς αἱ διαφοραὶ τῶν ψόφων, οἷον ὀξύς καὶ βαρύς, ἐν τῷ κατ' ἐνέργειαν ψόφῳ δηλοῦνται, καὶ ἐπαγαγόντι, 70 “ὥσπερ γὰρ ἄνευ φωτὸς οὐχ ὁράται τὰ χρώματα, οὕτως οὐδὲ ἄνευ ψόφου τὸ ὀξύ καὶ βαρύ”, ἐπισημαίνεται ὡς ὁμοίως ἔχειν λέγοντι φῶς πρὸς χρώματα καὶ ψόφον πρὸς ὀξύ καὶ βαρύ ἀντιλέγειν ἔστιν. οὐ γὰρ τὸ φῶς ἀλλὰ τὸ χρῶμα ὁμοίως πρὸς λευκὸν καὶ μέλαν. ἢ ὡς μὲν γένος τὸ χρῶμα ἀναλογεῖ τῷ ψόφῳ ἀλλ' οὐ τὸ φῶς. ἐπεὶ δὲ τὰ χρώματα οὐκ ἄνευ φωτὸς 75 ὁράται, ὡς οὐδὲ τὸ ὀξύ καὶ βαρὺ ἄνευ ψόφου, ταύτῃ κατὰ τὸ ὁρᾶσθαι μόνον γέγονεν ἢ παραβολή.

60-1 *Prisc. Lyd.*, *supra* p.6.27-7.1

69-72 *Arist.*, *De an.* 2.8 420a26-8

64 μὲν *Bywater*: μὴ *LM¹Q¹*: *om.* *HM²PQ²b*
LMP² 73 ἀντιλέγειν ἔστιν *om.* *LM¹QV*

πάσχει *BHP¹QV*: πάσχη

277C Philoponus, In Aristotelis De anima 2.7 419a33 (CAG t.15 p.354.12-16 Hayduck)

ἀνώνυμον δὲ λέγει τὴν κοινὴν ἀέρος καὶ ὕδατος δύναμιν, καθ' ἣν αἱ ὁσμαι διαπορθμεύονται· οἱ μέντοι μεταγενέστεροι, ὧν ἐστὶ Θεόφραστος, τεθείκασιν αὐτῇ ὄνομα τὸ δίοσμον, ὥσπερ καὶ τῇ τῶν ἡχῶν διαπορθμευτικῇ τὸ διηχές, καθάπερ καὶ Ἀριστοτέλης τὸ διαφανὲς τῇ τῶν χρωμάτων διαπορθμευτικῇ δυνάμει. 5

1-3 *Alexander Aphrodisiensis*, In *Arist. De sens.* 442b27 (CAG t.3.1 p.88.18-89.5), *Theophrasto non nominato* 1-4 *Themistius*, In *Arist. De an.* 419a11-b13 (CAG t.5.3 p.62.29-32); *Simplicius*, In *Arist. De an.* 419a32 (CAG t.11 p.139.2-5), *quorum neuter Theophrastum nominat* 2-3 *Suda*, s.v. δίοσμος (no. 1211, LG t.1 pars 2 p.114.12-13); s.v. ὁσφραντικόν (no. 721, LG t.1 pars 3 p.571.4-5 *Adler*), *Theophrasto utrobique nominato*; s.v. ρίς (no. 186, LG t.1 pars 4 p.296.10-11), *ubi Theophrasti nomen per errorem ad verba de instrumento odoris*

→

the transparent, with what is in between also doing something and cooperating and itself having been moved in a way by the thing seen — and in what way has already been described as far as was possible — and the perception is not of that which is between but of that which produces the effect. For the act of production and what produces are not the same, nor activity and what is active. And that which produces (an effect) produces it by means of the act of production, and that which is affected is affected by that which produces (the effect), but by means of the act of production from it, and not by the act of production. And we sense therefore not the activity from the object sensed, but the object *by means of* the activity from it, and so not that which is in between but the emitting object by means of the form of activity being sent out in that which is in between.

And when Aristotle says that the differentiae of sounds, like
 38 high and low, are made clear in sound when it is actually being made, and adds, “For just as colors are not seen without light, so high and low are not (heard) without sound”, he (Theophrastus) remarks that it is possible to argue against a man who says that light is in a similar relation to colors as sound to high and low; for it is not light but color that is in a similar relation to black and white. Or, as a genus, color, but not light, is analogous to sound. And since colors are not seen without light, just as also high and low (are) not (heard) without sound, in this respect alone does the comparison hold with regard to being seen.

277C Philoponus, *On Aristotle's On the Soul* 2.7 419a33 (CAG vol.15 p.354.12-16 Hayduck)

And he (Aristotle) says that the power common to air and water, by which smells are conveyed, is nameless: but those who came later, among whom is Theophrastus, gave it the name of *diosmos* (trans-odorant), just as they also gave to the power conveying sounds (the name of) *diēches* (transsonant), in the same way as Aristotle himself (gave the name of) *diaphanes* (transparent) to the power that conveys colors.

translatum est 2-5 Philoponus, *supra* p.353.8-12, *Theophrasto non nominato*
 3-4 Arius Didymus *ap. Stobaeum* 1.52.9 (t.1 p.484.19-21 Wachsmuth), *qui Aristotelem auctorem nominat*; *Suda*, s.v. διήχη (no. 1028, LG t.1 pars 2 p.91.19-20)
 5 *Suda*, s.v. διαφανές (no. 810, LG t.1 pars 2 p.76.12-13)

- 278 Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputationem* 1.17,18,20,21,23 et 29 (Suppl. Arist. t.1.2 p.8.1-9 et 8.29-9.7 et 9.30-3 et 10.3-5 et 13-17 et 11.14-20 et 13.30-14.3 Bywater)

“τί οὖν ἡ φύσις τοῦ διαφανοῦς; οὐ γὰρ ἀρκεῖ τὸ φάναι ἐνυπάρχειν αὐτὸ ἀέρι καὶ ὕδατι καὶ αἰθέρι καὶ ἐν τισι στερεοῖς. ἀνάγκη δὴ”, φησὶν, “ἥτοι πάθος ἢ διάθεσιν εἶναι· σῶμα γὰρ οὐχ οἷόν τε ἐν σώματι. εἰ δὲ πάθος ἢ διάθεσις, ὑπὸ τίνος ζητήσομεν. ἢ γὰρ ὑφ’ ἐνὸς ἢ ὑπὸ πλειόνων τῶν ἀπλῶν. ἀλλ’ οὐχ οἷόν τε. αὐτὰ γὰρ τὰ ἀπλᾶ, ὅ τε ἀήρ καὶ τὸ ὕδωρ, 5 διαφανῇ. ἢ δὲ κατὰ τὸ πῦρ, * * * καὶ ἡ γῆ, μᾶλλον δὲ καὶ τὰ σύνθετα πάντα σώματα, εἴπερ πάντα κέχρωσται, τὸ δὲ χρῶμα πέρας τοῦ 18 διαφανοῦς.” . . . “καὶ πῶς ἐνέργεια τοῦ διαφανοῦς τὸ φῶς ὃ διὰ φωτίζοντος παρατείνεται; ἐκείνου γὰρ ἐνέργεια δόξειεν ἂν μᾶλλον.” τοῦτο δὲ ἀπορήσας ἐπιλύεται, ὁμοίως ἔχειν τοῦτο λέγων ὡς ἐν τοῖς 10 ἄλλοις τοῖς πάσχουσιν, ἐκείνο ἴσως ἐνδεικνύμενος, ὅτι ὡς ἡ θερμότης τοῦ μὲν πυρὸς ὡς ποιούντος ἐστὶν ἐνέργεια, τοῦ δὲ θερμαινόμενου ὡς πάσχοντος, οὕτω καὶ τὸ φῶς τοῦ δεχομένου ὡς πάθημα λέγοιτ’ ἂν ἐνέργεια, οὐ κυρίως ἐνέργεια ὀνομαζομένη. διὸ καὶ ἐπάγει μὴ δεῖν ζητεῖν τὰ ὀνόματα, ἀλλ’ εἰ τὴν φύσιν αὐτοῦ νοοῦμεν ἱκανὸν εἶναι. . . . 15

20 “ἀλλ’ εἰ ἀσώματον τὸ φῶς, διὰ τί”, φησί, “πυρὸς ἢ ὅλως σώματος παρουσίᾳ γίνεται; δόξειε γὰρ ἂν ἀπορροή τις εἶναι σωματικὴ καὶ σῶμα.” ὃ δὲ ἐπιλυόμενος, “ληπτέον,” φησὶν, “οὐ τοῦτον τὸν τρόπον ἀλλ’ ὡς πέφυκεν.” . . . “ἀλλ’ εἰ τὸ σκότος ὁράται ἄνευ φωτός, οὐκ ἔσται 20 πᾶσι τοῦ ὁρᾶσθαι τὸ φῶς αἷτιον, ἢ οὐχ ὁρατόν”, ὡς καὶ αὐτὸς ἐπάγει, 20 “τὸ σκότος.” . . .

21 “συμβαίνει δέ”, φησί, “καὶ τοῦ ὁρᾶσθαι τὰ χρώματα χρῶμα τὸ αἷτιον εἶναι καὶ τοῦ ἀπλῶς τὰ ὁρατὰ τὸ ὁρατόν, εἴπερ τὸ φῶς αἷτιον χρῶμα ὄν τοῦ διαφανοῦς καὶ ὁρατόν. καὶ οὐκ ἄτοπον”, φησὶν, “ἀλλὰ 23 καὶ ὁμολογούμενον τοῖς ἄλλοις· καὶ γὰρ ἡ γεῦσις διὰ χυμοῦ.” . . . ἐπεὶ 25 δὲ φαίνεται κινεῖσθαι τὸ διαφανὲς ὑπὸ τῶν χρωμάτων βουλόμενος, καὶ τὴν ἀπορίαν τὴν πῶς κινεῖται, πότερον ἀπορροῇ τινι ἢ τῷ τὰ μὲν ποιεῖν τὸ δὲ πάσχειν, διατείνων καὶ ἐπὶ τοὺς μὴ διὰ τοῦ διαφανοῦς ποιούντας τὸ ὁρᾶν ἀλλ’ ἀπ’ αὐτῶν ἐπιφερομένων τῶν χρωμάτων, καὶ ἔτι ἐπὶ τοὺς

- 278 Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 1.17, 18, 20, 21, 23, and 29 (*Suppl. Arist.* vol.1.2 p.8.1-9 and 8.29-9.7 and 9.30-3 and 10.3-5 and 13-17 and 11.14-20 and 13.30-14.3 Bywater)

- "What, then, is the nature of the transparent? For it is not enough to say that it exists in air and water and the ether and in certain solids. It is necessary", he (Theophrastus) says, "for it to be either an affect or a disposition, for it cannot be a body in a body; but if it is an affect or a disposition, we will enquire by what (it is brought about). For it is either by one or by several of the simple (bodies). But that is not possible. For the simples themselves, both air and water, are transparent. But that with respect to fire * * * earth too, nay even all compound bodies, if all things are colored, and color is the limit of the transparent." . . . "And how is it that the light which extends through (the transparent) by means of that which gives light is the activity of the transparent? It would seem rather to be the activity of that (which gives light)." But having raised this problem he goes on to solve it, saying that the case is similar to what happens in other things which are affected passively, showing this equally, that as heat is the activity of fire as an active thing, but of the thing being heated as a thing being affected passively, so also light would be spoken of as an activity as being an affection of what receives it, not properly being named activity. Hence also he brings in that it is not necessary to look into its names, but it is sufficient if we understand its nature. . . .
- 20 "But if light is incorporeal, why", he says, "is it that it occurs in the presence of fire, or, in general, body? For it would appear to be a kind of bodily effluence and a body." It is to solve this that he says "It must be taken not in this way but as is natural." . . . "But if darkness is seen without light, light will not be the cause in every case of being seen, or else", as he himself adds, "darkness is not visible". . . .
- 21 "It follows", he says, "that the cause of colors being seen is color, and of visibles *tout court* the visible, if it is the case that light is the cause, being the color of the transparent, and visible. And it is not absurd", he says, "but even in agreement with the rest: for also taste
- 23 is through flavor." . . . And since he¹ is clearly wanting the transparent to be moved by colors, and extending the problem about how it is moved, whether by some effluence or by the latter (colors) being active and the former (the transparent) being passive, also to those who do not make seeing happen by means of the transparent, but from colors themselves being borne in, and again to those who sup-

ἐκπέμπεσθαι τὸ αἰσθητήριον ὑπολαμβάνοντας, δίκαιον ἡμᾶς ἐπι- 30
ζητήσαι ἔτι, εἰ τῷ ὄντι κινεῖται τὸ διαφανὲς καὶ τίνα κίνησιν. . . .

- 29 ἢ οὐ τὸ χρῶμα μόνον ἀλλ', ὡς εἴρηται, καὶ πᾶν αἰσθητὸν τῷ ἐνεργεῖν
κινεῖ τὰς αἰσθήσεις· τὸ δὲ χρῶμα καὶ οὐκ αἰεὶ ἀλλ' ὅταν ἐλλάμπηται,
καὶ ὅταν, ὡς αὐτὸς ἔφη, "ἡ ὕλη αὐτῷ παρῇ", τὸ διαφανές, ὃ ἅμα καὶ
τελειοῖ τὰ χρώματα τῷ φωτὶ καὶ εἰδοποιεῖται πως ὑπ' αὐτῶν τῇ χωριστῇ 35
ἀπ' αὐτῶν ἐνεργείᾳ — τὸ δὲ φῶς οὐ διὰ τοῦ διαφανοῦς ἀλλ' ἐν τῷ
διαφανεῖ καὶ καθ' αὐτὸ ὁρατόν. "καὶ ταῦτ' οὐδὲ τὸ διαφανὲς τῷ φωτὶ,
ἢ οὐ διαιρετέον", φησὶν, ὀρθῶς λέγων.

1-2 *Arist., De an.* 2.7 418b6-7 6-8 *Prisc. Lyd., infra* p.8.19-25; cf. *Arist.*
De an. 2.7 418b18; *De sens.* 3 439a20, 30; 439b11-12 8 *Arist., De an.* 2.7
418b9-10 16-17 *ibid.* 418b14-17 23-4 *ibid.* 418b11 25 cf. *ibid.* 2.10
422a16-17; 3.2 426a10-15 26 *ibid.* 2.7 418a31-b1; 419a13-14; *De sens.* 2
438b4-5 27 *ibid.* 3 440a18; *Theophr., De sens.* 1 29-30 cf. *Theophr. De*
sens. 5 *Prisc. Lyd., supra* p.5.23-4; 7.6-11 32-3 cf. *Arist. De an.* 3.2
426a2-20

2 δὴ *Bywater*: δὲ *codd.* 6 ἢ δὲ κατὰ *codd.b*: κατὰ δὲ *Wimmer*: εἰ δὲ κατὰ
Bywater *lac. ind.* *Huby* 7 εἴπερ] ἤπερ *MP*: ἤπερ *Wimmer* 8-9 διὰ
φωτίζοντος] διὰ φωτίζον *BHLM*^Q 17 δόξειε] δόξει *codd.*: δόξει *b* 24

→

- 279 *Simplicius, In Aristotelis De anima* 2.7 419a13 (*CAG* t.11 p.136.20-9 *Hayduck*)

κινεῖται μὲν ὑπὸ τοῦ χρώματος τὸ διαφανὲς ὡς μεταλαμβάνον τῆς
ἀπ' αὐτοῦ ἐνεργείας, καὶ κινεῖ τὸ αἰσθητήριον ὡς μεταδοτικὸν τῆς αὐτῆς
ἐνεργείας, ἀλλ' οὐχ ὡς καθ' αὐτὸ ἄνευ τοῦ χρώματος ἐνεργοῦν καὶ
κινοῦν τὴν ὄψιν, καθάπερ ὁ θερμανθεὶς σίδηρος καὶ μὴ παρόντος ἔτι 5
τοῦ θερμάναντος πυρός, ἀλλ' ὡς διαβιβάζον τὴν ἐνέργειαν τοῦ
χρώματος καθάπερ ὁ μοχλὸς τὸν λίθον ὑπὸ τῆς χειρὸς κινούμενος. διὸ
καὶ τὸ διαφανὲς ἀποστάντος τοῦ χρώματος οὐκέτι κατ' ἐκεῖνο κινεῖ τὴν
ὄψιν. εἰ δὲ καθ' αὐτὸ ἐκίνει τὴν ὄψιν τὸ διαφανές, αὐτοῦ ἔχρῃν εἶναι
τὴν αἴσθησιν ἀλλ' οὐ τοῦ κεχρωσμένου. νῦν δὲ ἐκεῖνου καὶ τοῦ μεταξὺ 10
διαστήματος ἀντιλαμβάνόμεθα. καὶ σαφέστερόν μοι ταῦτα ἐν τῇ
ἐπιτομῇ τῶν Θεοφράστου Φυσικῶν διώρισται.

5 *Prisc. Lyd., Metaphr. in Theophr. De an. disputat.* 1.26 (*Suppl. Arist.* 1.2 p.12.29-30)

5 διαβιβάζον *Hayduck*: διαβιβάζοντος *libri* 10-11 ἐν τῇ ἐπιτομῇ] ἐν (τοῖς
εἰς) τὴν ἐπιτομὴν *Steinmetz*

pose that the sense-organ sends something out, it is right for us to enquire further also if in fact the transparent is moved, and what is its movement. . . .

- 29 Or else it is the case that not color only, but, as has been said, every object of sense moves the senses by being active; but color both does not (move them) always, but when it is illuminated, and when, as he himself said, "its matter is present", namely the transparent, which at the same time both perfects colors by light and is in a way given form by them by the activity from them which is separate — but light is visible not through the transparent but in the transparent and in its own right. "And the transparent is the same as light", he says, "or is not to be divided from it", and he speaks correctly.

¹ Textual difficulties create uncertainty concerning the subject of the since-clause. See the *apparatus criticus* and the commentary.

ὄρατόν *Huby*: ὄρατοῦ *codd.* 26 βουλόμενος] βουλομένους *H²M²P²b* (*cum* *Ficino*) 28 τὸ *HM²P²bw*: τὰ *cett.* διατείνων *Huby*: διὰ τινων *BHL* *M¹P¹QV*: διατινείν *M²P²b*: διακρίνειν *Wimmer*: διατείνειν *Bywater* (*extendere* *Ficinus*) διὰ τοῦ *om.* *HM¹P¹b* 31 ἔτι, εἰ *Bywater*: ἐπεὶ *codd.* 32 καὶ *L*: *om.* *cett.* 37 ταῦτό *coni.* *Bywater*: αὐτὸ *codd.* 38 ἢ *om.* *B*

- 279 Simplicius, *On Aristotle's On the Soul* 2.7 419a13 (CAG vol.11 p.136.20-9 Hayduck)

The transparent is moved by color as receiving a share of the activity (that proceeds) from it, and it moves the sense-organ as giving it a share of the same activity, but not as in itself and without color activating and moving sight, in the way that heated iron does even when the fire that heats it is no longer present, but as passing on the activity of the color in the way that the lever (moves) the stone when moved by the hand. For this reason the transparent also, when the color is removed, no longer moves sight in respect of it. If on the other hand the transparent moved sight in its own right, sensation should be of it and not of the colored object. But as it is we grasp instead that and the interval between. These matters have been treated more clearly by me in my summary of the *Physics* of Theophrastus.

- 280 Plutarchus, *Adversus Colotem* 7 1110C-D (BT t.6.2 p.179.14-26 Pohlenz et Westman)

αὐτὸς γὰρ οὖν ὁ Ἐπίκουρος ἐν τῷ δευτέρῳ τῶν Πρὸς Θεόφραστον οὐκ εἶναι λέγων τὰ χρώματα συμφυῇ τοῖς σώμασιν, ἀλλὰ γεννᾶσθαι κατὰ ποιᾶς τινας τάξεις καὶ θέσεις πρὸς τὴν ὄψιν, οὐ μᾶλλον φησι κατὰ τοῦτον τὸν λόγον ἀχρωμάτιστον σῶμα εἶναι ἢ χρῶμα ἔχον. ἀνωτέρω δὲ κατὰ λέξιν ταῦτα γέγραπεν· “ἀλλὰ καὶ χωρὶς τούτου τοῦ μέρους οὐκ οἶδ’ ὅπως δεῖ τὰ ἐν τῷ σκοτεῖ ταῦτ’ ὄντα φῆσαι χρώματα ἔχειν. καίτοι D πολλάκις ἄερος ὁμοίως σκοτώδους περιεχυμένου οἱ μὲν αἰσθάνονται χρωμάτων διαφορᾶς οἱ δ’ οὐκ αἰσθάνονται δι’ ἀμβλύτητα τῆς ὄψεως· ἔτι δ’ εἰσελθόντες εἰς σκοτεινὸν οἶκον οὐδεμίαν ὄψιν χρώματος ὀρώμεν, ἀναμείναντες δὲ μικρὸν ὀρώμεν.” 10

1-10 *Epicurus, fr. 16 Arrighetti* 5-6 cf. *Stobaei Anthologium* 1.16.1 (p.149.17-18 et 149.21-150.3 Wachsmuth) = *Aët.* 1.15.9-10 *Diels, Epicuro Aristarchoque et Aristotele nominatis*

- 281 Simplicius, *In Aristotelis De caelo* 3.3 302a21-3 (CAG t.7 p.602.5-6 Heiberg)

ὅτι δὲ ἐκκρίνεται πῦρ ἐκ σαρκός, Θεόφραστος μὲν ἀπὸ ὀφθαλμῶν ἀνθρώπου φλόγα ἐκκριθῆναι ἱστορεῖ,

1-2 fort. cf. *Theophr. De sens.* 26, ubi *Alcmaeonis doctrinam narrat*

- 282 Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputationem* 1.42-3 et 44 et 45 (Suppl. *Arist.* t.1.2 p.19.14-20.9 et 20.22-5 et 21.4-8 Bywater)

τοῦ δὲ Ἀριστοτέλους τὸ μὴ εἶναι πλείους αἰσθήσεις πιστουμένου διὰ τε τοῦ πάντα ἡμῖν αἰσθητὰ εἶναι, τὰ ἀπὰ μὲν τῇ ἀφῇ, τὰ δὲ διὰ τῶν μεταξὺ τῷ ἔχειν ταῦτα δι’ ὧν τὸ μεταξὺ γινώσκεται — γινώσκεται μὲν γὰρ τοῦτο διὰ μόνων δύο τῶν ἀπλῶν, ἄερος τε καὶ ὕδατος, ἐκ δύο δὲ μόνων ἀπλῶν τούτων καὶ τὰ αἰσθητήρια ἡμῖν· τὸ γὰρ πῦρ ἢ οὐδενός ἢ κοινὸν πάντων, οὐδὲ ἡ γῆ, ἀλλ’ εἴπερ, τῇ ἀφῇ πως μέμικται — βουλομένου δέ, εἰ μὲν δι’ ἐνὸς αἰσθητηρίου πλείω αἰσθητὰ, τὸν ἔχοντα τοῦτο ἀρκεῖν πρὸς τὰ πλείω, εἰ δὲ διὰ πλειόνων τὸ αὐτό, καὶ τὸν τὸ 5

- 280 Plutarch, *In Reply to Colotes* 7 1110C-D (BT vol.6.2 p.179.14-26 Pohlenz and Westman)

Accordingly Epicurus himself, in the second (book) of his work *In Reply to Theophrastus*, when he says that colors are not intrinsic to bodies, but are produced according to certain kinds of arrangements and positions relative to sight, is saying according to this reasoning that body is no more colorless than having color. Earlier on he wrote in these very words: "But even apart from this section (of the doctrine) I do not know why it is necessary to say that these things which are in darkness have colors. And yet often when surrounded
D by air that is equally dark, some people perceive differences of color, but others do not, through the weakness of their sight; again, when we come into a dark room we see nothing of color, but after waiting a short while we do see (color)."¹

¹ Or, "after waiting we see a little".

- 281 Simplicius, *On Aristotle's On Heaven* 3.3 302a21-3 (CAG vol.7 p.602.5-6 Heiberg)

As for fire proceeding out of flesh, Theophrastus relates that a flame proceeded from the eyes of a man,

- 282 Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 1.42-3 and 44 and 45 (*Suppl. Arist.* vol.1.2 p.19.14-20.9 and 20.22-5 and 21.4-8 Bywater)

Aristotle believes that there are no more senses because of the fact that all things are perceptible by us, the touchable by touch, and the others through the things in between because these (senses)¹ have (means) by which that which is in between is known — for, on the one hand, this (what is in between) is known through two simples only, air and water, and, on the other, from these two simples also are our sense-organs;² for fire either belongs to none or is common to all; nor is earth, or if it is, it is mixed in some way in touch — and he wants, if more than one (kind of) object is perceived through one sense-organ, the possessor of this to be adequately equipped for the several (kinds), but if the same thing is perceived through more than one (sense), that which has one of the two to be perceptive of

ἕτερον ἔχοντα (τοῦ δι') ἀμφοῖν αἰσθητικὸν ὑπάρχειν, ζητεῖ ὁ Θεόφρα-
 στος πρῶτον μὲν, πόθεν, ὡς διὰ μόνων ἀέρος καὶ ὕδατος. μὴ ποτε γὰρ 10
 ἡμῖν διὰ μόνων τούτων, ἐπειδὴ καὶ τὰ αἰσθητήρια ἡμῖν ἐκ τούτων, ἡ
 μὲν ὄψις ὕδατος ἢ δὲ ἀκοὴ ἀέρος θατέρου δὲ τούτων ἢ ὄσφρησις.
 δεύτερον δέ, εἰ διὰ τοῦ αὐτοῦ πλείω, οὐ πάντως ὁ τοῦτο ἔχων καὶ τὰ
 πλείω εἴσεται, οἷον εἰ δι' ἀέρος καὶ τὰ ὄσφραντὰ καὶ τὰ ἀκουστά, οὐκ
 ἐξ ἀνάγκης ἄμφω· οὐ γὰρ ὅσα ὄσφραινεται ταῦτα καὶ ἀκούει· οὐδὲ γὰρ 15
 [ὡς] ὁ ἀὴρ ἀπλῶς ὄσφραντικός ἢ ἀκουστικός (ὁ γοῦν ἐν τῷ φάρυγγι
 οὐδέτερον) ἀλλὰ κατὰ λόγον, καὶ δεῖ πρὸς ἑκάτερον ἔχειν λόγον, καὶ
 ὁ μὴ ἔχων οὐκ αἰσθήσεται ἀμφοῖν.

43 ἔτι ἐπισκῆπτει, “μὴ ποτε οὐδὲ ἐκεῖνο ἀληθές, τὸ [γὰρ] ἐξ ἀμίκτων
 ἀπλῶς εἶναι τὰ αἰσθητήρια, ἀλλὰ κατὰ τὸ ἐπικρατοῦν· τὸ γοῦν θερμὸν 20
 κοινὸν εἶναί φαμεν, ἐπὶ τινων δὲ καὶ τὸ ὑγρόν· ἐπεὶ καὶ τὸ ἀμιγέστατον
 ἔσται αἰσθητικώτατον, ὥστε καὶ τὸ χωριζόμενον τοῦ ζῶου ἔσται
 αἰσθητικόν. ἔτι εἰ ὁ λόγος αἷτιος τῆς αἰσθήσεως — καὶ γὰρ φθείρεται
 τῷ διαλύεσθαι τὸν λόγον, ὁ δὲ λόγος ἐν τῇ τῶν πλειόνων μίξει — ἐκ
 πλειόνων ἂν εἴη τῶν αἰσθητηρίων ἕκαστον. διὰ τί δὲ ἐκ δύο μόνων αἰ 25
 αἰσθήσεις; τὸ γὰρ ζῆν ἐν τῷ θερμῷ μᾶλλον, ἢ δὲ αἰσθησις τοῦ ζῆν.” ...

44 καλῶς μὲν γὰρ τοῦτο ὑπὸ τοῦ Θεοφράστου ἀξιούται ὅτι διὰ τοῦ
 αὐτοῦ τὰ πλείω γινώσκεται κατὰ λόγους καὶ κατὰ διαφόρους πρὸς τὰ
 πλείω λόγους. . . .

45 “πῶς οὖν ὁ λόγος τῆς αἰσθήσεως αἷτιος; ὁ γὰρ λόγος ἐν τῇ τῶν 30
 πλειόνων μίξει καὶ ἐν τῇ πρὸς ἄλληλα αὐτῶν σχέσει.” ἡ τοῦτο καὶ αὐτὸς
 ἐπιλύεται, οὐκ ἐν τῇ τῶν στοιχείων ἀλλὰ ἐν τῇ τοῦ αἰσθητηρίου πρὸς
 τὰ αἰσθητὰ σχέσει ἀφορίζων τὸν λόγον.

1-9 *Arist., De an.* 3.1 424b22-425a8 27-33 *ibid.* 2.12 424a28; 3.2 426a29-b8
 32-3 *cf. Theophr. De sens.* 32

9 τοῦ δι' *add. Huby, Aristotelem 425a2 conferens* 16 ὡς *secl. Wimmer* 17
 λογον (*alt.*)] λόγιον *IM¹PQVb* 19 γὰρ *secl. Wimmer* 21 ἐπεὶ *codd.*:
 ἔπειτα *Wimmer cum Ficino*

what is perceived through both³. (Responding to this) Theophrastus asks first how⁴, since (sensing is) through air and water only. For surely in us (it is) through these alone, since our sense-organs are also of these, sight of water and hearing of air, and smell of either of these. And secondly, if several are perceived through the same, what has this will not in every case also know the several, as for example if through air (it can know) both the objects of smell and those of hearing, (it will) not necessarily (know) both: for it does not also hear the things that it smells: nor is the air simply a thing capable of smelling or simply a thing capable of hearing (at any rate what is in the windpipe is neither) but according to a ratio, and it must have a ratio to each, and what does not have it will not sense both.

43 He urges also: "Perhaps even that is not true, that the sense-organs are simply of unmixed (elements), but they are in accordance with what predominates; at any rate we say that the hot is common (to them) and in some cases the moist: since also (on that view) that which is most unmixed will be most capable of perceiving, so that even that which is separated from the living creature will be capable of perceiving. Again, if ratio is the cause of sensation — for, also, it is destroyed when the ratio is dissolved, and the ratio is in the mixture of the several (elements) — each of the organs of sense would be (composed) out of several. But why are the senses of two only? For living is more in the hot, and sense (is part) of living." . . .

44 For⁵ this is well maintained by Theophrastus, that several (kinds of objects) are known through the same (sense) in accordance with ratios, and different ratios with regard to the several (objects). . . .

45 "In what way, then, is ratio the cause of sensation? For ratio lies in the mixture of the several and in the relationship of them to one another." This too he solves, declaring that the ratio lies not in the relationship of the elements, but in that of the sense-organ to its objects.

¹ ταῦτα (these) is odd, but "senses" seems to be the only possible gloss.

² This whole sentence is obscure, and perhaps corrupt, but the relevant chapter of Aristotle is also obscure.

³ This reading is not in our manuscripts, but it is required by the sense, and is supported by some of the manuscripts of Aristotle.

⁴ The Greek word πῶθεν, here translated "how", is frequently used to express surprise.

⁵ This refers back to the omitted portion.

283 Lumen animae B, caput 9, De apostolis, I (ed. a. 1477² Farinator)

commentator The^{us} super tertio De anima: est autem lux hypostasis, scilicet substantia et subiectum omni colori. in luce namque omnes colores tamquam in suo subiecto radican- tur pariter et fundantur.

1-2 cf. *Alberti Magni librum De anima* 3.2.5 (t.7.1 p.184.40-1) = **314A** *de sententia Theophrasti Themistii*que →

284 Lumen animae B, caput 7, De beata Virgine, Q (ed. a. 1477² Farinator)

stella est densior spissiorque pars ipsius orbis sive ipsius caeli. ad cuius evidentiam notandum quod ait Themistius super ii De anima. omne corpus densumque et spissum magis est luminis susceptivum et retentivum quam ipsum quod rarum fuerit atque sparsum seu dyaphanum aut transparens. susceptivum quidem 5 magis est ipsius luminis opacum et densum; cuius causa est enim quod ait Avicenna libro fontis vitae. lux magis impingit et offendit in tenebram quam in lucem propter mutuam inter se oppositionem. retentivum vero quia, secundum Theophrastum libro Commen- torum, lux verberata contra corpus opacum et densum ipsum tale 10 corpus penetrare non potest, tum quia opacum tum quia densum. lux ergo in opaco et tenebroso seu denso aut spisso corpore diutius retinetur. sic autem in proposito; in quacumque ergo parte ipsum caelum densum fuit et opacum, ibi lux recipitur facilius et detinetur diutius, et hanc caeli partem stellam convenientissime nuncupamus. 15

285 Lumen animae B, caput 38, De contemplatione, S (ed. a. 1477² Farinator)

Theus super III Posteriorum: Si in aere, hoc est in sole essemus, aerem minime videmus, sed nec in igne nec in aqua.

1 *dubium utrum Theophrastus an Themistius an Theophilus legendum*

283 *Light of the Soul B*, chapter 9, On the Apostles, I (ed. 1477² Farinator)

The commentator The . . . us on the third (book) *On the Soul*: Light is a hypostasis, that is a substance and a substrate for every color. For all colors are equally rooted and founded in light as if in their own substrate.

1 *dubium utrum* Theophrastus *an* Themistius *an* Theophilus *legendum* 2
 scilicet substantia] s: sona *ed. princeps*: sc3 sona *ed. altera*

284 *Light of the Soul B*, chapter 7, On the Blessed Virgin, Q (ed 1477² Farinator)

A star is a denser and thicker part of the sphere itself or the heaven itself. To make this clear one should note what Themistius says (in commenting) on the second book *On the Soul*. Every dense and thick body takes in and retains light more than that which is rare and scattered, or diaphanous, i.e., transparent. (Firstly,) what is opaque and dense *takes in* light more; the explanation of this is stated by Avicbron (Ibn Gabirol) in his book *On the Source of Life*. Light strikes upon and impresses itself upon darkness more than on light, because of the mutual opposition between them. (Secondly, what is dense) retains light because, according to Theophrastus in the book of *Commentaries*, when light strikes against an opaque and dense body it cannot penetrate such a body, both because it is dark and because it is dense. Therefore light is retained longer in a body which is dark and opaque, or dense and thick. And so in the case in point; in whatsoever part the heaven itself is dense and opaque, there light is more easily admitted and retained longer, and this part of the heaven we very properly call a star.

285 *Light of the Soul B*, chapter 38, On Contemplation, S (ed. 1477² Farinator)

The . . . us on the third book of the *Posterior (Analytics?)*: If we are in the air, that is in the sun, we do not at all see the air, but (this is) not (so) either in fire or in water.

- 286** Lumen animae B, caput 61, De iubilo, D (ed. a. 1477² Farinator)

Theophrastus libro Commentorum: serenitatis autem in tempore aer tremere et ludere et lucere aestimatur. cuius causam Philosophus in Problematibus videtur assignare dicens quod vento flante plantae quae in terra fuerint moto valido titubantur, ex qua quidem titubatione lumen solare in aere diffunditur tremendo pariter et
5 ludendo.

2-6 haec in [Arist.] Probl. reperiri non videntur

- 287** Lumen animae B, caput 7, De beata Virgine, Ma (ed. a. 1477² Farinator)

octavus luminis effectus est quod non lucet interveniente alio lumine qualicunque, ut refert Theus super secundo De anima.

1-2 Theophr., De sens. 18; cf. eiusdem librum De igne 11 et Arist. De insomniis 3 461a1, ex quo Prisc. Lyd., Solutiones ad Chosroem 3 (Suppl. Arist. t.1.2 p.61.4); cf. etiam Galeni librum De usu partium 10.3 (BT t.2 p.68.6-12 Helmreich), Theophrasto non nominato, cf. 345 v.4

→

- 288** Lumen animae B, caput 8, De angelis, D (ed. a. 1477² Farinator)

sed tunc convenienter per stellas sanctos dei convenit designari; nam sic stellae magis lucent in tenebra quam in luce, ut ait The^{us} in Commento.

2 cf. Galenum, De usu partium 10.3 (BT t.2 p.67.19-20 Helmreich), qui rem ad solis defectus pertinere indicat necnon Thucydidem, Hist. 2.28 memorat

→

- 289** Lumen animae B, caput 22, De affluentia mundana, L (ed. a. 1477² Farinator)

Theophrastus libro De virtute et potentia animali: tempore luminis excellentis et hora debilitatis minus visos nos ipsi sumus. et hoc ideo quia visus noster distrahitur candore luminis atque nivis.

1-3 cf. Theophr. De sens. 18; etiam Galen. De usu partium 10.3 (BT t.2 p.66.18-19 Helmreich), quo loco Theophrastus non nominatur et eadem adduntur quae apud Xenophontem (Anab. 4.4.12-13) leguntur

- 286 *Light of the Soul B*, chapter 61, On Rejoicing, D (ed. 1477² Farinator)

Theophrastus, in the book of *Commentaries*: In time of fine weather the air is thought to tremble and sparkle and shine. The Philosopher (Aristotle) appears to give the explanation for this in the *Problems*, saying that when the wind blows, the plants that are in the earth sway with a considerable movement; and by this swaying the light of the sun is scattered in the air with an equal trembling and sparkling.

- 287 *Light of the Soul B*, chapter 7, On the Blessed Virgin, Ma (ed. 1477² Farinator)

The eighth effect of light is that it does not shine when any other light intervenes, as is stated by The . . . us on the second (book) *On the Soul*.

2 The(us *per compendium*) super 2 de anima ed.1: Theophrastus super tertio de anima ed.2, *dubium utrum* Theophrastus an Themistius an Theophilus *re vera legendum*

- 288 *Light of the Soul B*, chapter 8, On the Angels, D (ed. 1477² Farinator)

But then it is fitting for the saints of God to be indicated fittingly by the stars; for in this way the stars shine more in the dark than in the light, as The . . . us says in his *Commentary*.

2 *dubium utrum* Theophrastus an Themistius an Theophilus *legendum*

- 289 *Light of the Soul B*, chapter 23, On Worldly Affluence, L (ed. 1477² Farinator)

Theophrastus, in his book *On the Power and Capacity of the Soul*: At the time of surpassing light and in the hour of weakness we are less able to see.¹ And this is because our sight is torn asunder by the brightness of the light and the snow.

¹ The fuller discussion in Galen (which provides parallels to 287 and 288, also) refers to the soldiers of Xenophon, blinded by the snow, and to the prisoners of Dionysius of Syracuse, taken from dark dungeons into a whitened room; in both cases physical weakness will have contributed to the blinding effect of bright light. Galen does not mention Theophrastus.

- 290** Lumen animae B, caput 38, De contemplatione, B (ed. a. 1477² Farinator)

Theophrastus libro Commentorum: dum in intenso fuerimus frigore constituti, lacrimamur citius acutiusque videmus.

- 291** Lumen animae B, caput 37, De confessione, Ta (ed. a. 1477² Farinator)

Theophrastus in Commentorum libro: quanto corpora fuerint puriora, tanto minus aliquid quod sibi contrarium est in se sustinere possunt, ut patet de oculo.

- 292** Lumen animae B, caput 37, De confessione, Ya (ed. a. 1477² Farinator)

Theophrastus libro Commentorum. oculus tripliciter ignescit: primo ex valida percussione, secundo ex nimio tremore, tertio e forti inter dentes alicuius lapidis comminutione vel contritione.

- 293** Plutarchus, De recta ratione audiendi 2 37F-38A (BT t.1 p.76.19-24 Paton)

οὐκ ἂν ἀηδῶς δ' οἶμαί σε προακοῦσαι περὶ τῆς ἀκουστικῆς
38 αἰσθήσεως, ἣν ὁ Θεόφραστος παθητικωτάτην εἶναί φησι πασῶν. οὔτε
γὰρ ὁρατὸν οὐδὲν οὔτε γευστὸν οὔθ' ἀπτὸν ἐκστάσεις ἐπιφέρει καὶ
ταραχὰς καὶ πτοίας τηλικαύτας ἡλίκαι καταλαμβάνουσι τὴν ψυχὴν
κτύπων τινῶν καὶ πατάγων καὶ ἤχων τῇ ἀκοῇ προσπεσόντων.

5

1 προακοῦσαι *Madvig*: προσακοῦσαι *codd.*

- 294** Priscianus Lydus, Metaphrasis in Theophrasti De anima disputationem 1.40 (Suppl. Arist. t.1.2 p.18.7-17 Bywater)

βούλεται δὲ ὁ Ἀριστοτέλης, ᾧ καὶ ὁ Θεόφραστος ἔπεται, μὴ τὴν γλῶτταν εἶναι τὸ ὄντως αἰσθητήριον τῆς γεύσεως, μηδὲ τὴν σάρκα τῆς ἀφῆς, ἀλλὰ ἀναλογεῖν ταῦτα τοῖς μεταξὺ γινομένοις ἐπὶ ὄψεως καὶ

- 290** *Light of the Soul B*, chapter 38, On Contemplation, B (ed. a. 1477² Farinator)

Theophrastus in the book of *Commentaries*: When we are situated in intense cold, we weep more quickly and see more sharply.

- 291** *Light of the Soul B*, chapter 37, On Confession, Ta (ed. 1477² Farinator)

Theophrastus in the book of *Commentaries*: The more pure bodies are, the less they are able to endure anything in themselves which is opposite to themselves, as is clear in the case of the eye.

- 292** *Light of the Soul B*, chapter 37, On Confession, Ya (ed. 1477² Farinator)

Theophrastus in the book of *Commentaries*: There are three ways in which the eye is set on fire; firstly from a strong blow, secondly from excessive trembling, and thirdly when we crunch or grind some stone hard between our teeth.

- 293** Plutarch, *On the Right Way to Listen to Lectures* 2 37F-38A (BT vol.1 p.76.19-24 Paton)

I think it would not be without pleasure that you would hear some preliminary remarks about the sense of hearing, which Theophrastus says is the most emotional of all. For nothing able to be seen, or tasted, or touched, brings such upsets and disturbances and excitements as seize the soul when certain crashes and clashes and noises fall upon the hearing.

- 294** Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 1.40 (*Suppl. Arist.* vol.1.2 p.18.7-17 Bywater)

But Aristotle, whom Theophrastus also follows, does not want the tongue to be the real organ of taste, nor flesh that of touch, but these to be analogous to the things which are in between in the cases

ἀκοῆς. καὶ γὰρ ἐπὶ ἀφῆς καὶ γεύσεως δεῖ μὲν εἶναι τὸ μεταξύ, εἴ γε
 μηδέποτε αὐτῷ προσπίπτον τῷ αἰσθητηρίῳ τὸ αἰσθητὸν κινεῖ τὴν 5
 αἴσθησιν, οὐκ ἔξωθεν δὲ ἐπ' αὐτῶν τὸ μεταξύ· καὶ γὰρ ὅταν ᾗ τι μεταξύ,
 οὐ διὰ τούτου ἢ γεύσις ἢ ἡ ἀφή, ἀλλὰ σὺν τούτῳ· οἷον εἰ μέση εἴη
 ἡ ἀσπίς, οὐ διὰ τῆς ἀσπίδος ὁ λίθος πλήττει, ὥς τὸ χρώμα ὁρᾶται διὰ
 τοῦ ἀέρος, ἀλλὰ σὺν τῇ ἀσπίδι καὶ τὴν χεῖρα, ὥς ἄμφω ἅμα πληγῆναι.
 ἐπεὶ οὖν οὐκ ἔξωθεν, ἐπὶ τῆς ἀφῆς καὶ γεύσεως τὸ δι' οὗ ἐν ἡμῖν ἔσται. 10
 τοῦτο δὲ πῇ μὲν ἢ σὰρξ πῇ δὲ ἡ γλῶττα.

1-11 *Arist., De an.* 2.11 423a11-b26

6 ἢ *om.* HP 7 εἰ H (*cum Ficino*): *om.* L *cett.* ὁ LQV: ἡ HMP 9
 ἀλλὰ σὺν H (*cum Ficino*): ἀλλ' οὖν LMPQV

295 Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputationem* 1.46 (Suppl. *Arist.* t.1.2 p.21.16-20 Bywater)

πάλιν ὁ Ἀριστοτέλης δεικνὺς μὴ εἶναι τῶν κοινῶν ἰδίαν αἴσθησιν
 τῇ κινήσει φησὶν ἡμᾶς αἰσθάνεσθαι τῶν κοινῶν καὶ διὰ τοῦτο πλείοσιν
 αἰσθήσεσι γνωρίζειν, οἷον μεγέθους καὶ ὅψει καὶ ἀφῇ. ἄτοπον δὲ ὁ
 Θεόφραστος φησὶν εἰ τὴν μορφήν τῇ κινήσει, μὴ διορισθέντος, οἶμαι 5
 * * *

1-4 *Arist., De an.* 2.6 418a17-20 et 3.1 425a13-18

4 εἰ] εἰς HMPb 5 *lac. ind.* Wimmer

296 Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputationem* 1.47 (Suppl. *Arist.* t.1.2 p.21.32-22.1 et 22.9-14 Bywater)

ἐφ' οἷς ὅπως αἰσθανόμεθα ὅτι αἰσθανόμεθα, κατὰ τὰ αὐτὰ τῷ
 Ἀριστοτέλει διατίθησι τὸν λόγον, τὴν κοινὴν αἴσθησιν βουλόμενος
 εἶναι τὴν ἐπικρίνουσαν, τὴν καὶ τῆς ἐνεργείας συναισθανομένην
 ἐκάστης καὶ τῆς ἀργίας· τῆς γὰρ αὐτῆς τάναντία. . . . εἰ δέ, ὥς αὐτὸς
 καλῶς ἀξιοῖ, τῆς αὐτῆς τάναντία κρίνειν, καὶ διὰ τοῦτο καὶ τὴν ἀργίαν, 5
 ἔξει μὲν καὶ ἐκάστη τὸ χωριστόν πως ἀπὸ τῶν οἰκείων ὀργάνων — οὐ
 γὰρ ἂν ὅτι σκότος ἡσθάνετο ἢ ὅψις τὸ μὴ πάσχειν τὸ αἰσθητήριον·

of sight and hearing. For in the cases of touch and taste also there must be something in between, at least if it is true that the object of sense, when it falls on the organ itself, never arouses sensation, but in these cases that which is in between is not external; for even when there is something in between, taste or touch is not through this, but together with it; just as, if the shield were in the middle, the stone does not strike (the hand) through the shield, in the way that the color is seen through the air, but (it strikes) the hand too, together with the shield, as both having been struck at the same time. Since then, in the cases of touch and taste, it is not outside, that through which (sensation occurs) will be inside us. And this is in one case the flesh, and in the other the tongue.

- 295 Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 1.46 (*Suppl. Arist.* vol.1.2 p.21.16-20 Bywater)

Again Aristotle, having shown that there is not a special sense for the common (sensibles), says that we perceive the common (sensibles) by movement and in this way know them by more than one sense, like size by both sight and touch. But Theophrastus says that it is absurd if (we perceive) shape by movement, when it has not been determined, I think ***

- 296 Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 1.47 (*Suppl. Arist.* vol.1.2 p.21.32-22.1 and 22.9-14 Bywater)

Following this, about how we perceive that we perceive, he sets out his argument on the same lines as Aristotle, wanting the common sense to be that which has this extra awareness, since it perceives both the activity of each (sense) and its inactivity. For opposites are of the same. . . . But if, as he himself well claims, it belongs to the same (sense) to be aware of opposites, and for this reason of inactivity also, on the one hand *each* (sense) will grasp what is separate in a way from its own organs¹ — for (otherwise) sight would not have perceived that the sense-organ's not being affected was dark-

ἐνεργεῖν γὰρ ἔοικε καὶ μὴ πάσχοντος — μειζόνως δὲ ἡ κοινὴ καὶ τὰς αὐτῶν τῶν αἰσθήσεων κρίνουσα ἀργίας.

1-2 *Arist., De an.* 3.2 425b12-26 et *De somno* 2 455a13-21

1 ὅπως] δὲ ὅπως *M*²*P*: δὲ πως *b*: δέ πως *Wimmer* 5 τῆς αὐτῆς] τοῖς αὐτοῖς *LM*¹*P*¹*QV* 7 τὸ (*pr.*) *LM*¹*P*¹*QV*: τῷ *HM*²*P*² et ed. *Bywater*

Imaginatio

- 297** Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputationem* 1.49-2.1 (Suppl. *Arist.* t.1.2 p.22.33-4 et 23.4-5 *Bywater*)

ἀλλ' ἐπὶ τὰ ἐξῆς ἴωμεν, ἀπ' ἄλλης ἡμῖν ἀρχῆς τὰ λοιπὰ τοῦ πέμπτου βιβλίου ἐπεξεργαζόμενοι. . . .

- 2.1 ἡ φαντασία, περὶ ἧς ἐξῆς ἀκολουθῶς τῷ Ἀριστοτέλει ἐπεξεργάζεται, ὅτι μὲν ἑτέρα αὕτη δύναμις παρὰ τὴν αἴσθησιν ἐκ τῶν ἐκείνου ληπτέον.

3 *Arist., De an.* 3.3 427b29-429a10 4 *ibid.* 428a5-15

- 298A** Simplicius, *In Aristotelis De anima* 3.9 432a15 (CAG t.11 p.286.27-32 *Hayduck*)

ἦν ἔφη διάνοιαν, ταύτην νῦν καὶ νοῦν εἶπεν, ὥς τὸ τοῦ νοῦ ὄνομα . . . ἐπὶ πᾶσαν διατείνων τὴν λογικὴν ζωὴν καὶ διὰ τοῦτο ἴσως καὶ ἐπὶ τὴν φαντασίαν, οὐ τὴν τῶν ἀλόγων, ἀλλὰ τὴν ἐν ἀνθρώποις, τουτέστι τὸ ὅλον τοῦτο λογικὴν φαντασίαν, ἣν καὶ ὁ Θεόφραστος ἐν τοῖς ἰδίοις Φυσικοῖς ἀπορεῖ, πότερον λογικὴν ἢ ἄλογον θετέον.

5

- 298B** Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputationem* 2.6 (Suppl. *Arist.* t.1.2 p.29.3-6 *Bywater*)

εἰκόασι δὲ οἱ ἄνδρες οὗτοι, καὶ ὁ Ἀριστοτέλης καὶ ὁ Θεόφραστος, ὅπερ καὶ ἤδη ἔφαμεν, νοῦν ἐνίστε καὶ πᾶσαν τὴν λογικὴν προσαγορεύειν ζωὴν, ὅπου γε καὶ μέχρι φαντασίας τὸ τοῦ νοῦ διατείνουσιν ὄνομα.

ness, for it seems to be active even though (the organ) is not affected — and, on the other, to a greater extent the common (sense), which is aware of the inactivity of the senses themselves also.

¹ Or, “each (sense) will have some sort of separation from its own organs”.

Imagination

- 297** Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 1.49-2.1 (*Suppl. Arist.* vol.1.2 p.22.33-4 and 23.4-5 Bywater)

But let us go on to what comes next, working through the rest of the fifth book (of Theophrastus' *Physics*) from another starting-point.

2.1 . . .

Of imagination, about which next, following Aristotle, he works out a view, it must be taken from that man's (Aristotle's) works that it is another faculty besides sensation.

- 298A** Simplicius, *On Aristotle's On the Soul* 3.9 432a15 (CAG vol.11 p.286.27-32 Hayduck)

What he (Aristotle) called understanding, he now calls intellect, stretching the name of intellect . . . to cover all the life of reason, and perhaps because of that even as far as imagination, not that of irrational beings, but that in men, that is, this whole thing rational imagination, about which Theophrastus too enquires in his own *Physics*, whether it should be regarded as rational or irrational.

- 298B** Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 2.6 (*Suppl. Arist.* vol.1.2 p.29.3-6 Bywater)

But even as we have already said, these men, both Aristotle and Theophrastus, seem sometimes to call intellect even all the life of reason, where at any rate they stretch the name of intellect even as far as the imagination.

- 299 Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputationem* 2.3 (Suppl. Arist. t.1.2 p.24.20-4 Bywater)

“ἐν τίνι οὖν ἡ φαντασία;” ζητεῖ ὁ Θεόφραστος. “οὔτε γὰρ ἐν τῷ αἰσθητικῷ, διότι ἀληθοῦς οὔσης τῆς αἰσθήσεως ψευδῆς γίνεται ἐνίοτε ἡ φαντασία· οὔτε ἐν τῷ αἰσθητηρίῳ· τὸ μὲν γὰρ ἐν τῷ αἰσθητηρίῳ πάθημα παρόντος συμβαίνει τοῦ αἰσθητοῦ, τὰ δὲ φαντάσματα γίνεται καὶ ἀπόντος.”

5

2-3 *Arist., De an.* 3.3 428a11-12 3-5 *ibid.* 3.2 425b24-6

1 οὔτε *Bywater*: οὐδὲ *libri*

- 100 Dionysius Cartusianus, *Enarratio in libros Boetii De consolatione philosophiae* 2.4.14 (t.26 p.218aB-bB, ed. a. 1896-1913)

Averroes quippe, Abubather, Alexander, Themistius, Avempote, Theophrastus et alii quidam scripserunt Aristotelem sensisse quod anima rationalis, quae substantialis forma est hominis, et corpus eius vere informans, sit mortalis. . . .

D praeterea omnes illi philosophi Peripatetici consentiunt in hoc, quod intellectus sit immortalis, hoc est, quod substantia vere ac formaliter intellectiva, et ipsa intellectualis potentia immaterialis, inorganica, vere immortalis incorruptibilisque consistat; quia in libro De animalibus affirmat Philosophus, quod solus intellectus ab extra sit; tertio quoque De anima allegat ac sequitur quod Anaxagoras dixit, intellectum esse immixtum, perpetuum, separatum, cum nullo quid commune habentem. hinc illi qui fassi sunt animam humanam esse mortalem, dixerunt eam non esse vere ac formaliter intellectivam ex sua natura, nec ullam inorganicam vim habere; immo supremam vim eius cognitivam esse intellectivum passivum, id est potentiam cogitativam aut imaginativam, secundum nonnullos, nec esse intellectivam, nisi per quandam irradiationem luminis intelligentiae super intellectum passivum et eius phantasmata.

B huius autem erroris princeps fuit ille maledictus damnatissimusque Averroes

20

9-10 *Arist., De gen. anim.* 2.3 736b28 10-12 *id., De an.* 3.4 429b23-5 17-18 *Themistius, In De anima* 430a25 (CAG t.5.3 p.109.4-5)

- 299 Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 2.3 (Suppl. Arist. vol.1.2 p.24.20-4 Bywater)

"In what then is imagination?", enquires Theophrastus. "For it is neither in (that part of the soul) connected with sense, since sometimes when the sensation is true the imagination is false; nor is it in the sense-organ; for the effect made on the sense-organ happens when its object is present, but the images occur also when it is absent."

- 300 Denis the Carthusian, *Commentary on Boethius' books On the Consolation of Philosophy* 2.4.14 (vol.26 p.218aB-bB, ed. 1896-1913)

Averroes indeed, Abubather, Alexander, Themistius, Avempace,¹ Theophrastus, and certain others, wrote that Aristotle felt that the rational soul, which is the substantial form of man, and truly gives form to his body, is mortal. . . .

D Moreover, all those Peripatetic philosophers agreed in this, that the intellect is immortal, that is, that the substance which is truly and formally intellectual, and the intellectual power itself, which is immaterial and non-organic, is truly immortal and incorruptible; because in the book *On Animals* the Philosopher (Aristotle) maintains that the intellect alone is from outside; in the third book of *On the Soul* also he brings in and follows what Anaxagoras said, that the intellect was unmixed, everlasting, separate, having nothing in common with anything. Hence those who said that the human soul is mortal said that it is not truly and formally intellectual of its own nature, and that it has no non-organic power; indeed its highest cognitive power is the passive intellect, that is, the power of thought or imagination, according to some, and it is not intellectual, unless it be through a certain shining of the light of the intelligence over the passive intellect and its images.

B In this error the leader was that accursed and utterly damned Averroes

¹ See note 1 to the translation of 140.

De cognitione doctrina

301A Sextus Empiricus, *Adversus mathematicos* 7.216-26 (BT t.2 p.52.9-54.5 Mutschmann)

τοιοῦτο μὲν καὶ κατὰ τὸν Ἐπίκουρόν ἐστι κριτήριον· οἱ δὲ περὶ τὸν
 217 Ἀριστοτέλη καὶ Θεόφραστον καὶ κοινῶς οἱ Περιπατητικοί, διττῆς οὔσης
 κατὰ τὸ ἀνωτάτω τῆς τῶν πραγμάτων φύσεως, (ἐπεὶ τὰ μὲν, καθὼς
 προεῖπον, αἰσθητά ἐστι τὰ δὲ νοητά), διττὸν καὶ αὐτοὶ τὸ κριτήριον
 ἀπολείπουσιν, αἰσθῆσιν μὲν τῶν αἰσθητῶν, νόησιν δὲ τῶν νοητῶν, 5
 218 κοινὸν δὲ ἀμφοτέρων, ὥς ἔλεγεν ὁ Θεόφραστος, τὸ ἐναργές, τάξει μὲν
 οὖν πρῶτόν ἐστι τὸ ἄλογον καὶ ἀναπόδεικτον κριτήριον, (ἢ) αἰσθησις,
 δυνάμει δὲ ὁ νοῦς, εἰ καὶ τῇ τάξει δευτερεύειν δοκεῖ παρὰ τὴν αἰσθῆσιν.
 219 ἀπὸ μὲν γὰρ τῶν αἰσθητῶν κινεῖται ἡ αἰσθησις, ἀπὸ δὲ τῆς κατὰ
 ἐνάργειαν περὶ τὴν αἰσθῆσιν κινήσεως ἐπιγίνεται τι κατὰ ψυχὴν κίνημα 10
 τοῖς κρείττοσι καὶ βελτίοσι καὶ ἐξ αὐτῶν δυνάμενοις κινεῖσθαι ζῷοις·
 ὅπερ μνήμη τε καὶ φαντασία καλεῖται παρ' αὐτοῖς, μνήμη μὲν τοῦ περὶ
 τὴν αἰσθῆσιν πάθους, φαντασία δὲ τοῦ ἐμποιήσαντος τῇ αἰσθήσει τὸ
 220 πάθος αἰσθητοῦ. διόπερ ἔχκει τὸ τοιοῦτον ἀναλογεῖν κίνημα φασίν· καὶ
 ὃν τρόπον ἐκεῖνο, φημι δὲ τὸ ἔχκος, ὑπὸ τινός τε γίνεται καὶ ἀπὸ τινος, 15
 ὑπὸ τινος μὲν οἷον τῆς τοῦ ποδὸς ἐπερείσεως, ἀπὸ τινος δὲ ὥσπερ τοῦ
 Δίωνος, οὕτω καὶ τὸ προειρημένον τῆς ψυχῆς κίνημα ὑφ' οὗ μὲν γίνεται
 ὥσπερ τοῦ περὶ τὴν αἰσθῆσιν πάθους, ἀφ' οὗ δὲ καθάπερ τοῦ αἰσθητοῦ,
 221 πρὸς ὃ καὶ ὁμοιότητά τινα σφάζει. τοῦτο δὲ πάλιν τὸ κίνημα, ὅπερ μνήμη
 τε καὶ φαντασία καλεῖται, εἶχεν ἐν ἑαυτῷ τρίτον ἐπιγινόμενον ἄλλο 20
 κίνημα τὸ τῆς λογικῆς φαντασίας, κατὰ κρίσιν λοιπὸν καὶ προαίρεσιν
 τὴν ἡμετέραν συμβαῖνον, ὅπερ κίνημα διάνοιά τε καὶ νοῦς προσαγορεύ-
 εται, οἷον ὅταν τις προσπεσόντος κατ' ἐνάργειαν Δίωνος πάθῃ πως τὴν
 αἰσθῆσιν καὶ τραπῇ, ὑπὸ δὲ τοῦ περὶ τὴν αἰσθῆσιν πάθους ἐγγένηται
 222 τις αὐτοῦ τῇ ψυχῇ φαντασία, ἣν καὶ μνήμην πρότερον ἐλέγομεν καὶ ἔχκει 25
 παραπλήσιον ὑπάρχειν, ἀπὸ δὲ ταύτης τῆς φαντασίας ἐκουσίως ἀνα-
 ζωγραφῇ αὐτῷ καὶ ἀναπλάσσει φάντασμα, καθάπερ τὸν γενικὸν
 ἄνθρωπον. τὸ γὰρ δὴ τοιοῦτο κίνημα τῆς ψυχῆς κατὰ διαφόρους ἐπι-
 βολὰς οἱ Περιπατητικοί τῶν φιλοσόφων διάνοιάν τε καὶ νοῦν
 ὀνομάζουσι, κατὰ μὲν τὸ δύνασθαι διάνοιαν, κατὰ δὲ ἐνέργειαν νοῦν· 30
 223 ὅταν μὲν γὰρ δύνῃται τοῦτον ποιεῖσθαι τὸν ἀναπλασμὸν ψυχῇ,
 τοὔτεστιν ὅταν πεφύκη, διάνοια καλεῖται, ὅταν δὲ ἐνεργητικῶς ᾗδη

Epistemology

301A Sextus Empiricus, *Against the Mathematicians* 7.216-26 (BT vol.2 p.52.9-54.5 Mutschmann)

Such, then, is the criterion according to Epicurus. (We turn now to) those associated with Aristotle and Theophrastus, and the Peripatetics in general. Given that at the highest level the nature of things is twofold — since some things, as I said before, are objects of sense and others objects of intellect — they also admit that the criterion is twofold, sense of sense-objects, and intellectual activity of the objects of intellect, but common to both, as Theophrastus said, is self-evidence. So first in order is the irrational and indemonstrable criterion, sense, but (first) in potency is intellect, even if it appears to come second in order after sense. For from sense-objects sense is moved, and from the movement with self-evidence about sense arises in addition a certain (resulting) movement in the soul in those living things which are superior and better and able to move of themselves; this is called by them memory and *phantasia*,¹ memory of the affect about the sense, *phantasia* of the sense-object which made the affect on the sense. Hence they say that the resulting movement of this kind is like a footprint; and just in the way that that, I mean the footprint, is made by something and from something, by something as by the pressure of the foot, and from something as from Dion, so the above mentioned resulting movement of the soul is made by something, as by the affect about the sense, and from something, as from the sense-object, towards which it also preserves some similarity. And again this movement, which is called memory and *phantasia* has in itself another, third, supervening movement, that of rational *phantasia*, which comes to be left as a result of our judgment and choice, and this movement is called understanding and intellect; as when someone, when Dion has made an impression on him which has self-evidence, in a way has his sense affected and altered, and by the affect about his sense there is produced in his soul a certain *phantasia*, which we said before was memory and similar to a footprint, and from this *phantasia* he pictures to himself at will and models an object of *phantasia*, like Man in general. For a movement of the soul of this kind the Peripatetic philosophers call, according to different points of view, understanding and intellect, with regard to being potential, understanding, and with regard to actuality, intellect: for when the soul has the power to produce this model², that is, when it has become of this nature, it is called understanding, but when it is

ποιῇ, νοῦς ὀνομάζεται. ἀπὸ μέντοι τοῦ νοῦ καὶ τῆς διανοήσεως συνίσταται ἢ τε ἔννοια καὶ ἐπιστήμη καὶ τέχνη. διανοήσις μὲν γὰρ γίνεται
 224 ὅτε μὲν τῶν κατὰ μέρος εἰδῶν ὅτε δὲ τῶν τε εἰδῶν καὶ τῶν γενῶν· ἀλλ' 35
 ὁ μὲν ἀθροισμὸς τῶν τοιούτων τοῦ νοῦ φαντασμάτων καὶ ἡ συγκεφαλαίωσις τῶν ἐπὶ μέρους εἰς τὸ καθόλου ἔννοια καλεῖται, ἐν δὲ τῷ ἀθροισμῷ τούτῳ καὶ τῇ συγκεφαλαιώσει τελευταῖον ὑφίσταται ἢ τε ἐπιστήμη καὶ τέχνη, ἐπιστήμη μὲν τὸ ἀκριβὲς καὶ ἀδιάπτωτον ἔχουσα,
 225 τέχνη δὲ ἢ μὴ πάντως τοιαύτη. ὥσπερ δὲ ἡ τῶν ἐπιστημῶν καὶ τεχνῶν 40
 φύσις ἐστὶν ὑστερογενής, οὕτω καὶ ἡ καλουμένη δόξα· ὅταν γὰρ εἷξη
 226 ἡ ψυχὴ τῇ ἀπὸ τῆς αἰσθήσεως ἐγγενομένη φαντασίᾳ καὶ τῷ φανέντι πρόσθῃται καὶ συγκατάθῃται, λέγεται δόξα. φαίνεται οὖν ἐκ τῶν εἰρημένων πρῶτα κριτήρια τῆς τῶν πραγμάτων γνώσεως ἢ τε αἰσθησις καὶ ὁ νοῦς, ἢ μὲν ὄργανον τρόπον ἔχουσα ὁ δὲ τεχνίτου. ὥσπερ γὰρ 45
 ἡμεῖς οὐ δυνάμεθα χωρὶς ζυγοῦ τὴν τῶν βαρέων καὶ κούφων ἐξέτασιν ποιέσθαι, οὔτε ἄτερ κανόνος τὴν τῶν εὐθέων καὶ στρεβλῶν διαφορὰν λαβεῖν, οὕτως οὔτε ὁ νοῦς χωρὶς αἰσθήσεως δοκιμάσαι πέφυκε τὰ πράγματα.

τοιούτοι μὲν οὖν ὥς ἐν κεφαλαίοις εἰσὶ καὶ οἱ ἀπὸ τοῦ Περιπάτου. 50

3-4 *supra* 7.141 (t.2 p.35.14-15 Mutschmann); 7.145 (t.2 p.36.11) Arist.,
De an. 3.8 431b21-2 5 *cf. ibid.* 431b22-3 et *Stobaei Anth.* 1.58 (t.1 p.497.21-3 Wachsmuth) = *Arii Didymi Epit. phys. fr.* 16 Diels, *Aristotele solo nominato* 5-6 *Galenus, De method. med.* 1.5 (t.10 p.39.7-9 Kühn); *De temperamentis* 2.2.590 (p.51.14-15 Helmreich) *Clemens Alex., Strom.* 2.4 13.2 (GCS t.2 p.119.23-4), *cf. ibid.* 8.3 7.3 (t.3 p.83.24-5), 8.4 14.3 (t.3 p.88.20-1) 9-14 *cf. Arist. Anal. post.* 2.19 100a3 *cf. Arist. De an.* 3.3 429a1-2 20-1 *cf. ibid.* 3.10 433b29 et 3.11 434a7-8 20-27 *cf. ibid.* 2.5 417b22-4 31-4 *cf. Arist. Anal. post.* 2.19 100a6-8

5 ἀπολείπουσιν] ἀπολέγουσιν *Barbotin* 7 ἢ *add. Bekker* 24 ἐγγένηται
Hervetus: ἐννέμηται *codd.* 30 δύνασθαι *Salmasius*: οἷεσθαι *codd.*
 ἐνέργειαν *Salmasius*: ἐνάργειαν *codd.* 32 πεφύκη *Bekker*: πεφύκος *codd.*

→

301B *Clemens Alexandrinus, Stromata* 2.2 9.5 (GCS t.2 p.118.2-4 *Stählin*)

Θεόφραστος δὲ τὴν αἰσθησιν ἀρχὴν εἶναι πίστεώς φησιν· ἀπὸ γὰρ ταύτης αἱ ἀρχαὶ πρὸς τὸν λόγον τὸν ἐν ἡμῖν καὶ τὴν διάνοιαν ἐκτείνονται.

302 *Cicero, Lucullus* 112-13 (BT p.82.30-83.14 et 83.19-24 *Plasberg*)

si enim mihi cum Peripatetico res esset, qui id percipi posse

actually now producing it, it is named intellect. Then from intellect and the activity of the understanding arise the concept and knowledge and skill. For the activity of the understanding occurs sometimes about particular forms, and sometimes about species and genera³. But the aggregation of such intellectual images and the summing up of the particulars in the universal is called the concept, and in this aggregation and summing-up as the last stage are produced knowledge and skill, knowledge having accuracy and infallibility, skill that which is not entirely like that. And just as the growth of the branches of knowledge and of skills is a later development, so also is what is called opinion.⁴ For when the soul yields to the *phantasia* being produced in it from the sensation, and inclines and assents to the object that has appeared, it is said to be opinion. It seems then, from what has been said, that the first criteria of the knowledge of things are sense and intellect, the one in the manner of a tool, the other in that of a craftsman. For just as we cannot perform the testing of heavy and light things without a balance, nor grasp the difference between straight and crooked things without a ruler, so neither is the intellect such as to test things without sense.

Such then, in sum, are the views of those from the Peripatos.

¹ "Imagination" would be an appropriate rendering here, but it would not fit every occurrence in this passage.

² This is the noun (ἀναπλασμός) from the verb (ἀναπλάσσειν) translated "models" in section 222.

³ "Forms" and "species" stand for the same word here.

⁴ Or "belief".

ἐνεργητικῶς *N*: ἐγερτικῶς *cett.* 39 *post μὲν add. ἡ Kochalsky et ed. Mutschmann*
48 οὔτε *codd.*: οὐδὲ *Bekker et ed. Mutschmann*

301B Clement of Alexandria, *Patchwork* 2.2 9.5 (GCS vol.2 p.118.2-4 Stählin)

But Theophrastus says that sense is the starting-point of conviction; for starting-points extend from this to the reason in us and the understanding.

302 Cicero, *Lucullus* 112-3 (BT p.82.30-83.14 and 83.19-24 Plasberg)

For if the matter were between myself and a Peripatetic, who

diceret quod impressum esset e vero, neque adhaerere illam magnam accessionem “quo modo inprimi non posset a falso”, cum simplici homine simpliciter agerem, nec magno opere contenderem atque etiam si, cum ego nihil dicerem posse comprehendere, diceret ille sapientem interdum opinari, non repugnare, praesertim ne Carneade quidem huic loco valde repugnante. nunc quid facere possum? quaero enim quid sit quod comprehendere possit. respondet mihi non Aristoteles aut Theophrastus, ne Xenocrates quidem aut Polemo, sed hi minores: “tale verum quale falsum esse non possit.” nihil eius modi invenio: itaque incognito nimirum adsentiar id est opinabor. hoc mihi et Peripatetici et vetus Academia concedit: vos negatis, Antiochus in primis. . . . ut omittam alia, haec duo de quibus agitur quis umquam dixit aut veteris Academiae aut Peripateticorum, vel id solum percipi posse quod esset verum tale quale falsum esse non posset, vel sapientem nihil opinari? certo nemo. horum neutrum ante Zenonem magno opere defensum est.

1-3 *Cic.*, *supra* 18; *cf.* *De fin.* 5.76; *etiam* *Sext. Empir. Pyrr. hyp.* 2.4 (t.1. p.64.21-5 *Mutschmann*) *et* *Adv. math.* 7.248 (t.2 p.58.13-16) = *SVF* 1.59; *Diog. Laert.* *Vit.* 7.46 = *SVF* 2.53; 7.50 = *SVF* 2.60 16-17 *cf.* *Cic.*, *supra* 77 = *SVF* 1.59

10 hi *Plasberg*: mihi A^1NB : *del.* A^3 : qui *Cant.* minores A^2 : minorem *NB*: minor est A^1

303 Albertus Magnus, *Analytica posteriora* 1.1.3 (t.2 p.9a6-39 et 10a32-6 et 40-b2 Borgnet)

et hoc quidem Theophrastus sic probavit dicens quod nihil est receptibile alicuius nisi ex inchoatione vel confusione, quia aliter sicut esset receptibile unius alicuius in genere vel specie vel numero, ita esset receptibile omnium; quod enim ex sola substantia subjecta recipit, non plus se habet ad unum recipiendum quam ad aliud; et sic aut omnia reciperet, aut nihil; si autem omnia recipit, non erit motus inter proprios terminos, sed ex omni in omne fiet motus, quod Aristoteles reprobavit in primo *Physicorum*. si autem nihil recipit, tunc sequitur quod non est motus omnino, quod est absurdum. relinquitur igitur quod id quod movetur ex aliquo in aliquid apud se habeat aliquid eius ad quod movetur. similiter igitur est de intellectu recipiente ignoti scientiam, quod aliquid ignoti habeat apud se. hoc autem non est nisi illud in quo ignotum est in formali potentia.

said that that could be perceived which was impressed from something true, and that that important addition, "in such a way that it could not have been impressed by something false" was not attached, I would be dealing simply with a simple man, and I would not exert myself very much; and also, if, when I said that nothing could be grasped (cognitively), he were to say that the wise man sometimes holds an opinion, I would not oppose that, especially as not even Carneades strongly opposed that position. But as it is, what
 113 can I do? For I ask what it is that can be grasped. Neither Aristotle replies to me, nor Theophrastus, nor even Xenocrates or Polemo, but these lesser men¹: "what is true in such a way that it cannot be false." I find nothing of that kind: and so I will undoubtedly assent to what is not known, i.e. I will hold an opinion. Both the Peripatetics and the Old Academy allow me that: you² deny it, Antiochus among the first To leave out the rest, who, either of the Old Academy or the Peripatetics, ever stated these two points which are at issue, either that that alone can be perceived, which is true in such a way that it cannot be false, or that the wise man has no opinions? Surely nobody. Neither of these was firmly defended before Zeno.

¹ On this reading, the reference must be to the Stoics.

² Lucullus and those whose opinions he is supposed to represent.

303 Albert the Great, *Posterior Analytics* 1.1.3 (vol.2 p.9a6-39 and 10a32-6 and 40-b2 Borgnet)

And Theophrastus proved this¹ in this way, saying that nothing is capable of receiving anything except from an inchoate and confused state, because otherwise just as it was receptive of anything one in genus or species or number, so it would be receptive of all; for what receives only from its substance as subject is not more ready to receive one thing rather than another; and so it would receive either all, or none; but if it receives all, movement will not be between the appropriate terms, but there will be movement out of all into all, which Aristotle condemned in the first book of the *Physics*. But if it receives nothing, it follows that there is no movement at all, which is absurd. It remains, therefore, that that which moves out of one into another, has within itself something of that to which it moves. The situation is therefore the same with the intellect when it is receiving the knowledge of something unknown, that it has something of the unknown within itself. But this can only be that in which the unknown exists in formal potentiality.

est igitur apud intellectum eorum quae intelligibilia sunt per
 ipsum formalis potentia in qua omnia intelligibilia sunt in suo
 formali inchoativo. huiusmodi autem sunt principia prima intelli-
 gibilium, in quibus intelligibilia sunt in formali potentia, sicut
 colores sunt in actu lucidi sive diaphani. est igitur omnis doctrina
 intellectiva ex praeexistenti cognitione. et haec Theophrasti probatio
 procedit et est necessaria, et super eam fundavit Aristoteles suam
 intentionem. . . .

10 et ideo secundum Aristotelem universale est in intellectu in esse
 abstractionis; et hoc est sibi in intellectu esse, quod est abstractum
 esse, quod est in actu lucidi esse. . . . ista est directe opinio et
 sententia Aristotelis loquentis contra Theophrastum qui fuit de
 priore opinione, quae dicta est, quod intellectus receptivus sit formae
 abstractae, sicut materia receptiva est formae.

1-2 cf. *Alberti Magni librum De animalibus* 3.2.8 = 376A 8 *Arist., Phys.*
 1.5 188a30-b8 19-20 *id., Anal. post.* 1.1 71a1-2; 2.19 99b28-9

304 Albertus Magnus, *Super Ethica* 2.4 (Op. omn. t.14.1.1 p.106.56-107.9
 Kübel)

dicendum quod duo sunt quae procedunt de imperfecto ad
 perfectum, sicut etiam sunt duo agentia per se, scilicet natura et
 propositum, sicut dicitur in 2 *Physicorum*; et ideo etiam Theophras-
 tus, ut dicitur in *Commento De anima*, ponit duos ordines et dicit
 quod est opinio Aristotelis, scilicet universalis et particularis et
 formae et materiae. perfectio enim naturae est forma, ad quam est
 in potentia materia prima, et perfectio propositi est universale, ad
 quam est in potentia intellectus possibilis, unumquodque autem
 quanto dignius est, tanto vicinius suae perfectioni; et quia propositum
 dignius est quam natura, propinquius est suae perfectioni quam
 natura, et sua perfectio magis est intra ipsum quam forma intra
 materiam, quamvis utrobique sit perfectio in potentia formali, ut
 dictum est.

et inde est quod in materia non est agens neque disponens,
 quibus possit se reducere in actum, sicut est in intellectu, qui habet
 coniunctum sibi agens universale suum, quod reducit ipsum in
 perfectionem suam secundum opinionem quae ponit quod intellec-
 tus agens est pars animae, vel ad minus coniungitur sibi per
 applicationem luminis, secundum opinionem quae ponit intellectum
 agentem esse substantiam separatam irradiantem omnes animas.

There is therefore within the intellect the formal potentiality for those things which are intelligible through it, in which all the intelligibles exist in their formal inchoateness. But of this kind are the first principles of the intelligibles, in which the intelligibles exist in formal potentiality, just as colors exist in what is actually bright or transparent. So all intellectual learning exists as a result of preexistent cognition. And this proof of Theophrastus is successful and is necessary, and on it Aristotle based his intention. . . .

- 10 And therefore² according to Aristotle the universal is in the intellect in a state of abstraction; and this is for it to be in the intellect, which is to be abstract, which is to be actually bright. . . . That is straightforwardly the opinion and view of Aristotle, speaking against Theophrastus, who was of the opinion, which was given first, that the intellect was receptive of the abstract form, just as matter is receptive of form.

¹ That intellectual learning comes from preexistent cognition.

² This refers to the preceding argument, which has been omitted.

304 Albert the Great, *On the Ethics* 2.4 (*Op. omn.* vol.14.1.1 p.106.56-107.9 Kübel)

It must be said that there are two things that pass from imperfect to perfect, just as there are also two things which are active by themselves, namely nature and purpose, as is said in Book 2 of the *Physics*; and therefore Theophrastus too, as is said in a *Commentary (on the work)* On the Soul, posits two orders and says that it is the view of Aristotle,¹ namely universal and particular and form and matter. For the perfection of nature is form, related to which in potentiality is prime matter, and the perfection of purpose is the universal, related to which in potentiality is the possible intellect. But the more noble a thing is, the nearer it is to its perfection; and because purpose is more noble than nature, it is closer to its perfection than nature, and its perfection is more within it than form is within matter, although in each case it is a perfection in a formal potentiality, as has been said.

And thence is it that in matter there is no agent nor organizer, by which it could bring itself to act, as there is in the intellect, which has joined to itself its own universal agent which brings it to its own perfection, according to the opinion which supposes that the agent intellect is part of the soul, or at least is joined to it through the application of light, according to the opinion which supposes that the agent intellect is a separate substance irradiating all souls.

habet etiam habitum instrumentalem per quem inducit in se perfectionem quae sunt prima principia, quae non addiscuntur ab aliquo, sed quilibet homo scit ea inquantum terminos cognoscit, nec indiget nisi aliquo agente particulari distinguente habitum in ipso, et haec est species rei quae habet esse abstractum ab agente 25 universali, quod facit ipsum intelligibile in actu in esse universali, quod est principium artis et scientiae.

sicut etiam in visu praeter universale agens, quod est lux, indiget particulari agente distinguente visum, quod est aliqua species coloris effecta visibilis in actu per lucem, similiter etiam est in motiva 30 virtute, quod est in ea universale agens quod ponit modum suum super omnia operabilia, et sunt in ea dispositiones sive instrumenta, 107 per quae potest se inducere in perfectionem, sicut principia operabilium, et requiritur tantum agens particulare extra, quod distinguat habitum, qui est in ipso prope perfectionem magis quam forma in 35 materia. et haec est operatio habens in se modum universalis agentis, quae est operatio iusta, quae proportionaliter se habet ad inducendum habitum virtutis sicut species intelligibilis actu ad inducendum habitum scientiae in intellectu speculativo.

3 *Arist., Phys. 2.5 196b17-22; 197a7-8* 26-7 *id., Anal. post. 2.19 100a8*

16 quod Kübel: qui *codd.* 21 habitum instrumentalem per quem *T*: habitum instrumenta per que *CSW*: habitus instrumenta per que *V*: *om. NR*

305 Albertus Magnus, De causis et processu universitatis a prima causa 1.2.7 (t.10 p.397a9-37 Borgnet)

ab antiquis Peripateticis Theophrasto et Porphyrio et Themistio, et a posterioribus, Avicenna scilicet, Algazale, et Alfarabio, quoddam inter caetera exempla convenientius positum est. triplicem enim scientiae modum videmus esse in homine secundum diversitatem scientium sumptum. videmus enim quod quidam non sciunt quod 5 sciunt, nec respondere de scitis sunt parati nisi per magnam scitorum et scibilium indagationem et collationem, quibus inveniunt convenientias et differentias et antecedentia et consequentia singulorum; propter quod intellectus eorum non est purus, nec per stantem scientiae habitum adiutus. quidam autem ex habitu ipso adiuvente 10 intellectum de omnibus parati sunt reddere rationem quae in scientia illa quaeri possunt. et hoc faciunt ex habitu ipso, qui in effectum induxit intellectum eorum possibilem. quidam autem, ut dixit

It has also an instrumental "habit" through which it brings into itself the perfection which is the first principles, which are not learned from anyone, but any man knows them inasmuch as he understands the terms, and it needs nothing else except some particular agent which makes distinctions in the "habit" in him, and this is the species of a thing which is made abstract by the universal agent, which makes it actually intelligible in being universal, which is the beginning of art and science.

Again, just as in sight, as well as the universal agent, which is light, there is needed a particular agent which makes distinctions in sight, which is some species of color made actually visible through light, so likewise is it also in motive virtue, that there is in it a universal agent which puts its own standard on all actions which are possible, and there are in it dispositions or instruments, through which it
 107 can bring itself to perfection, like the principles of possible actions, and there is needed only a particular agent outside, which may make distinctions in the "habit", which is in it near to perfection, more than is form in matter. And this is the operation having in itself the standard of the universal agent, which is the just operation, which is in the appropriate state for inducing the habit of virtue, just as is the form which is actually intelligible for inducing the "habit" of knowledge in the theoretical intellect.

¹ Or, "what is the view of Aristotle"

305 Albert the Great, *On the Causes of the Universe and its Origin from the First Cause* 1.2.7 (vol.10 p.397a9-37 Borgnet)

By the old Peripatetics, Theophrastus and Porphyry and Themistius, and by the later, that is, Avicenna, Ghazali, and Farabi, there is one example among others set out rather suitably. For we see that there is a threefold mode of knowledge in man, taken according to the diversity of those who have knowledge. For we see that some do not know what they know, and are not ready to reply about things they know except through great hunting about and bringing together of what is known and knowable, by which they find out agreements and differences and antecedents and consequences of particular matters; for this reason¹ their intellect is not pure, and is not assisted by an established "habit" of knowledge. But some, with a "habit" that actually helps the intellect, are ready to give a reasoned answer about every question that can be asked in that branch of knowledge. And they do this through that "habit", which has brought their possible intellect into actuality. And some, as Homer

Homerus, per naturam boni sunt. quorum intellectus lumine universaliter agentis intellectus sic illustratus est, ut statim audita quaestione certi sint se posse determinare eam, eo quod intellectus eorum species et lumen intelligibilium est et scibilium. 15

1-17 cf. *Them. In Arist. De an.* 2.5 417a22-b2 (CAG t.5.3 p.55.17-37) 14 cf.
Hom. Od. 8.134; sed incertum est ad quem locum Albertus spectet

- 306 Şiwān al-ḥikma, cap. de Theophrasto, dictum no. 15 (vid. fontes in apparatu)

وقال العقل نحوان أحدهما مطبوع والآخر مسموع فالمطبوع منه كالارض
 والمسموع كالبذر والماء فلا يخلص للعقل المطبوع عمل دون أن يرد عليه العقل
 المسموع فينبهه من نومه ويطلقه من وثاقه ويقلقه من مكانه كما يستخرج البذر
 والماء ما في قعر الارض

fontes: aš-Šahrastānī, *al-Milal wa-n-niḥal* p.338.5-8 Cureton, t.2 p.148.7-10
 Kaylānī, p.427.5-9 ed. Cahirae anno 1948

1 ante العقل add. إن ed. Kaylānī منه ed. Kaylānī: منها edd. Cureton et
 Cahirae 2 post المسموع add. منه ed. Kaylānī et منها ed. Cahirae

Intellectus

- 307A Themistius, In Aristotelis De anima 3.5 430a10-25 (CAG t.5.3 p.107.30-108.18 Heinze)

ἄμεινον δὲ καὶ τὰ Θεοφράστου παραθέσθαι περὶ τε τοῦ δυνάμει
 νοῦ καὶ τοῦ ἐνεργείᾳ. περὶ μὲν οὖν τοῦ δυνάμει τάδε φησίν· “ὁ δὲ νοῦς
 πῶς ποτε ἔξωθεν ὦν καὶ ὥσπερ ἐπίθετος ὅμως συμφυής; καὶ τίς ἡ φύσις
 αὐτοῦ; τὸ μὲν γὰρ μηδὲν εἶναι κατ’ ἐνέργειαν, δυνάμει δὲ πάντα, καλῶς,
 ὥσπερ καὶ ἡ αἴσθησις. οὐ γὰρ οὕτως ληπτέον ὥς οὐδὲ αὐτός (ἐριστικὸν 5
 γάρ)· ἀλλ’ ὥς ὑποκειμένην τινὰ δύναμιν καθάπερ καὶ ἐπὶ τῶν ὑλικῶν.
 ἀλλὰ τὸ ἔξωθεν ἄρα οὐχ ὥς ἐπίθετον, ἀλλ’ ὥς ἐν τῇ πρώτῃ γενέσει
 συμπεριλαμβανόμενον θετέον.

108 “πῶς δὲ ποτε γίνεται τὰ νοητὰ καὶ τί τὸ πάσχειν (ὑπ’) αὐτῶν; δεῖ

said, are good by nature. Their intellect is illuminated by the light of the universal agent intellect², in such a way that as soon as a question has been heard they are sure that they can resolve it, by the fact that their intellect is the forms and the light of the intelligible and knowable objects.

¹ Or, "for the reason that".

² Lit. "the intellect that is active universally".

- 306** *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 15 (see the sources in the apparatus)

He (Theophrastus) said: "Intellection is of two kinds: one is innate and the other through listening. The innate is like the earth, and the one through listening is like the seed and water; innate intellection does not function by itself unless intellection through listening comes to it to rouse it from its sleep, free it from its fetters, and stir it from its place, just as seed and water bring out what lies in the depths of the earth."

Intellect

- 307A** Themistius, *On Aristotle's On the Soul* 3.5 430a10-25 (CAG vol.5.3 p.107.30-108.18 Heinze)

But it is better to give as well the (words) of Theophrastus about the potential and the actual intellect. About the potential he says this: "In what way is it that the intellect, while coming from outside and being as it were superposed, is yet connate? And what is its nature? For that it is nothing actually, but everything potentially, is well said, as is also the case with sense. For it must not be taken in this way, that it is not even itself — for that is captious¹ — but as a certain underlying potentiality², as is also the case with material objects. But the 'coming from outside' must be interpreted not as being superposed, but as being included with it at its original generation.

108 "And in what way does it become the intelligibles, and what is

γάρ, εἴπερ εἰς ἐνέργειαν ἤξει καθάπερ ἡ αἰσθησις. ἀσωμάτω δὲ ὑπ' 10
 ἀσωμάτου τί τὸ πάθος ἢ ποία μεταβολή; καὶ πότερον ἀπ' ἐκείνου ἢ ἀρχῇ
 ἢ ἀπ' αὐτοῦ; τῷ μὲν γὰρ πάσχειν ἀπ' ἐκείνου δόξειεν ἂν (οὐδὲν γὰρ
 ἀφ' αὐτοῦ τῶν ἐν πάθει). τῷ δὲ ἀρχὴν πάντων εἶναι καὶ ἐπ' αὐτῷ τὸ
 νοεῖν, καὶ μὴ ὥσπερ ταῖς αἰσθήσεσιν, ἀπ' αὐτοῦ. τάχα δ' ἂν φανείη 15
 καὶ τοῦτο ἄτοπον, εἰ ὁ νοῦς ὕλης ἔχει φύσιν μηδὲν ὧν ἅπαντα δὲ
 δυνατός.”

καὶ τὰ ἐφεξῆς μακρὸν ἂν εἴη παρατίθεσθαι καίτοι μὴ μακρῶς
 εἰρημέννα, ἀλλὰ λίαν συντόμως τε καὶ βραχέως τῇ γε λέξει· τοῖς γὰρ
 πράγμασι μεστά ἐστὶ πολλῶν μὲν ἀποριῶν, πολλῶν δὲ ἐπιστάσεων,
 πολλῶν δὲ λύσεων. ἐστὶ δὲ ἐν τῷ πέμπτῳ τῶν Φυσικῶν, δευτέρῳ δὲ τῶν 20
 Περὶ ψυχῆς, ἐξ ὧν ἀπάντων δηλὸν ἐστίν, ὅτι καὶ περὶ τοῦ δυνάμει νοῦ
 σχεδὸν τὰ αὐτὰ διαποροῦσιν, εἴτε ἔξωθεν ἐστὶν εἴτε συμφυῆς, καὶ
 διορίζειν πειρῶνται, πῶς μὲν ἔξωθεν, πῶς δὲ συμφυῆς.

λέγουσι δὲ καὶ αὐτὸν ἀπαθῆ καὶ χωριστόν, ὥσπερ τὸν ποιητικὸν
 καὶ τὸν ἐνεργεῖα· “ἀπαθὴς γάρ” φησιν “ὁ νοῦς, εἰ μὴ ἄρα ἄλλως 25
 παθητικός”, καὶ ὅτι τὸ παθητικὸν ἐπ' αὐτοῦ οὐχ ὥς τὸ κινητὸν ληπτέον
 (ἀτελὲς γὰρ ἡ κίνησις) ἀλλ' ὥς ἐνέργειαν. καὶ προῖων φησι τὰς μὲν
 αἰσθήσεις οὐκ ἄνευ σώματος, τὸν δὲ νοῦν χωριστόν.

1-8 Thomas Aquinas, *De unitate intellectus* 210 (p.75a3-34 Spiazzi) et 218
 (p.77a21-4) 2-3 Arist., *De gen. anim.* 2.3 736b28; 737a7-13 4-5 id., *De*
an. 3.4 429a22-4; 429b30-1; 3.5 430a10-12 7-8 cf. ad 2-3 13-14 Arist.,
De an. 2.5 417b24-5 24 cf. ad 309B v.10 26-7 cf. Arist. *De an.* 2.5
 417a14-17 et 3.7 431a6-7 27-8 cf. ibid. 3.4 429b4-5 et Prisc. Lyd. *Metaphr.*
in Theophr. disp. De an. 2.9 (p.31.1-2) = 312

5 οὐδὲ codd.: Arab. fortasse οὐδὲν 8 συμπεριλαμβανόμενον Brandis:
 συμπεριλαμβάνον codd.: συμπαράλαμβανόμενον Gomperz: comprehendens
 Aquinas 9 ὑπ' add. Heinze αὐτῶν] αὐτόν Ald. 10-11 ὑπ' ἀσωμάτου
 Priscianus (307C): ὑπὸ σώματος Them. 12 τῷ CP: τὸ Q 13 τῷ CP:
 τὸ Q in ras. 25 ἄλλως om. Q 26 ἐπ' C: ὑπ' PQ τὸ (post ὡς) om.
 Qs κινητὸν] κινητικὸν C

307B Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputa-*
tionem 2.4 (Suppl. Arist. t.1.2 p.25.28-26.7 Bywater)

*** “οὐ γὰρ οὕτω,” φησί, “ληπτέον οὐδὲ ὡσαύτως· ἐριστικὸν γάρ·
 ἀλλ' ὥς ὑποκειμένην τινὰ δύναμιν, καθάπερ καὶ ἐπὶ τῶν ὑλικῶν.” καὶ
 ὀλίγον προελθὼν ἐπάγει· “τάχα δ' ἂν φανείη καὶ τοῦτο ἄτοπον εἰ ὁ νοῦς
 ἔχει ὕλης φύσιν μηδὲν ὧν ἅπαντα δὲ δυνατός. οὐχ οὕτω δὲ ληπτέον

its being affected by them? For it must be (affected), if it is going to come into activity, like sense. But what is the effect produced, or of what kind is the alteration, of an incorporeal thing by an incorporeal thing³? And is the starting-point from that (the object) or from (the intellect) itself? For by the fact that it is affected it would seem to be from that — for none of the things that are being affected (acts) from itself — but from the fact that it is the starting-point of everything and has thinking in its power, and not as with the senses, (it would seem to be) from itself. But perhaps this too would seem to be absurd, if the intellect has the nature of matter, being nothing, but potentially all things.”

It would take too long to add what follows, although it is not stated at length, but too concisely and shortly, in expression at least; for with regard to the facts, it is full of many problems, many careful enquiries, and many solutions. It is in the fifth (book) of the *Physics*, the second of *On the Soul*, and from all that it is clear that concerning the potential intellect as well they (Aristotle and Theophrastus) find almost the same difficulties, whether it is from outside or connate, and they try to define in what way on the one hand it is from the outside, and in what way, on the other, it is connate.

They say that it too is impassible and separate, like the productive and the actual: “For the intellect”, he (Theophrastus) says, “is impassible, unless indeed it is passive in a different sense”, and that “passive”, in this context, must be taken not as “moving” — for motion is something incomplete — but in terms of activity. And going on he says that the senses are not independent of body, but the intellect is separate.

¹ Or, “it must not be taken in a sense foreign to (Aristotle) himself — for that would be to quibble”.

² Or, “a kind of potentiality playing the role of subject (to the intelligible forms)”.

³ Or, with Themistius’ reading, “by a body”

307B Priscian of Lydia, *Paraphrase of Theophrastus’ Discourse On the Soul* 2.4 (*Suppl. Arist.* vol.1.2 p.25.28-26.7 Bywater)

*** “For it must not be taken like this,” he says, “nor in the same way; for that is captious; but as a certain underlying potentiality, as is also the case with material objects.” And going on a little further he adds: “Perhaps this too would seem to be absurd, if the intellect has the nature of matter, being nothing, but potentially all things. But it must not be taken in this way, nor of all intellect, but it is necessary

οὐδὲ πάντα νοῦν, ἀλλὰ δεῖ διελεῖν. ποῖος οὖν καὶ τίς ἡ διαίρεσις; ἡ ⁵
 μὲν γὰρ ὕλη οὐ τόδε τι, ὁ δὲ νοῦς εἰ μὴ οὕτω, τί ἂν ἕτερον;” κατὰ
 ἀναλογίαν οὖν καὶ τὸ δυνάμει ληπτέον ἐπὶ τοῦ ψυχικοῦ νοῦ· ὥς γὰρ
 πρὸς τὸν ἐνεργεῖα νοῦν, τουτέστι τὸν χωριστόν.

3-6 cf. *Alberti Magni librum De intellectu et intelligibili* 2.11.4 (p.509b21-5
Borgnet), *Theophrasto nominato* 5-6 cf. *Prisc. Lyd.*, *infra* p.30.29-31 = 312
 6-7 cf. *Arist. De an.* 3.4 429a22-4 7 ψυχικοῦ] cf. *Prisc. Lyd.*, *infra* p.26.12
 et 26

1 *lac. statuit Bywater, qui dicit initium capituli de intellectu excidis* 2
 ἀλλ' ὥς *Wimmer ex Themistio*: ἀπλῶς *codd.*

307C Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputa-*
tionem 2.4-5 (Suppl. *Arist.* t.1.2 p.27.3-6 et 8-14 *Bywater*)

ὁρθῶς ἄρα καὶ ὁ Θεόφραστος ἄτοπον ἀποφαίνεται τὸ ὑλικὴν ἀπο-
 διδόναι φύσιν τῷ νῷ, καὶ τὸ οὕτως ὥς ὕλη μὴδὲν εἶναι ἀλλὰ πάντα
 δυνατόν· καὶ μὴ δεῖν οὕτω λαμβάνειν παρακελεύεται, ζητεῖν δὲ πῶς
 καθ' ἕτερον τρόπον δυνάμει λέγεται. . . .

⁵ ἀπορεῖ δὲ ἐξῆς ὅπως γίνεται τὰ νοητά, καὶ τί τὸ πάσχειν αὐτόν. ⁵
 δεῖ γάρ, εἴπερ εἰς ἐνέργειαν ἤξει καθάπερ αἱ αἰσθήσεις. ἀσωμάτῳ δὲ
 ὑπ' ἀσωμάτου τί πάθος ἢ ποία μεταβολή; καὶ πότερον ἀπ' ἐκείνου ἢ
 ἀρχῇ ἢ ἀφ' ἐαυτοῦ; τῷ μὲν γὰρ πάσχειν ἀπ' ἐκείνου δόξειεν ἂν· οὐδὲν
 γὰρ ἐαυτοῦ τῶν ἐν πάθει· τῷ δὲ ἀρχῇ πάντων εἶναι καὶ ἐφ' ἐαυτῷ τὸ ¹⁰
 νοεῖν, καὶ μὴ ὥσπερ ταῖς αἰσθήσεσιν, ἀφ' ἐαυτοῦ.

5-6 cf. *Arist. De an.* 3.4 429b24-5 9-10 *ibid.* 2.5 417b24

1 ἀποφαίνεται *b* (*clamat Ficinus*): ἀποφαίνεσθαι *codd.* 5 αὐτόν *Wimmer*:
 αὐτό *codd. b* 7 ante πάθος *add.* τὸ *Bywater* 8 τῷ *Bywater*: τὸ *libri*
 9 ante ἐαυτοῦ *suppl.* ἀφ' *Wimmer ex Themistio* ἀρχῇ *codd.*: ἀρχὴν *Bywater*
ex Themistio (307A)

307D Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputa-*
tionem 2.5-6 (Suppl. *Arist.* t.1.2 p.28.13-17 et 20-3 et 29 et 31 et 29.1
Bywater)

καὶ ἀπλῶς δὴ ἐν τοῖς χωριστοῖς σωματίων ἀσωμάτοις, ὅπερ καὶ
 αὐτός φησι, “τί τὸ πάθος ἢ ποία μεταβολή; καὶ τὰ μὲν πάθη ἔξωθεν,
 ὁ δὲ νοῦς ἀρχῇ καὶ ἀφ' ἐαυτοῦ. ὥς οὖν παθητικός. εἰ γὰρ ὅλως ἀπαθής,”
 φησὶν, “οὐδὲν νοήσει. . . ἀπαθὲς γὰρ ὁ νοῦς,” φησὶν ὁ Θεόφραστος,
 “εἰ μὴ ἄρα ἄλλως ἢ τὸ παθητικόν, οὐχ ὥς τὸ κινητικόν (ἀτελὲς γὰρ ⁵

to make distinctions. Of what nature, then, (is it), and what is (the basis of) the distinction? For matter is not a 'this something', but intellect, if it is not like this, what else (would it be)?" We must therefore also take "potentially" analogically, with regard to the intellect that is connected with the soul; for (it must be interpreted) in relation to the intellect in activity, that is, that which is separate.

307C Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 2.4-5 (*Suppl. Arist.* vol.1.2 p.27.3-6 and 8-14 Bywater)

Rightly therefore Theophrastus declares that it is absurd to ascribe a material nature to intellect, and to do so saying that it is like matter in being nothing but potentially all things. And he recommends that we ought not to take it in this way, but should seek how it may be said to be potential in another way. . . .

- 5 Next he raises the question in what way it becomes the intelligibles, and what is its being affected. For it must be (affected), if it is going to come into activity like the senses. But what is the effect produced on an incorporeal thing by an incorporeal thing, or of what kind is the alteration? And is the starting-point from that (the object) or from itself? For by the fact that it is affected it would seem to be from that; for none of the things that are being affected (acts) of itself; but from the fact that thinking is the starting-point of everything and in its own power¹, and not as with the senses, (it would seem to be) from itself.

¹ Or, "that it is the starting-point of everything, and has thinking in its own power."

307D Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 2.5-6 (*Suppl. Arist.* vol.1.2 p.28.13-17 and 20-3 and 29 and 31 and 29.1 Bywater)

And, simply, in incorporeal things which are separate from bodies, as he (Theophrastus) himself says, "what is the effect produced, or of what kind is the alteration? And effects are from outside, but the intellect is the starting-point and from itself. (It knows) then as being passive. For if it is wholly impassible," he says, "it will grasp nothing intelligible For intellect is an impassible thing," says Theophrastus, "unless indeed 'passive' is taken in another sense, and

ἡ κίνησις) ἀλλ' ὡς ἐνέργεια. ταῦτα δὲ διαφέρει. χρῆσθαι δὲ ἀναγκαῖον
 6 ἐνίοτε τοῖς αὐτοῖς ὀνόμασιν. . . . καὶ πῶς νοητὸν ὑπὸ νοητοῦ πάσχει;
 . . . καὶ πῶς αὐτὸς ἑαυτὸν τελειοῖ; . . . καὶ διὰ τί οὐκ αἰεῖ;"

6-7 *Arist., De an.* 2.5 418a1-3 8 *ibid.* 3.4 430a5-6; *Themistius, In Arist. De an.* 430a25 (CAG t.5.3 p.108.27) = 320A; *Prisc. Lyd., infra* p.29.6-7 →

308A Averroes, *Commentarium magnum in Aristotelis De anima* 3.4 429a21-4, versio Michaelis Scoti (CCAA t.6.1 p.387.22-389.63 et 389.71-391.116 Crawford)

deinde dixit: "non est in actu aliquod entium antequam intelligat." idest, diffinitio igitur intellectus materialis est illud quod est in potentia omnes intentiones formarum materialium universalium, et non est in actu aliquod entium antequam intelligat ipsum.

et cum ista est diffinitio intellectus materialis, manifestum est 5
 388 quod differt apud ipsum a prima materia in hoc quod iste est in
 potentia omnes intentiones formarum universalium materialium,
 prima autem materia est in potentia omnes iste forme sensibiles non
 cognoscens neque comprehendens. et causa propter quam ista
 natura est distinguens et cognoscens, prima autem materia neque 10
 cognoscens neque distinguens, est quia prima materia recipit formas
 diversas, scilicet individuales et istas, ista autem recipit formas
 universales. et ex hoc apparet quod ista natura non est aliquid hoc,
 neque corpus neque virtus in corpore; quoniam, si ita esset, tunc
 reciperet formas secundum quod sunt diversa et ista, et si ita esset, 15
 tunc forme existentes in ipsa essent intellecte in potentia, et sic non
 distingueret naturam formarum quod sunt forme, sicut est dispositio
 in formis individualibus, sive spiritualibus sive corporalibus. et
 ideo necesse est, si ista natura que dicitur intellectus recipit formas,

1-13 *Gualterius Burlaeus, De potentiis animae* (p.111.2-8 Kirchel) 13-14 *Thomas Eboracensis, Sapientiale* 7.76-7 (cod. Vat. Lat. 6771 f.219c-221c = Longpré, *Archiv. Francisc. Hist.* t.19 [1926] p.896) *Theophrasto et Themistio nominatis*

3 omnes] ad omnes *Burlaeus* 10 natura *Canozius*: materia ABCDG 19
 si ABDG: ut C natura B materia ACDG post formas add. *Crawford*
 ut recipiat formas

ex versione *Iacobi Mantini* (AOCAC suppl. 2 f.139A-F et 140A-F) 3 omnes
 intentiones] ad omnes conceptus 4 ipsum] ipsas 7 omnes inten-
 tiones] ad omnes conceptus 8 omnes iste forme] ad omnes has formas
 8-9 non cognoscens neque comprehendens] om. 15 diversa et ista] sin-
 →

not as 'moving' — for motion is something incomplete — but in terms of activity. And these are different. But we must sometimes use
 6 the same names. . . . And in what way is an intelligible thing affected by an intelligible thing? . . . And how does it (the intellect) itself bring itself to perfection? . . . And for what reason does it not always (think)?"

1 δὴ Bywater : δὲ codd. ἀσωμάτοις secl. Bywater 3 ὡς] πως Wimmer 4 ἀπαθὲς] ἀπαθής Them. 5 circum ἧ cruce posuit Bywater, qui lac. coni., confers Them. p.108.15-16 = 307A

308A Averroes, *Long Commentary on Aristotle's On the Soul* 3.4 429a21-4 in the version of Michael Scot (CCAA vol.6.1 p.387.22-389.63 and 389.71-391.116 Crawford)

Then he (Aristotle) said: "It (the intellect) is actually none of existing things until it thinks." That is, the definition therefore of the material intellect is "that which is potentially all ideas¹ of universal material forms, and is not actually any of existing things until it thinks it²".

388 And since that is the definition of the material intellect, it is clear that in his view it differs from prime matter in this, that it is potentially all ideas of universal material forms³, but prime matter is potentially all the sensible forms⁴, not knowing or understanding them. And the reason why that nature is distinguishing and knowing, but prime matter is neither knowing nor distinguishing, is that prime matter receives different forms, which themselves are individual, but that (nature) receives universal forms. And from this it is clear that that nature is not a "this something", neither a body nor a capacity of a body; since, if it were so, then it would receive forms in so far as they are different things⁵ themselves, and if it were so, then forms existing in it would be potential objects of intellect, and so it would not distinguish the nature of forms in so far as they are forms, as is the way⁶ in individual forms, whether spiritual or corporeal. And therefore it is necessary, if that nature which is called intellect re-

¹ Burley and Mantinus have "in relation to all ideas".

² Mantinus has "them", i.e. ideas.

³ Mantinus has "in relation to all ideas".

⁴ Mantinus has "in relation to all the sensible forms".

⁵ This interpretation is supported by Mantinus' version.

⁶ This interpretation is supported by Mantinus' version.

modo alio receptionis ab eo secundum quem iste materie recipiunt
formas quarum conclusio a materia est terminatio prime materie in
eis. et ideo non est necesse ut sit de genere materialium istarum
in quibus forma est inclusa, neque ipsa prima materia. quoniam,
si ita esset, tunc receptio in eis esset eiusdem generis; diversitas enim
nature recepti facit diversitatem nature recipientis. hoc igitur movit
Aristotelem ad imponendum hanc naturam que est alia a natura
materie et a natura forme et a natura congregati.

389 et hoc idem induxit Theophrastum et Themistium et plures expos-
itores ad opinandum quod intellectus materialis est substantia neque
generabilis neque corruptibilis. omne enim generabile et corruptibile
est hoc; sed iam demonstratum est quod iste non est hoc, neque
corpus neque forma in corpore. et induxit eos ad opinandum, cum
hoc, quod ista est sententia Aristotelis. . . .

sed cum post viderunt Aristotelem dicere quod necesse est, si
intellectus in potentia est, ut etiam intellectus in actu sit, scilicet
agens (et est illud quod extrahit illud quod est in potentia de
potentia in actum), et ut intellectus sit extractus de potentia in actum
(et est ille quem intellectus agens ponit in intellectum materiale
secundum quod artificium ponit formas artificiales in materia
artificis), et cum post hoc viderunt, opinati sunt quod iste tertius
intellectus, quem ponit intellectus agens in intellectum recipientem
materiale (et est intellectus speculativus), necesse est ut sit eternus;
cum enim recipiens fuerit eternum et agens eternum, necesse est
ut factum sit eternum necessario. et quia opinati sunt hoc, contingit

28-32 Thomas Aquinas, *Contra gentiles* 2.59 (1353), *Theoph. non nominato* 29-
30 cf. *Arist. De an.* 1.4 408b18-19 34-44 Albertus Magnus, *De anima* 3.2.7
(t.7.1 p.186.53-8 Stroick), *Theophrasto et Averroee nominatis* 34-40 *Arist.*,
De an. 3.5 430a10-15 38-40 cf. *Arist. De gen. anim.* 1.22 730b5-23

26 naturam BG: materiam ACD post natura add. AC prime 38 intellec-
tum om. AC materialem] formalem G

21-2 quarum . . . in eis] quae quidem ideo continentur, at retinentur in ipsa
materia, quia materia ipsa prima terminatur per eas 23 in quibus...
inclusa] quibus materia prima continetur, seu terminatur 32 forma]
potentia(m) cum] ex 38-40 in intellectum . . . artificis] intellectum
materiale[m] esse intellectus in actu, ea ratione qua ipsa ars ponit formas
artificiales in materiam ipsius artis 41 ponit . . . in] intellectus agens
efficit atque reddit 44 et . . . contingit] sed ex huiusmodi opinione
eorum sequeretur

ceives forms, (that it should receive forms)⁷ by a different mode of reception from that by which those matters receive the forms whose inclusion in matter is the making determinate of prime matter in them.⁸ And therefore it is not necessary that it should be of the genus of those matters in which form is enclosed, nor is it itself prime matter. Since, if it were so, then its way of receiving in them would be of the same genus; for a difference in the nature of the thing received makes a difference in the nature of the recipient. This, therefore, induced Aristotle to propose this nature which is other than the nature of matter and than the nature of form and than the nature of the combination of the two.

389 And this same thing led Theophrastus and Themistius and several commentators to believe that the material intellect is a substance which is capable neither of being created nor of being destroyed. For everything that is capable of being created or destroyed is a "this"; but it has now been shown that that is not a "this", neither a body nor a form¹⁰ in a body. And it led them to believe, with¹¹ this, that that is the view of Aristotle. . . .

But when afterwards they saw that Aristotle said that it is necessary, if there is a potential intellect, that there should also be an actual intellect, i.e. agent — and it is that that draws what is potential from potentiality to actuality — and that the intellect should be drawn from potentiality into actuality — and it is that (intellect) which the agent intellect puts into the material intellect in the way that the skill of a craftsman puts the forms of artefacts into his material¹² — and since afterwards they saw this, they thought that that third intellect, which the agent intellect puts into¹³ the recipient material intellect — and this is the theoretical intellect — must necessarily be eternal; for since the recipient was eternal, and the agent was eternal, it is necessary that what was produced should be necessarily eternal. And since they believed this, it comes about¹⁴

⁷ Crawford's insertion is grammatically better, but is not supported by Mantinus' version.

⁸ Mantinus has "which indeed are contained, but are (also) retained in the matter, because prime matter is made determinate through them".

⁹ Mantinus has "in which prime matter is contained, and made determinate".

¹⁰ Mantinus has "potentiality".

¹¹ Mantinus has "from".

¹² Mantinus has "as the material intellect to be the actual intellect, in the way in which a craft puts a craftsman's forms in the material of that craft".

¹³ Mantinus has "the agent intellect produces and makes".

¹⁴ Mantinus has "from an opinion like this of theirs it would follow".

390 ut in rei veritate non sit intellectus agens, neque factum, cum agens 45
 et factum non intelligantur nisi cum generatione in tempore. aut
 dicatur quod dicere hoc *agens* et hoc *factum* non est nisi secundum
 similitudinem, et quod intellectus speculativus nichil aliud est nisi
 perfectio intellectus materialis per intellectum agentem, ita quod
 speculativus sit aliquod compositum ex intellectu materiali et 50
 intellectu qui est in actu; et hoc quod videtur, quod intellectus agens
 quandoque intelligit quando fuerit copulatus nobis, et quandoque
 non intelligit, accidit ei propter mixtionem, scilicet propter mix-
 tionem eius cum intellectu materiali; et quod ex hoc modo tantum
 fuit coactus Aristoteles ad ponendum intellectum materialem, non 55
 quia intelligibilia speculativa sunt generata et facta.

et confirmaverunt hoc per hoc quod propalavit Aristoteles quod
 intellectus agens existit in anima nobis, cum videmur denudare
 formas a materiis primo, deinde intelligere eas. et denudare eas
 nichil aliud est nisi facere eas intellectas in actu postquam erant in 60
 potentia, quemadmodum comprehendere eas nichil aliud est quam
 recipere eas.

et cum viderunt hanc actionem que est creare intellecta et
 generare ea esse reversam ad nostram voluntatem, et augmentabilem
 in nobis secundum augmentationem intellectus qui est in nobis, 65
 scilicet speculativi, et iam fuit declaratum quod intellectus qui creat
 et generat intelligibilia et intellecta est intelligentia agens, ideo
 dixerunt quod intellectus qui est in habitu est iste intellectus, sed
 accidit ei debilitas quandoque, et quandoque additio propter mix-
 391 tionem. hoc igitur movit Theofrastum et Themistium et alios ad 70
 opinandum hoc de intellectu speculativo, et ad dicendum quod hec
 erat opinio Aristotelis.

51-3 *id.*, *De anima* 3.5 430a22 *cf. Themist. In Arist. De an.* 3.5 430a10-
 25 (CAG t.5.3 p.108.19-20 et p.102.28-9) = **320A et B** 57-62 *cf. Arist. De*
an. 3.4 429a 15-16; 3.7 431b13-18 64 *cf. ibid.* 2.5 417b24

47 dicatur] dicetur AC 68 intellectus qui] intelligentia quae A iste
Crawford: ipse ABCDG

45 factum] intellectus factus seu adeptus 46 factum] adeptus et productus
 47 factum] factum et adeptum 49 perfectio] perfectio sive actu 50
 speculativus] intellectus agens 52 quando . . . copulatus] videlicet
 quando est coniunctus 56 generata] noviter genita 58 denudare]
 expoliare 59 denudare] expoliatio 61 comprehendere] cognoscere
 64-5 et . . . augmentationem] oriri, ac augeri in nobis ad ortum, atque
 incrementum 67 et intellecta] quae sunt in potentia, ita ut ea actu
 intelligibilia reddat 68 qui est in habitu] qui habitu existit (seu adeptus)

that in the truth of the matter there is no agent intellect, nor one
 390 produced,¹⁵ since "agent" and "produced"¹⁶ are not intelligible except
 with generation in time. Or let it be said that to call this "agent" and
 this "produced"¹⁷ is only by analogy, and that the theoretical intellect
 is nothing else except the completion¹⁸ of the material intellect
 through the agent intellect, in such a way that the theoretical¹⁹ is
 something composed of the material intellect and the intellect which
 is actual; and this phenomenon, that the agent intellect sometimes
 thinks when it is joined to us, and sometimes does not think, hap-
 pens to it because of the mixture, that is, because of its mixture with
 the material intellect; and (let it be said) that for this reason alone
 was Aristotle forced to posit a material intellect, not because theoreti-
 cal intelligible objects are generated and produced.

And they confirmed this by the fact that Aristotle declared that
 the agent intellect exists in our soul when we are seen to abstract
 forms in matter first, and then understand them. And abstracting
 them is nothing else except making them understood in actuality
 after they were in potentiality, just as grasping them is nothing other
 than receiving them.

And when they saw that this activity, which is creating intellec-
 tual objects and generating them, has reverted to our will, and can be
 increased in us in accordance with the increase²⁰ of the intellect
 which is in us, that is, the theoretical, and it had already been stated
 that the intellect which creates and generates the intelligibles and the
 intellectual objects²¹ is the agent intelligence, for this reason they said
 that the intellect that is dispositional²² is that intellect, but sometimes
 it suffers weakening, and sometimes receives addition, because of
 391 the mixture. This therefore moved Theophrastus and Themistius and
 others to adopt this view about the theoretical intellect, and to say
 that this was the view of Aristotle.

¹⁵ Mantinus has "an intellect produced or acquired".

¹⁶ Mantinus has "acquired and made".

¹⁷ Mantinus has "produced and acquired".

¹⁸ Mantinus has "completion or in actuality".

¹⁹ Mantinus has "the agent intellect".

²⁰ Mantinus has "and arises, and increases in it to birth, and increase".

²¹ Mantinus has "the objects which exist potentially in such a way that it
 makes them actually intelligible".

²² Mantinus has "which exists by disposition, or the acquired".

308B Averroes, De connexione intellectus abstracti cum homine (AOCAC t.9 f.156F-G)

expositores autem antiqui, ut Theophrastus et alii, intellexerunt de hoc quod ipse nihil est ex entibus in actu, sed est substantia in potentia, scilicet quod est substantia intellectus cuius esse est in potentia, prout est in potentiis receptivis formarum materialium, scilicet quod possibilitas in eis est in substantia quae est in potentia proportionata speciei quam recipit. 5

G et videtur quidem quod secundum opinionem eorum intelligitur natura intellectus prout intelligitur natura materiae primae, scilicet ut dicatur quod iste intellectus est ille cuius proportio ad id quod intelligit est proportio materiae formae demonstratae talis ad formam, licet entitas huius materiae sit in potentia. et cum posuerint entitatem huius substantiae in potentia tantum, non potuerunt quidem dicere quod sit generabilis et corruptibilis. id enim quod est in potentia non generatur nec corrumpitur, ut declaratum est in *Physicis* de materia prima. 15

1-15 *Averroes, De animae beatitudine* 15 et 19 (AOCAC t.9 f.149D et H-I) 2
hoc] *Arist., De an.* 3.4 429a22-4 13-15 *idem, Phys.* 1.9 192a25-34

1 Theophrastus] Themistius alii, alterutro nomine etiam in *De animae beatitudine* codd. exhibito 3 intellectus *Pera: intellectiva ed. a.* 1562-74

ex De animae beatitudine 5-6 quod . . . proportionata] possibilitas ipsius est in se ipso et quod est potestas propriae 9-11 est . . . formam] comparatur rei intelligibili comparatione materiae et formae

308C Iacobus de Placentia, *Lectura super III De anima* (p.150.1-152.17 Kuksewicz)

hic textus congruit cum Averrois Commentario magno in Aristotelis De anima p.389.57-391.116 = 308A nisi in verbis quae sequuntur (Iacobus de Placentia p.152.9-16) quae ab Averrois p.390.91-7 = 308A v.51-6 differunt

et dividitur haec pars in partes duas. in prima parte ponit unam solutionem sive responsionem eorum, secundo secundam. <secunda> ibi: "et confirmaverunt". primo dicit, quando quaeritur, quare intellectus quandoque intelligit, quandoque non, ex quo intellectus speculativus est aeternus et actus intelligendi dicitur 5

308B Averroes, *On the Connection between the Abstract Intellect and Man* (AOCAC vol.9 f.156F-G)

But the ancient commentators, like Theophrastus¹ and others, understood, about this statement,² that it (the material intellect) is nothing among the entities that actually exist, but is a substance in potentiality, in that it is the substance of an intellect³ whose being is in potentiality, just as is the case with the potentialities which can receive material forms, obviously because there is in them in their substance the possibility which is proportional in potentiality to the form⁴ which it receives.

- G And indeed it appears that according to their opinion the nature of the intellect is understood in the way that the nature of prime matter is understood, namely, so that it might be said that that intellect is the one whose relation to that which it understands is the relation of the matter of a form shown to be such and such to the form⁵, allowing for the fact that the existence of this matter is in potentiality. And since they placed the existence of this substance in potentiality alone, they could not say that it was capable of being created or destroyed. For that which is in potentiality is not created or destroyed, as was said in the *Physics* about prime matter.

¹ Some manuscripts give Themistius' name here. The manuscripts of the Latin version of *On the Soul's Beatitude* also differ on this point.

² That the material intellect is none of existing things.

³ Or, "an intellectual substance".

⁴ *On the Soul's Beatitude* has: "its possibility is in itself, and that it is a potentiality for its proper form".

⁵ *On the Soul's Beatitude* has: "is related to the intelligible object with the relation of matter to form".

308C James of Piacenza, *Lecture(s) on the third (book) of On the Soul* (p.150.1-152.17 Kuksewicz)

This text agrees with Averroes, Long Commentary on Aristotle's On the Soul p.389.57-391.116 = 308A, except in the words that follow (James of Piacenza p.152.9-16), which differ from Averroes, p.390.91-7 = 308A 1.51-6

And this part is divided into two parts. In the first part he (Averroes) puts one solution or reply of theirs (Theophrastus and Themistius), in the second the second. <The second> (begins) there (with the words): "And they confirmed". In the first, when it is asked why the intellect sometimes thinks and sometimes does not, considering the fact that the theoretical intellect is eternal and the act¹ of thinking is

acquisitus, quod causa est propter annexionem virtutis imaginativae et cogitativae, quia quandoque virtus imaginativa sibi deservit, quandoque non; et quando sibi deservit, tum intelligit, et quando non deservit, non intelligit.

2-3 secunda *add.* Kuksewicz

309A Averroes, *Commentarium magnum in Aristotelis De anima* 3.4 429a21-4, versio Michaelis Scoti (CCAA t.6.1 p.399.344-6 et 351-61 Crawford)

et cum omnia que possunt dici in natura intellectus materialis videntur impossibilia, preter hoc quod dixit Aristoteles, cui etiam contingunt questiones non pauce: tertia autem est questio Theofrasti, et est quod ponere quod iste intellectus nullam habet formam necessarium est, et ponere etiam ipsum esse aliquod ens ⁵ necessarium est; et si non, non esset receptio neque preparatio. preparatio enim et receptio est ex hoc quod non inveniuntur in subiecto. et cum est aliquod ens, et non habet naturam forme, remanet ut habeat naturam prime materie, quod est valde inopinabile; prima enim materia neque est comprehensiva neque distinctiva. ¹⁰ et quomodo dicitur in aliquo cuius esse sit tale quod est abstractum?

3-10 *Albertus Magnus, De anima* 3.2.5 (t.7.1 p.184.53-61 Stroick) = **314A**; *Summa theologiae* 1.1(7) 30.1 (t.34.1 p.228.40-1 Geyer); *De unitate intellectus* 3.2 (t.17.1 p.24.57-9 Geyer); *Matthaeus de Eugubio, Utrum illud, quod intelligunt motores celorum etc.* p.251.3-6 Kuksewicz 3-11 *Averroes, infra* p.409.654-61, *Theophrasto non nominato*; *Albertus Magnus, De anima* 3.2.18 (t.7.1 p.205.21-4 Stroick); *Ioannes de Ripa, Lectura super 1 Sententiarum quaest.* 2.2.1 (t.1 p.333.4-9 et 334.21-3 Combes), *Theophrasto utrobique nominato* 6-8 cf. *Alex. Aphrod.* *Quaest.* 2.7 (Suppl. Arist. t.2.2 p.52.28-30 et 53.14-18); *De an.* (Suppl. Arist. t.2.1 p.84.24-85.5) 8-10 *Dionysius Cartusianus, In librum 2 sententiarum* 3.2 (t.21 p.205 ed. a. 1896-1913)

7 quod *om.* A² non *om.* C: non nisi A² invenitur B (et ed. Venet.)
8 cum] tamen C 9 prime] propriam D 10 prima *om.* D 11 post
dicitur *add.* D esse

ex versione Iacobi Mantini (AOCAC suppl.2 f.145C-D) 6-8 et . . . subiecto]
alias nam nulla daretur aptitudo, neque receptio. nam ipsa aptitudo est
receptio quaedam, ea ratione, qua non reperiuntur in subiecto. 10-11
→

said to be acquired, he says that the reason is on account of the linking with the imaginative and cogitative faculty, because sometimes the imaginative faculty is subject to itself, and sometimes not; and when it is subject to itself, then it thinks, and when it is not subject it does not think.

¹ Or, "actuality".

309A Averroes, *Long Commentary on Aristotle's On the Soul* 3.4 429a21-4 in the version of Michael Scot (CCAA vol.6.1 p.399.344-6 and 351-61 Crawford)

And since all the things that can be said about the nature of the material intellect seem to be impossible, except this which Aristotle said, and about that also there arise no few questions: Now the third is the question of Theophrastus, and it is that it is necessary to suppose that that intellect has no form, and it is necessary to suppose that it is itself some entity; and if not, there would not be receptiveness nor preparedness. For preparedness is receptiveness from this (fact), that they¹ are not found in the substrate². And since it is some entity, and does not have the nature of a form, it only remains that it has the nature of prime matter, which is very implausible; for prime matter is neither capable of conceiving nor capable of making distinctions. And in what way is it said of something³ whose being is such that it is abstract?⁴

¹ Possibly "forms".

² Mantinus' version has: "or otherwise no aptitude would be given, nor receptiveness. For aptitude itself is a kind of receptiveness, for that reason, that they are not found in the substrate."

³ Or, with D, "to be in something".

⁴ Mantinus' version has: "because of the fact that prime matter knows nothing, and discerns nothing, nor distinguishes nor divides. In what way therefore will that thing, which is like this, be capable of being called a separate, or abstract thing?"

prima . . . abstractum] propterea quia prima materia nihil cognoscit, nihilque discernit & distinguit vel dividit. quo pacto ergo ea res, quae ita se habet, poterit nominari res separata, vel abstracta?

309B Averroes, *Commentarium magnum in Aristotelis De anima* 3.4 429b29-430a2 (CCAA t.6.1 p.432.123-34 Crawford)

et cum subiectum istius preparationis neque est forma ymaginationis, neque mixtio ex elementis, ut Alexander intendit, neque possumus dicere quod aliqua preparatio denudetur a subiecto, recte videmus quod Theophrastus et Themistius et Nicolaus et alii antiquorum Peripateticorum magis retinent demonstrationem Aristotelis et magis conservant verba eius. cum enim intuerentur sermones Aristotelis et eius verba, nullus potuit ferre ea super ipsam preparationem tantum, neque super rem subiectam preparationi si posuerimus ipsam esse virtutem in corpore, dicendo eam esse simplicem et abstractam et non passibilem et non mixtam corpori. 5
10

1-10 *Albertus Magnus, De an.* 3.2.17 (t.7.1 p.203.15-19 Stroick) *Averroë, Themistio, Theophrasto et Nicolao nominatis* 4-5 *Iacobus de Placentia, Lectura super III De anima* p.214.27-30 Kuksewicz 4-6 *Antonius Parmensis, Quaestio de int. poss. et agente* (cod. Vat. Lat. 6768 f.163^b) = Kuksewicz, *De Siger de Brabant à Jacques de Plaisance* p.170 4-10 *Iacobus de Placentia, op. cit.*
→

309C Albertus Magnus, *De anima* 3.2.3 (Op. omn. t.7.1 p.181.81-90 Stroick)

est autem adhuc dubium in his dictis, quia si separatus esse dicatur intellectus possibilis sicut potentia ab actu, sicut praeparata tabula a picturis, tunc non videtur habere relationem et proportionem ad intelligibilia nisi sicut materia ad formas. quorum autem una ratio et proportio est potentiae passivae et receptivae ad aliqua, ipsa sunt eadem. et sic igitur videtur non esse differentia aliqua inter primam materiam et intellectum possibilem; et haec est obiectio Theophrasti contra positionem Aristotelis. 5

1 *Albertus Magnus, supra* p.179.84-180.2 6-8 *id., infra* 3.2.9 p.189.4-9, *Theophrasto nominato*

5 ratio] relatio *coni. Huby* ad aliqua *om. R*

309D Albertus Magnus, *De causis et processu universitatis a prima causa* 1.1 (t.10 p.362b33-363a12 Borgnet)

per se et non in alio existentium est genus unum; omnium autem quae sunt ab uno genere, fluxus est ab uno principio indivisibili; Deus igitur et $\nu\omicron\delta\varsigma$ et materia ab una fluunt indivisibili substantia.

- 309B** Averroes, *Long Commentary on Aristotle's On the Soul* 3.4 429b29-430a2 (CCAA vol.6.1 p.432.123-34 Crawford)

And since the subject of that state of preparedness is neither the form of the imagination, nor the mixture out of elements, as Alexander asserts, nor can we say that some state of preparedness is removed from the subject, we see correctly that Theophrastus and Themistius and Nicolaus and others of the old Peripatetics are more faithful to Aristotle's proof and better preserve his words. For when they looked at Aristotle's discussions and his words, no one could bear those things about its being a state of preparedness only, nor about the thing that is the subject of that state, if we were to suppose that it was a power in the body, saying that it is simple and separate and impassible and not mixed with the body.

p.215.25-7 10 *Arist., De an.* 1.2 405a16-17; 3.4 429b23; 3.5 430a17-18

3 denudetur ABDG: dividetur C a subiecto om.A

- 309C** Albert the Great, *On the Soul* 3.2.3 (*Op. omn.* vol.7.1 p.181.81-90 Stroick)

Moreover there is still a doubtful point in these words¹, because if the possible intellect were said to be separate as is potentiality from actuality, as is a prepared tablet from the pictures (on it), then it does not appear to have a relation and proportion to intelligibles, unless as matter (has) to forms. But those things which have a single ratio and proportion of passive and receptive potentiality to some things, they are one and the same. And thus therefore there does not appear to be any difference between prime matter and the possible intellect; and this is the objection of Theophrastus against the position of Aristotle.

¹ I.e., that the possible intellect is unmixed, separate, impassible and a "this something".

- 309D** Albert the Great, *On the Causes of the Universe and its Origin from the First Cause* 1.1 (vol.10 p.362b33-363a12 Borgnet)

Of the things that exist by themselves and not in something else there is one genus; but of all the things which are from one genus there is a derivation from one indivisible origin; God therefore and

principium autem eorum quae non sunt in alio et in quibus omnia
 alia sunt non potest esse nisi id cui prima ratio convenit subiecti; 5
 363 hoc autem primo convenit materiae; illi enim nihil substat, et substat
 omnibus aliis; principium ergo essenziale omnium eorum quae sunt
 in substantia est materia. Deus ergo, qui omnibus praebet vim
 subsistendi, per omnia diffusus videtur esse; unde voû nota quae
 speciebus substat, praebens eis esse et subsistere in se, per materiam 10
 substantia est; species enim intelligibiles nihil habent esse nisi in-
 tellectio. et haec ratio Theophrastum duxit in errorem, ut diceret
 eandem potentiam acceptionis et materiae et intellectus.

5 prima *liber*: primo *coni. Huby*

310A Albertus Magnus, *Summa theologiae* 2.13(77) 3.19 (t.33 p.81b13-16 Borgnet)

et hac ratione utitur Averroes contra Theophrastum, qui dixit
 quod intellectus non est locus, sed subiectum et quasi materia
 specierum intelligibilium.

1-3 cf. *Albertum Magnum*, *infra* 2.15 (93) 2.2 (p.202b15-27), *Theophrasto nominato*
 2 *Arist.*, *De an.* 3.4 429a27-8 2-3 cf. *Philop. In Arist. De an.* 3.4 429a 27-
 9 (p.15.66-9 *Verbeke*), *Xenarcho nominato*

310B Albertus Magnus, *De unitate intellectus* 3.2 (Op. omn. t.17.1 p.29.3-21 Hufnagel)

ad id quod vigesimo septimo obicitur, non est difficile respon-
 dere secundum praedicta. si enim concedere velimus, quod receptio
 universalis in intellectu possibili est receptio universalis secundum
 esse universalis et rationem, dicemus, quod illa receptio est loci et
 speciei potius quam materiae et quod nihil prohibet intellectum esse 5
 universalem in ambitu potentiae localis et speciei et determinatum
 esse secundum esse subiecti; et si reciperetur universale in ipso
 receptione subiecti, tunc procederet obiectio, et iste fuit aliquando
 error Theophrasti et Themistii. et si hoc esset verum, bene concedo

*nous*¹ and matter derive from one indivisible substance. But the origin of the things which are not in something else, and in which all other things are, can only be that to which the first² account of subject belongs; but this belongs first to matter: for there is nothing
 363 which underlies that, and it underlies everything else; the essential origin therefore of all those things which are in substance is matter. God, therefore, who gives to all things the power of existing, seems to be diffused through all things; hence it is through matter that the mark of *nous* which underlies species, giving them being and existence in themselves, is substance; for intelligible species have no being except intellection. And this argument led Theophrastus into error, so that he said that the power of reception of matter and intellect was the same.

¹ Albert uses the Greek word here, instead of the Latin *intellectus*.

² "The account . . . first belongs" would fit better.

310A Albert the Great, *Summary of Theology* 2.13(77) 3.19 (vol.33 p.81b.13-16 Borgnet)

And Averroes uses this argument¹ against Theophrastus, who said that the intellect is not the place, but the subject and as it were the matter of the intelligible forms.

¹ That intellectual place/space is not divisible, and therefore the intellectual soul is one in all bodies.

310B Albert the Great, *On the Unity of the Intellect* 3.2 (*Op. omn.* vol.17.1 p.29.3-21 Hufnagel)

To what is said in the twenty-seventh objection¹, it is not difficult to reply in accordance with what was said before. For if we are willing to concede that the reception of a universal in the possible intellect is the reception of a universal according to the essence and proportion of the universal, we shall say that that reception is spatial and formal rather than material, and that nothing prevents the intellect being universal in the sphere of spatial and formal potentiality, and being limited with regard to the existence of the subject; and if it were by the reception of the subject that the universal were received in (the intellect) itself, then the objection would be valid, and that was once the mistake of Theophrastus and Themistius. And if this

quod multa sequerentur inconvenientia, quae partim in obiectione 10
inducta sunt et quae adhuc possent induci, et maximum omnium
inconvenientium est, quod secundum hoc pro certo intellectus
secundum esse distingueretur et una forma recepta impediret
receptionem oppositae vel alterius.

1 *Albertus Magnus, supra 1 (p.12.4-39)* 12-14 *id., De quindecim problematibus 1 (Op. omn. t.17.1 p.32.18-20 Geyer), Theophrasto nominato*

311 Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputationem 2.6-7* (Suppl. Arist. t.1.2 p.29.12-15 et 18-23 Bywater)

“ἐπεὶ”, φησί, “τὸ ὑφ’ ἐτέρου κινουῦντος τὴν ἐνέργειαν εἶναι τοῦ νοῦ καὶ ἄλλως ἄτοπον, καὶ πρότερόν τι ποιεῖν ἐστὶν ἕτερον τοῦ νοῦ, καὶ 7 οὐκ ἐφ’ ἐαυτῷ τὸ νοεῖν, εἰ μὴ τις ἄλλος ὁ κινῶν νοῦς. . . ἄλλὰ τί τὸ ἐπαγόμενον; εἰ γὰρ ἐνεργῶν”, φησί, “γίνεται τὰ πράγματα, τότε δὲ μάλιστα ἐκάτερόν ἐστι, τὰ πράγματα ἂν εἴη ὁ νοῦς.” οὐ μόνον γὰρ τὰ 5 νοούμενα ἀλλὰ καὶ νοῦς τότε μάλιστα ἐστὶν ὅταν νοῇ· διὸ “ἐκάτερον” ἔφη. “εἰ οὖν ὅτε τὰ πράγματά ἐστι τότε καὶ νοῦς ἐστὶν, ὁ νοῦς ἂν εἴη τὰ πράγματα. ἄρα οὖν, ὅταν μὴ νοῇ, μὴ ὦν τὰ πράγματα οὐδὲ νοῦς ἐστίν.”

3 *Arist., De an. 2.5 417b24* 4-5 *id., De an. 3.4 430a4-5; 3.5 430a19-20; 3.7 431a1-2, b16-17.*

3 ἄλλος] ἄλλως *H¹Pb* 4 τότε *Wimmer: τὸ codd. b*

312 Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputationem 2.8-9* (Suppl. Arist. t.1.2 p.30.22-31.2 Bywater)

“καὶ γὰρ ἄτοπον”, φησὶν, “εἰ δυνάμει μὲν ὦν μηδὲν ἐστὶν, ἐνεργείᾳ δὲ ἕτερος ὅταν μὴ ἐαυτὸν νοῇ, τῷ δὲ ἄλλο καὶ ἄλλο νοεῖν οὐδέποτε ὁ αὐτός. ἄκριτος γὰρ τις αὕτη γε καὶ ἄτακτος ἢ φύσις” — ἄριστα ἐλέγχων τοὺς δυνάμει πάντα καὶ μηδὲν εἶναι καθ’ αὐτὸν (τὸν) νοῦν 5 ὑποτιθεμένους. πρῶτον μὲν γὰρ ὅταν μὴ νοῇ οὐδὲν ἔσται· ἔπειτα δὲ καὶ νοῶν, ὅταν ἄλλα καὶ μὴ ἐαυτὸν νοῇ, ἕτερόν τι ἔσται καὶ οὐκ αὐτός, καὶ ἄλλοτε ἄλλος καὶ αἰεὶ μεταβαλλόμενος. διὸ φησιν, “οὐχ οὕτω

were true, I fully concede that many incongruities would follow, which have partly been introduced in the objection and which might still be introduced, and the greatest of all the incongruities is that according to this the intellect would certainly be given a definite character in its essence, and one form that had been received would impede the reception of the opposite or a different one.

¹ The twenty-seventh objection was that what receives a form, which is one, is itself one in all men. So the possible intellect must be one in all men.

- 311** Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 2.6-7 (*Suppl. Arist.* vol.1.2 p.29.12-15 and 18-23 Bywater)

"Since"¹, (as) he (Theophrastus) says, "the (suggestion that) the activity of the intellect is from something else moving it is absurd, both for other reasons and (because) it is to make something else prior to the intellect, and thinking to be not in its power, unless it is another intellect that starts the movement. . . . But what is the implication? For if it is when it (the intellect) is active", he (Theophrastus) says, "that it becomes things, and at that time it is most both (intellect and things), things and intellect would be one and the same." For it is not only the objects of intellect but also most fully intellect at the time when it is thinking. For that reason he said "both". "If, then, when it is things, then it is also intellect, intellect and things would be one and the same. Is it the case, then, that when it is not thinking, not being things it is also not intellect?"

¹ This introduces an explanation of what went before.

- 312** Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 2.8-9 (*Suppl. Arist.* vol.1.2 p.30.22-31.2 Bywater)

"For it is also absurd", he (Theophrastus) says, "if existing potentially it (the intellect) is nothing, but in activity it is something other (than itself), when it does not think itself, and through thinking one thing and another is never the same. For this is a kind of indiscriminating and disorderly nature" — extremely well refuting those who suppose that the intellect is potentially everything and nothing in itself. For first, when it does not think, it will be nothing; and then even when it is thinking, when it thinks other things and not itself, it will be another thing and not itself, and different at different times and continually changing. For this reason he says, "it is not to be

ληπτέον," ἀλλ' ὡς ἐλέχθη πρότερον ἐν οἷς ἡξίου κατὰ ἀναλογίαν ἀκούειν τὸ δυνάμει καὶ ἐνεργείᾳ, καὶ μὴ ὡς ἐπὶ τῆς ὕλης οὕτω καὶ ἐπὶ 9 τοῦ νοῦ· τόδε γάρ τι εἶναι τὸν νοῦν· μηδὲ μὴν ὡς ἐπὶ τῆς αἰσθήσεως· 10 "αὕτη μὲν γάρ", ὡς καὶ νῦν ἐπάγει, "οὐκ ἄνευ σώματος, ὁ δὲ χωριστός."

8-10 *Prisc. Lyd., supra p.26.2-6 = 307B; p.27.3-6 = 307C* 11 *Arist., De an. 3.4 429b4-5*

4 τὸν *add. Wimmer*

313 Albertus Magnus, De anima 3.2.3 (Op. omn. t.7.1 p.180.18-44 Stroick)

accipiamus igitur dubia, quae sequuntur ex primo. si enim est immixtus et impassibilis et intransmutabilis, tunc videtur numquam fieri aliquid eorum quae sunt, sed esse hoc modo aeternus, quo intransmutabile est aeternum; ergo non fit aliquod intelligibile, et sic intellectus speculativus in eo non est factus. 5

amplius, in quo omnino nihil fit, illud non est potentia quae praecedat actum; talis autem est omnino intransmutabilis intellectus possibilis; igitur omnino nihil fit nec erit factum aliquid in ipso; et sic intellectus speculativus omnino non est factus.

adhuc autem, agens intellectus magis est intransmutabilis quam 10 possibilis, et sic uterque intellectus, tam agens scilicet quam possibilis, sunt hoc modo aeterni, sicut sunt entia necessaria et intransmutabilia. quandocumque autem agens est necessarium et non factum agens, sed semper agens, et passivum est necessarium et intransmutabile; tunc etiam factum ab agente in eo quod patitur, est 15 semper et intransmutabile; ergo speculativus intellectus, qui fit ab agente intellectu in eo qui vocatur possibilis, semper est et numquam factus, ut videtur, tali factione quae sit terminus eius quod est fieri et quam praecedat potentia secundum generationem et tempus. et istas dubitationes de hoc verbo eliciunt Theophrastus et Themistius. 20

1 *Albertus Magnus, supra 3.2.3 p.179.94-6* 1-5 *Albertus Magnus infra 3.2.7 186.53-7* 1-2 *Arist., De an. 3.5 430a17-18* 13-18 *cf. Averr. Comm. magn. in Arist. De an. p.389.78-82 = 308A* 16-18 *Albertus Magnus, infra 3.2.13 p.196. 12-13*

12 sicut *FS*: quae *R*: quoniam *KM*: quo + quaedam *C* entia *CKMR*: aeterna *S*: *lac. F*

taken like this," but as was said earlier in the passage in which he thought it right to understand "potential" and "in activity" analogically, and not, as with matter, so with the intellect. For the intellect is a "this something". Nor again as with sensation; "for this", as he now also adds, "is not independent of body, but that is separate."

313 Albert the Great, *On the Soul* 3.2.3 (*Op. omn.* vol.7.1 p.180.18-44 Stroick)

Let us study, then, the doubts which follow from the first point.¹ If it (the intellect) is unmixed and impassible and unchangeable, then it seems that it never becomes any of the things that exist, but is eternal in the way in which the unchangeable is eternal; therefore it does not become anything intelligible, and so the theoretical intellect is not produced in it.

Further, that in which nothing at all is produced is not a potentiality which precedes actuality: but it is in this way that the possible intellect is entirely unchangeable; therefore nothing at all is produced, nor will anything be produced, in it; and so the theoretical (intellect) is not produced at all.

And besides, the agent intellect is more unchangeable than the possible, and so both intellects, that is, as well the agent as the possible, are eternal, in the way that necessary and unchangeable entities are. But since the agent is active necessarily and is not made active² but is always active, the passive too is necessary and unchangeable; then also that which is produced by the agent in that which is passive is always and unchangeable; therefore the theoretical intellect, which is produced, as it seems, by the agent intellect in that which is called possible, is always, and is never produced by the kind of production which is an essential term of being produced, and which is preceded by potentiality in generation and time. And these doubts about this word are evinced by Theophrastus and Themistius.

¹ That the possible intellect is unmixed, i.e. not mixed in any body.

² Or, "does not come to be active".

314A Albertus Magnus, *De anima* 3.2.5 (Op. omn. t.7.1 p.183.46-74 et 183.79-184.47 et 184.53-72 Stroick)

et est digressio declarans opinionem Theophrasti et Themistii et improbationem eiusdem.

Theophrastus autem et Themistius, viri in secta Peripateticorum praeclari, aliam secuti sunt viam dicentes in anima non esse nisi intellectum agentem et nullum intellectum possibilem in ratione 5 possibilis, qui sit pars animae rationalis. dicebant autem hoc per unam praecipue rationem, quae est ista, quod scilicet in omnibus in quibus est prima perfectio et secunda, ita se habent ad invicem, quod si prima est intransmutabilis et aeterna, quod secunda est intransmutabilis et aeterna. prima autem perfectio hominis est 10 intellectus et secunda est intelligere; et ideo si intellectus est immixtus et separatus et impassibilis et aeternus, intelligere erit similiter intransmutabile et aeternum. constat autem, quod intellectus agens est aeternus hoc modo, quo dicimus aeternum esse intransmutabile, agente autem uno modo se habente erit id in quod 15 agit, uno modo se habens, quia aliter agens esset otiosum; et sic id quod vocatur intellectus possibilis, erit aeternum et actum erit aeternum. sic enim probatum est in octavo Physicorum, quod motore existente aeterno et moto, motus necessario est aeternus.

similiter autem isti viri videntur dicere quod actum ab agente 20 est speculativus intellectus, et intelligere nihil aliud est quam de nudare formas, et hoc est opus intellectus agentis. . . .

in alio autem loco isti viri dicunt, quod intellectus materialis est pars animae, sed non perficitur nisi ab agente et non ab intelligibili; et ideo, cum tam agens quam possibilis sint intransmutabiles, factum per compositionem ex utroque erit intransmutabile et aeternum. propter quod negant etiam intellectum esse possibilem 25 ut possibilem ante actum, licet concedant eum esse in anima, prout est subiectum luminis agentis. si autem quaeratur ab ipsis de dictis Aristotelis, qualiter intelligantur quae dicit de natura possibilis 30 184 intellectus, dicunt quod intelliguntur de eo quod est subiectum agentis luminis; et illud lumen habitum ab ipso est speculativus intellectus. cum autem dicitur, quod potentia est omnia intelligibilia

3-6 Albertus Magnus, *supra* 3.2.3 p.181.16-17 6-17 *id.*, *infra* 3.2.13 p.196.10-

12 10-11 *cf.* Arist. *De an.* 2.1 412a9-11; et 22-3 11-12 *ibid.* 3.5 430a17-

18 18-19 *id.*, *Physica* 8.1 251a8-b9 20-2 Averroes, *Comm. magnum in*

Arist. De an. p.390.101-4 = 308A 27-8 Albertus Magnus, *loc. cit.* 29-

41 *cf.* Anon. *Quaestiones in tres libros De anima* 3.67.171-9 (p.295.1-9 Ven-

314A Albert the Great, *On the Soul* 3.2.5 (*Op. omn.* vol.7.1 p.183.46-74 and 183.79-184.47 and 184.53-72 Stroick)

And this is a digression stating the opinion of Theophrastus and Themistius and its disproof.

But Theophrastus and Themistius, distinguished men of the school of the Peripatetics, followed another path, saying that in the soul there was nothing but the agent intellect, and no possible intellect *qua* possible, which might be part of the rational soul. And they said this through one argument especially, which is this, that indeed in all things in which there is a first perfection and a second, they are so related one to the other that if the first is unchangeable and eternal, the second is unchangeable and eternal. But the first perfection of man is the intellect and the second is to think; and therefore if the intellect is unmixed and separate and impassible and eternal, thinking will likewise be unchangeable and eternal. It is agreed, moreover, that the agent intellect is eternal in the way in which we say that the unchangeable is eternal, and when the agent behaves in one way it will be that on which it acts, behaving in one way because acting in another way would be pointless; and so that which is called the possible intellect will be eternal and the action will be eternal. For it was proved thus in the eighth book of the *Physics*, that if there exists an eternal mover and a thing moved, motion is necessarily eternal.

And similarly these men seem to say that the action of the agent is the theoretical intellect, and thinking is nothing other than abstracting forms, and this is the work of the agent intellect. . . .

In another place, however, those men say that the material intellect is part of the soul, but it is perfected only by the agent (intellect) and not by the intelligible (object); and therefore, since both the agent and the possible (intellect) are unchangeable, that made from both by synthesis will be unchangeable and eternal. For this reason they even deny that the possible intellect *qua* possible exists before it is made actual, although they may grant that it is in the soul, in the way that the subject of agent light exists. But if they are asked about the interpretation of the words of Aristotle, when he talks about the nature of the possible intellect, they say that (the words) are understood from the fact that (the possible intellect) is the subject of agent light; and
 184 that light, received from itself, is the theoretical intellect. Further, when it is said that it (the intellect) is potentially all intelligible objects, and actually none, they say that this is so, because its light is

et actu nullum, dicunt, quod hoc sic est, quia lumen eius aliquando
 est super intelligibilia, et tunc ipsa denudatio est actu intelligere, 35
 quod vocatur speculativus intellectus * * * qui dicitur adeptus. isti
 enim ponunt quadruplicem intellectum in anima, agentem scilicet,
 qui denudat formas, et possibilem, qui recipit lumen agentis, et
 tertium compositum ex utroque sicut diaphanum lucidum, quem
 vocant speculativum, et quartum, qui fit splendore luminis habiti 40
 super intelligibilia, quem vocant adeptum; et haec opinio multo ra-
 tionabilior est quam Alexandri et aliorum Peripateticorum quorun-
 dam.

si autem quaeratur ab eisdem de hoc quod dicit Aristoteles
 intellectum sic se habere ad intelligibile, quemadmodum sensus ad 45
 sensibile se habet, et ita, cum sensus susceptivus sit specierum
 sensibilibum, erit intellectus susceptivus specierum intelligibilium; et
 sic intelligere non est solum denudare, sed etiam intelligibilia
 recipere. amplius, agens per se sine possibili potest denudare. si ergo
 hoc sufficit ad intelligere, non oportet ponere intellectum aliquem 50
 possibilem vel speculativum, sed tantum agentem et adeptum.

sed ad hoc illi respondent agentem absolutum nullum esse in
 anima, quoniam intelligentia absolute agens non potest esse pars
 animae, sed lumen agentis in possibili vocari agentem. et quando
 distinguitur intellectus in agentem et possibilem et speculativum, 55
 est talis divisio, sicut substantia dividitur in materiam et formam
 et compositum. non enim fit hoc ideo, quod forma divisum esse
 habeat a composito vel etiam a materia, sed ut ostendatur compo-
 nentia esse diversarum naturarum et a composito differre per
 modum simplicitatis eorum. 60

haec autem opinio ponit animam rationalem secundum nullam
 sui partem esse subiectum intelligibilem et non esse species
 intelligibiles in anima nisi sicut in agente eas, sicut colores actu
 existentes sunt in luce, quae est hypostasis eorum. et esset simile,
 quod si a visu procederet lumen dans esse formale coloribus et hoc 65
 esset videre; sic volunt dicere, quod lumen agentis in possibili
 intellectu intellectualitatis formam dans intelligibilibus sit intelligere,
 et hoc sit esse intelligibilia in anima.

. . . movit autem Theophrastum praecipue hoc, quod si esset

44-9 *ibid.* 3.4 429a13-18 54 cf. *Themist. In Arist. De an.* 430a25 (CAG t.5.3
 p.109.4) 63-4 cf. *Lumen animae B, caput 9.1* = 283 69-75 *Albertus*
Magnus, infra 3.2.6 p.185.88-91; 3.2.9 p.189.4-9; 3.2.18 p.205.21-4, *Theophrasto*
ubique nominato

sometimes over the intelligibles, and then the very abstracting¹ is actual thinking, which is called the theoretical intellect * * * which is called acquired². For they posit a fourfold intellect in the soul, i.e. the agent, which abstracts the forms, and the possible, which receives the light of the agent, and a third, put together from these two like a luminous transparency, which they call theoretical, and a fourth, which is made by the brightness of the light received over the intelligibles, which they call acquired; and this view is much more reasonable than that of Alexander and certain other Peripatetics.

But suppose these same men were asked about the statement of Aristotle that the intellect is related to the intelligible in the same way as sense is related to the sensible, and so, since sense is receptive of sensible forms, the intellect will be receptive of intelligible forms. Then thinking is not merely abstracting, but also receiving intelligibles. Further, the agent (intellect) by itself, without the possible, can abstract (them). If, therefore, this is sufficient for thinking, we need not suppose that there is some possible or theoretical intellect, but only the agent and acquired.

But to this they reply that there is no pure agent intellect in the soul, since intelligence acting in its purity cannot be part of the soul, but the light of the agent on the possible is called agent. And when in the intellect distinctions are made between the agent and the possible and the theoretical, this division is like that in which substance is divided into matter and form and the composite. For this is not done for the reason that the form should have its being divided from the composite or again from matter, but so that it may be shown that the components are of diverse natures and differ from the composite through the mode of their simplicity.

This view, then, supposes that the rational soul is in no part of itself the substrate of the intelligibles, and the intelligible forms are not in the soul except in the way they are in the agent (intellect), just as colors actually existing are in light, which is their hypostasis. And it would be as it would be if light came forth from sight giving formal existence to colors, and this was seeing; so they want to say that the light of the agent on the possible intellect giving the form of intellectuality to the intelligibles is thinking, and this is (the way in which) the intelligibles are in the soul.

... But what moved Theophrastus most was this, that if the pos-

¹ Or, "revealing".

² The text seems faulty here.

possibilis in anima intellectus separatus et non hoc aliquid distinctum, quod ille a materia prima non differret, quoniam utrumque potentia est omnia et nihil actu, et ideo materia prima deberet cognoscere similiter formas sibi advenientes, sicut intellectus possibilis; quod omnino est absurdum. non igitur taliter possibilis vocatus intellectus est in anima. 70

adhuc autem, taliter possibilis intellectus non fit intelligibilia sine transmutatione et tempore. ergo iste intellectus est passibilis et transmutabilis et sic permixtus corpori; non autem est passibilis et transmutabilis et mixtus intellectus in anima, sicut ex supra dictis est manifestum; ergo in anima non est taliter possibilis vocatus intellectus. et omnino ista opinio dubitavit in quaestione illa qua quaeritur, qualiter contingit possibilem esse intellectum et recipere intelligibilia, quando supponitur esse impassibilis et intransmutabilis et immixtus. 75

83-4 *Arist., De an. 3.4 429a15; 429a18*

314B Albertus Magnus, *De anima* 3.2.6 (Op. omn., t.7.1 p.185.18-30 Stroick)

et sic videntur in parte convenire cum Theophrasto et Themistio et in parte cum illis dissimiliter dicere, quoniam in hoc conveniunt, quod dicunt intelligere animae nihil aliud esse quam formas esse denudatas in luce agentis, et quod non est aliqua animae rationalis pars, quae sit subiectum intelligibilium. dissentiunt autem ab illis in eo quod Theophrastus et Themistius dicunt intellectum quidem possibilem esse animae rationalis partem, sed numquam esse in potentia, quia semper habet in se lumen agentis vel ipsum agentem, prout lumen est, sicut diaphanum illuminatum habet in se actum lucis. 5

4 rationalis CKMR: corporalis F: materialis S 10

314C Anonymus, *Quaestiones in Aristotelis De anima* 3.15, cod. Oxon. Coll. Mert. 275 f.83^b (Phil. Med. t.11 p.330.28-33 van Steenberghen)

Avempace posuit quod intellectus agens non est necessarius propter obiectum intelligibile, sed propter intellectum; et hoc similiter posuerunt et Themistius et Theophrastus. dixerunt etiam

sible intellect were in the soul separately, and were not some distinct "this", it would not differ from prime matter, since each is potentially everything and nothing actually, and therefore prime matter ought to be aware of the forms that come to it, in the same way as the possible intellect; which is utterly absurd. Therefore it is not the intellect which is called possible in this way that is in the soul.

And besides, this kind of possible intellect does not become the intelligibles without alteration and time. Therefore that intellect is passible and changeable, and so mixed with the body; but the intellect in the soul is not passible and changeable and mixed, as is clear from what was said above; therefore what is called the possible intellect in this way is not in the soul. And all in all their view wavered over that question which is asked, how it comes about that a possible intellect exists and receives intelligibles, when it is supposed to be impassible and unchangeable and unmixed.

314B Albert the Great, *On the Soul* 3.2.6 (*Op. omn.* vol.7.1 p.185.18-30 Stroick)

And so they (Avempace and Abubather¹) seem in part to agree with Theophrastus and Themistius, and in part to speak differently from them, since they agree in this, that they say that the thinking of the soul is nothing other than forms being abstracted in the light of the agent (intellect), and that there is not some part of the rational soul, which is the subject of the intelligibles. But they dissent from them in that Theophrastus and Themistius say that the possible intellect is indeed part of the rational soul, but never exists potentially, because it always has in itself the light of the agent or the agent itself, just as light exists, in the way that an illuminated transparency has in itself the activity of light.

¹ See note 1 to the translation of 140.

314C Anonymous¹, *Question on Aristotle's On the Soul* 3.15, cod. Oxon Coll. Mert. 275 f.83^b (*Phil. Med.* vol.11 p.330.28-33 van Steenberghen)

Avempace supposed that the agent intellect is necessary, not because of the intelligible object, but because of the intellect; and similarly both Themistius and Theophrastus supposed this. They said

quod species intelligibilis de se non recipitur in intellectu possibili, et quod intellectus agens est substantia separata, sicut est intelligentia in superioribus *** 5

5 *infra* 3.16 (p.332.26-7), *Theophrasto nominato cum Themistio et Avicenna*

2 intelligibile et intellectum *van Steenberghen, cod. mutilato* 6 *post superioribus lac. exhibet cod.*

314D Ibn Sabʿīn, Ġawāb masāʾil malik ar-Rūm al-Imbaraṭūr Ṣāhib Ṣiqillīya, al-Burhān ʿalā wuġūd an-naḥs baʿda l-mawt wa-baqāʾihā (p.82.16-18 Yaltkaya)

فأما تافوسطيوس وثامسطيوس وبالجمله قدام المشائين يقولون إنها (أي
قوة العقل المنفصلة) أزلية وإن العقل الذي فينا مركب من هذين العقلين أعنى الذي
بالفعل وهو الفعال والمنفعل وهو الذي بالقوة

1 تافوسطيوس *sic ed.:* ثاوفرستس *legendum legendum*

فيقولون *sic ed.:* يقولون

315 Albertus Magnus, De anima 3.3.7 (Op. omn. t.7.1 p.217.1-58 et 67-76 Stroick)

et est digressio declarans opinionem Themistii et Theophrasti de solutione quaestionis inductae.

Themistii autem et Theophrasti dictum ad hoc redit, quod intellectus agens est forma intellectus possibilis, ut supra diximus, et intelligere in nobis non est per receptionem intelligibilium, sed intelligere nihil aliud est quam denudare per intellectum intelligibilia, eo quod lux agentis est circa ipsa, et esse lucem agentis circa ea est intelligere ea. hi autem qui dicunt possibilem intellectum esse separatum sicut et agentem, et incorruptibilem utrumque esse, dicunt quod nihil est inconueniens, quod incorruptibile fiat forma incorruptibilis. 5 10

et ideo reprehendendo Alexandrum dicunt, quod ipse dixit impossibilia; dixit enim speculativum intellectum continue generari et corrumpi, qui etiam vocatur intellectus in habitu, et

2 *Albertus Magnus, supra* 3.3.6 (p.214.82-215.28) 5 *cf. Arist. De an.* 3.5 430a10-12 *Albertus Magnus, supra* 3.2.19 (p.206.76-8); 3.3.6 (p.215.57-60) 6-8 *cf. supra*, 3.2.5 (p.183.71-4) 12-22 *cf. supra* 3.3.6 (p.215.38-64) 14-16 *cf. Alex. De intellectu* 107.32-4; 110.10-13; 111.33-6

also that the intelligible form is not received of itself in the possible intellect, and that the agent intellect is a separate substance, just as is the intelligence in the higher (regions) * * *

¹ Probably the author was either Boethius of Dacia or Siger of Brabant.

- 314D** Ibn-Sabʿīn, *Answers to Questions Posed by the Roman King, Emperor of Sicily*, Demonstration that the Soul Survives after Death (p.82.16-18 Yaltkaya)

As for Theophrastus and Themistius and the ancient Peripatetics in general, they say that it (the passive faculty of the intellect) is pre-eternal and that the intellect which is in us is composed of these two intellects — I mean the one which is actual, which is the active intellect, and the passive, which is the potential.

- 315** Albert the Great, *On the Soul* 3.3.7 (*Op. omn.* vol.7.1 p.217.1-58 and 67-76 Stroick)

And this is a digression stating the opinion of Themistius and Theophrastus about the solution of the question¹ that has been raised.

But the account of Themistius and Theophrastus comes back to this, that the agent intellect is the form of the possible intellect, as we said above, and thinking in us is not through the reception of the intelligibles, but thinking is nothing other than abstracting intelligibles through the intellect, by the fact that the light of the agent is around them, and that for the light of the agent to be around them is to think them. But these people, who say that the possible intellect is separated like the agent also, and that each of them is incorruptible, say that there is nothing incongruous (in this), because an incorruptible form becomes something incorruptible².

And therefore they reprove Alexander and say that he himself made incompatible statements; for he said that the theoretical intellect was continually generated and destroyed, that which is also

¹ The question of how our intellect thinks of intelligible objects.

² Or, "something incorruptible becomes an incorruptible form".

tamen istum informari ab intellectu agente incorruptibili, sicut in 15
 formatur materia ex sua forma. sic enim esset corruptibile materia
 incorruptibilis, quod est inconueniens. et si hoc modo intellectus
 agens uniretur nobis, indigeret intellectus agens re corruptibili ad
 suam actionem perficiendam, quae est intelligere; quae omnia stare 20
 non possunt, et ideo dictum Alexandri isti duo viri nullo modo sequi
 voluerunt.

dicunt etiam isti probationem Alexandri non valere, quoniam
 verum est, quod virtus perficitur confortatione et exercitio, quando
 est virtus generata; in complemento enim generati accipitur etiam 25
 complementum virtutum generatarum; sed non propter hoc perveni-
 tur ad virtutem quae non est generati secundum quod est genera-
 tum. cum igitur Alexander dicat intellectum possibilem esse genera-
 tum, et intellectum, qui est in habitu, similiter dicit esse genera-
 tum, et finis et complementum generati est generatum; tunc per haec 30
 duo non venit ad continuationem et unionem intellectus agentis,
 qui non est generatus. propter quod isti fuerunt primi, qui con-
 tempserunt sequi Alexandrum et dixerunt et possibilem esse non
 generatum et agentem et speculativum, qui fit ab utroque, sicut
 superius docuimus. dicunt autem intellectum nostrum compositum
 ex possibili et agente esse coniunctum nobis, per intelligibilia ad 35
 phantasiam moventem relata, et sic compositum intellectum nobis
 coniunctum per se esse sufficientem ad intelligenda separata.

et huius unicam rationem assignant, quae a minori est adducta
 et est ratio topica et probabilis uno modo et non necessaria. dicunt
 enim, quod minus videtur, quod intellectus compositus ex duobus 40
 separatis sit de intelligibili concipiente materiam quam intelligibili
 separato, quod est simile sibi; et est tamen de intelligibili coniuncto
 cum magnitudine; ergo multo magis est de intelligibili separato. et
 haec ratio quam adducunt nullo modo concluderet, si dicerent intel-
 lectum possibilem non esse separatum, sicut dixit Alexander. . . . 45
 cum autem ponunt intellectum esse virtutem separatam, tunc ratio
 eorum est probabilis, sed ipsi causam assignare non possunt, quare

22-4 cf. *Albertum Magnum*, supra 3.3.6 (p.216.1-10) 33-4 supra 3.2.6 (p.184.30-2) = **314A** 34-6 cf. *Arist. De an.* 3.7 431a14-15 et b2-5; 3.8 432a8-12 34-45 cf. *Dionys. Cartus. Elem. philos.* 45 (t.33 p.57aD) = **322B** 38-43 cf. *Thom. Aquin. Summ. contra gentiles* 3.45.2218, *Themistio solo nominato* 39-51 cf. *Averr. Comm. magnum in Arist. De an.* (CCAA t.6.1 p.487.235-488.241); *Themist. In Arist. De an.* 431b15-19 (CAG t.5.3 p.115.6-7) 40-3 *Simon de Faversham, Quaestiones super 3 De anima* 24 (p.363.11-19 Sharp) 42-3 cf. *Arist. De an.* 3.7 431b17-19



called the dispositional intellect, and yet that was given form by the indestructible agent intellect, as matter is given form by its form. For in this way indestructible matter would be a corruptible thing, which is incongruous. And if the agent intellect were united with us in this way, the agent intellect would need something corruptible in order to perform its action, which is to think; but all of this cannot stand, and therefore those two men in no way wanted to follow the statement of Alexander.

They also say that Alexander's proof is not valid, since it is true that virtue is perfected by strengthening and exercise, when it is generated virtue; for in the completion of the generated (object) the completion of the generated virtues is received also; but it is not for this reason that that virtue is achieved which is not of the generated in so far as it is generated. When therefore Alexander says that the possible intellect is generated, and says that the dispositional intellect is likewise generated, both the end and the completion of the generated is generated; then through these two things there is no achieving of the joining and union with the agent intellect, which is not generated. For this reason those men were the first to disdain to follow Alexander, and to say that that the possible was not generated, nor the agent, nor the theoretical, which is produced from both, as we taught above. Moreover they say that our intellect composed from the possible and the agent is joined with us, through intelligibles related to the imagination which stirred them, and that the intellect composed in this way and joined to us is by itself adequate to understanding the separated (intelligibles).

And for this they assign a single³ reason, which is drawn from the (topic of more and) less, and is a topic and probable in one way and not necessary. For they say that it seems less (probable) that the intellect composed from two separated (intellects) should be (aware) of an intelligible taking in matter than of a separated intelligible, which is like itself: and yet it is (aware) of an intelligible joined with magnitude; therefore much more is it (aware) of the separated intelligible. And this reason which they adduce would by no means be conclusive, if they were to say that the possible intellect is not separated, as Alexander said. . . . But since they suppose that the intellect is a separated virtue, then their argument is probable, but they them-

³ Or, "unique".

intellectus agens quandoque agit in nobis et quandoque non agit, cum secundum eos semper continetur nobis.

adhuc autem, secundum istos non est in nobis aliquid recipiens intellecta, et sic ex intellectu et intellecta re non fit unum, quod est contra positiones sapientum.

48-9 cf. *ibid.* 3.5 430a22

- 316** Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputationem* 2.9-10 (Suppl. Arist. t.1.2 p.31.8-13 et 24-5 Bywater)

“ὅταν γὰρ οὕτως ἕκαστα γένηται ὡς ἐπιστήμων κατ’ ἐνέργειαν λέγεται, τοῦτο δὲ συμβαίνειν φαμέν ὅταν δύνηται δι’ ἑαυτοῦ ἐνεργεῖν, ἔστι μὲν οὖν καὶ τότε δυνάμει πως, οὐ μὴν ὁμοίως καὶ πρὶν μαθεῖν καὶ 10 εὐρεῖν. ὑπὸ τίνος οὖν ἡ γένεσις καὶ πῶς, εἴτ’ οὖν [ἦ] ἔξεως καὶ δυνάμεως εἴτε οὐσίας; ἔοικε δὲ μᾶλλον ἔξεως, αὕτη δὲ οἶον τελεοῦν τὴν φύσιν. . . . ὑπὸ τίνος οὖν”, φησὶν, “ἡ γένεσις, εἴτε ἔξεως καὶ δυνάμεως εἴτε οὐσίας;” 5

1-4 *Aristoteles, De an.* 3.4 429b6-9

5 μᾶλλον ἔξεως] *infra* p.32.19-21

3-4 τότε—εὐρεῖν] *infra* p.31.22-3

αὕτη—φύσιν] *infra* p.32.22

4 ἡ *del.* Wimmer

- 317** Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputationem* 2.17-18 (Suppl. Arist. t.1.2 p.34.29-35.1 et 35.24-7 et 29-30 et 32-33 Bywater)

πάλιν δὲ ὑπομινῆσκει φιλοσοφώτατα ὁ Θεόφραστος ὡς καὶ αὐτὸ τὸ εἶναι τὰ πράγματα τὸν νοῦν καὶ δυνάμει καὶ ἐνεργείᾳ ληπτέον οἰκείως, ἵνα μὴ ὡς ἐπὶ ὕλης κατὰ στέρησιν τὸ δυνάμει, ἢ κατὰ τὴν ἔξωθεν καὶ παθητικὴν τελείωσιν τὸ ἐνεργείᾳ ὑπονοήσωμεν, ἀλλὰ μὴδὲ 18 ὡς ἐπὶ αἰσθήσεως. . . . καὶ μοι δοκεῖ ἐπισημῆνασθαι κἀνταῦθα τὸ δεῖν οἰκείως λαμβάνειν ὑπιδόμενος τὸ ἄγραφον γραμματεῖον, ἐνταῦθά που ὑπὸ τοῦ Ἀριστοτέλους ὡς παράδειγμα τοῦ δυνάμει νοῦ προφερόμενον, ἵνα καὶ τὸ ἄγραφον ὡς ἐν νῷ θεωρῶμεν. . . . “δυνάμει μὲν τὰ νοητὰ ὁ δυνάμει νοῦς, . . . ἐντελεχείᾳ δὲ οὐδὲν πρὶν νοεῖν.” 5

2 *Arist., De an.* 3.4 429b6-9

p.26.29-27.3

6-9 cf. *ibid.* 429b30-430a1 et *Prisc. Lyd., supra*

9 πρὶν] *infra* p.36.1

selves cannot assign a cause why the agent intellect sometimes acts in us and sometimes does not act, when, according to them, it is always conjoined with us.

Furthermore, according to them there is not in us anything that receives the objects of intellect, and so from the intellect and the object of intellect there does not come one thing, and this is opposed to the positions of wise men.

- 316 Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 2.9-10 (*Suppl. Arist.* vol.1.2 p.31.8-13 and 24-5 Bywater)

10 “For when it (the intellect) has become each thing in the sense in which it is said actually to know them, and we say that this happens when it can be active through itself, then too it is potential in a way, but not in the same way as before having learned and found out. By what, then, is this becoming brought about, and how? Well, it is either by disposition and potentiality, or by substance. It seems to be more (a matter of) disposition, and this as it were perfects the nature (of the intellect). . . . By what, then,” he (Theophrastus) asks, “is this becoming brought about, by disposition and potentiality, or by substance?”

- 317 Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 2.17-18 (*Suppl. Arist.* vol.1.2 p.34.29-35.1 and 35.24-7 and 29-30 and 32-3 Bywater)

18 And again Theophrastus recalls in a most philosophical way that the statement that the intellect is things both potentially and actually must also be taken in the appropriate sense, in order that we should not understand “potentially” as with matter in the sense of privation, nor “actually” in the sense of a perfecting from outside received passively, but neither should we understand them as in the case of sensation. . . . And he (Theophrastus) seems to me here too to have indicated, with a glance at the tablet with no writing on it which is adduced somewhere here by Aristotle as a simile for the potential intellect, that we must take it in the appropriate sense, in order that we should also regard the “with no writing on it” as being in the intellect. . . . “Potentially the potential intellect is its objects, . . . but it is actually nothing before it thinks.”

- 318** Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputationem* 2.12 et 15 et 16 (Suppl. Arist. t.1.2 p.32.25-7, 29-33; 33.25-7 et 33.32-34.2 Bywater)

ἐφεξῆς δὲ καὶ αὐτός, ὥσπερ ὁ Ἀριστοτέλης, τιθέμενος ἔνια μὲν
 ἄυλα τῶν εἰδῶν, ἐφ' ὧν ταυτὸν αὐτό τε ἕκαστον καὶ τὸ εἶναι αὐτῷ,
 . . . ἔνια δὲ ἔνυλα, ἐφ' ὧν ἕτερον αὐτό καὶ τὸ εἶναι αὐτῷ· κατὰ γὰρ
 τὸ συναμφοτέρον αὐτό, τὸ δὲ εἶναι πάλιν κατὰ τὸ εἶδος· ἐπειδὴ
 ἀμφοτέρων θεωρητικὸς ὁ δυνάμει νοῦς, ζητεῖ, πῶς ἑκάτερα, καὶ πῶς τὰ 5
 ἐν ὑλῇ καὶ ἀφαιρέσει. καὶ γὰρ αὐτὰ τὰ ἔνυλα ἢ κατὰ τὸ συναμφοτέρον
 15 ἢ κατὰ μόνον θεωρεῖ τὸ εἶδος. . . . ἄρα οὖν ἐτέρῳ ἢ ἐτέρως ἔχοντι
 κρίνει τά τε ἄυλα καὶ τὰ ἔνυλα, καὶ τὰ ἐν ὑλῇ αὐ καὶ τὰ ἐξ ἀφαιρέσεως,
 16 ἢ τῷ αὐτῷ καὶ ὡσαύτως ἔχοντι; ἢ ἄμφω ἀληθῆ· . . . ὅλως δὲ ὡς χωριστὰ
 τὰ πράγματα τῆς ὑλῆς, οὕτω καὶ τὰ περὶ τὸν νοῦν ἀμφοτέροι ἀπο- 10
 φαίνονται ὅ τε Ἀριστοτέλης καὶ ὁ Θεόφραστος.

1 Arist., *De an.* 3.4 429b10-23

5 πῶς ἑκάτερα Prisc. *Lyd.*, *infra* p.33.17

7 Arist., *De an.* 3.4 429b21; Prisc. *Lyd.*, *infra* p.33.29 et 34.3-4

9-11 Arist.,

De an. 3.4 429b21-2

7 ἐτέρῳ Wimmer: ἐτέρως *codd.* b
codd. b

ἔχοντι Wimmer (*cum Ficino*): ἔχοντα
 10 ἀμφοτέροι] ἀμφοτέρα b

- 319** Priscianus Lydus, *Metaphrasis in Theophrasti De anima disputationem* 2.19-20 (Suppl. Arist. t.1.2 p.36.6-9 et 37.23-30 Bywater)

ἐπὶ δὲ τούτοις ἐκθέμενος τὰ Ἀριστοτέλους, ἐν οἷς ἐκεῖνος τὰ
 χωριστὰ καὶ ἄυλα εἰς ταυτὸν ἄγει τῷ νῷ, ἐν δὲ τοῖς ἐνύλοις δυνάμει
 ἕκαστον εἶναι τῶν νοητῶν καὶ τούτοις μὴ ἐνυπάρχειν τὸν νοῦν, ἐπι-
 20 διαρθροῖ τε τὰ εἰρημένα καὶ ἐπαπορεῖ τινα. . . . τοῖς μὲν οὖν ἐνύλοις
 οὐχ ὑπάρχει ὁ νοῦς, ἐκείνῳ δὲ τὸ νοητὸν ὑπάρξει. τοῦτο δὲ διαρθρῶν 5
 ὁ Θεόφραστος ἐπάγει· “ἀλλ’ ὅταν γένηται καὶ νοηθῇ δηλονότι ταῦτα ἔξει,
 τὰ δὲ νοητὰ αἰεὶ, εἴπερ ἡ ἐπιστήμη ἢ θεωρητικὴ ταῦτο τοῖς πράγμασιν”,
 αὕτη δὲ ἡ κατ’ ἐνέργειαν δηλονότι· κυριωτάτη γάρ· “τῷ νῷ”, φησί, “τὰ
 μὲν νοητὰ”, τουτέστι τὰ ἄυλα, “αἰεὶ ὑπάρχει”, ἐπειδὴ κατ’ οὐσίαν αὐτοῖς

- 318** Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 2.12 and 15 and 16 (*Suppl. Arist.* vol.1.2 p.32.25-7, 29-33; 33.25-7 and 33.32-34.2 Bywater)

Next¹ he (Theophrastus) too, like Aristotle, supposes that some forms are without matter, and that in these each thing is itself identical with its being what it is, . . . and that some are in matter, and that in these the thing and its being what it is are different; for the thing itself is in respect of the combination of both (form and matter), but its being (what it is) is on the other hand in respect of the form. Since the potential intellect is cognitive of both, he asks how (it knows) each of the two, and how those (forms) in matter and in abstraction. For in fact it cognises enmattered (forms) themselves either in respect of the combination of both, or in respect of the form
 15 alone. . . . Is it that it judges of the matterless and the enmattered by different (powers), or by (the same) in a different condition, and again those in matter and those from abstraction, or by the same
 16 (power) and in the same condition? Or both are true. . . . And, in general, in the same way that things are separable from matter, so are those connected with the intellect, declare both Aristotle and Theophrastus.

¹ This connects what follows with the fragment of Theophrastus that precedes it in the text, i.e., with 316.

- 319** Priscian of Lydia, *Paraphrase of Theophrastus' Discourse On the Soul* 2.19-20 (*Suppl. Arist.* vol.1.2 p.36.6-9 and 37.23-30 Bywater)

After this, (Theophrastus) sets out the views of Aristotle in which that writer brings the separate and matterless into identity with intellect, but (says that) in the enmattered each of the objects of intellect exists (only) potentially, and in these the intellect is not actually present. (Then Theophrastus) makes further distinctions and
 20 adds some further difficulties. . . . Intellect, therefore, is not present in the enmattered, but the object of intellect will be present in it. Theophrastus, having set this out, adds: "But evidently when these have come to be and been thought, it (the intellect) will possess them, but the objects of intellect always, if indeed speculative knowledge is identical with its objects", that is, knowledge in actuality, obviously, for that is its most proper state. "To the intellect", he says, "its objects", that is, the matterless, "are always present", since it co-

σύνεστι καὶ ἔστιν ὅπερ τὰ νοητά· “τὰ δὲ ἐνυλα, ὅταν νοηθῇ, καὶ αὐτὰ 10
τῷ νῷ ὑπάρξει.”

1-5 *Arist., De an.* 3.4 430a3-9

6 ὅταν γένηται] *Prisc. Lyd., infra p.37.34*

7-8 *Arist., De an.* 3.5 430a19-20

320A Themistius, In Aristotelis De anima 3.5 430a10-25 (CAG t.5.3 p.108.18-109.1 Heinze)

ἀψάμενος δὲ καὶ τῶν περὶ τοῦ ποιητικοῦ νοῦ διωρισμένων
Ἀριστοτέλει, “ἐκεῖνο”, φησὶν “ἐπισκεπτέον, ὃ δὴ φαμεν ἐν πάσῃ φύσει
τὸ μὲν ὡς ὕλην καὶ δυνάμει, τὸ δὲ αἷτιον καὶ ποιητικόν, καὶ ὅτι αἰεὶ
τιμιώτερον τὸ ποιῶν τοῦ πάσχοντος, καὶ ἡ ἀρχὴ τῆς ὕλης.” ταῦτα μὲν
ἀποδέχεται, διαπορεῖ δέ· “τίνε οὖν αὐταὶ αἱ δύο φύσεις; καὶ τί πάλιν 5
τὸ ὑποκείμενον ἢ συνηρημένον τῷ ποιητικῷ; μικτὸν γάρ πως ὁ νοῦς
ἔκ τε τοῦ ποιητικοῦ καὶ τοῦ δυνάμει. εἰ μὲν οὖν σύμφυτος ὁ κινῶν, καὶ
εὐθύς ἐχρήν καὶ αἰεὶ· εἰ δὲ ὕστερον, μετὰ τίνος καὶ πῶς ἡ γένεσις; ἔοικε
δ’ οὖν ὡς ἀγέννητος, εἴπερ καὶ ἄφθαρτος. ἐνυπάρχων δ’ οὖν διὰ τί οὐκ
αἰεὶ; ἢ διὰ τί λήθη καὶ ἀπάτη καὶ ψεῦδος; ἢ διὰ τὴν μῆξιν.” ἐξ ὧν 10
ἀπάντων δηλὸν ἔστιν, ὅτι οὐ φαύλως ὑπονοοῦμεν ἄλλον μὲν τινα παρ’
αὐτοῖς εἶναι τὸν παθητικὸν νοῦν καὶ φθαρτόν, ὃν καὶ κοινὸν ὀνομάζουσι
καὶ ἀχώριστον τοῦ σώματος, καὶ διὰ τὴν πρὸς τοῦτον μῆξιν τὴν λήθην
καὶ τὴν ἀπάτην γίνεσθαί φησιν ὁ Θεόφραστος· ἄλλον δὲ τὸν ὥσπερ
συγκείμενον ἐκ τοῦ δυνάμει καὶ ἐνεργείᾳ, ὃν καὶ χωριστὸν τοῦ σώματος 15
εἶναι τιθέασιν καὶ ἄφθαρτον καὶ ἀγέννητον, καὶ πῶς μὲν δύο φύσεις
τούτους τοὺς νοῦς, πῶς δὲ μίαν· ἐν γὰρ τὸ ἐξ ὕλης καὶ εἶδους. ἀλλ’
ὅπερ εἶπον, τὸ μὲν ἀποφαίνεσθαι περὶ τοῦ δοκοῦντος τοῖς φιλοσόφοις
ιδίας καὶ σχολῆς ἐστὶ καὶ φροντίδος, ὅτι δὲ μάλιστα ἂν τις ἐξ ὧν
109 συνηγάγομεν ῥήσεων λάβοι τὴν περὶ τούτων γνώσιν Ἀριστοτέλους καὶ 20
Θεοφράστου.

2-3 *Arist., De an.* 3.5 430a10-12

3-4 *ibid.* 430a18-19

6 συνηρημένον]

cf. Theophr. De sens. 26

7-10 *Henricus Bate, Speculum divinorum et quorundam naturalium* 2.14 (p.60.85-98 *van de Vyver*)

8-9 *Averroes, Comm. magnum in Aristotelis De an.* p.390.91-4 = **308A**

9-10 *Prisc. Lyd., Metaphr. in Theophr. De an. disp.* p.29.1 = **307D**

10 *cf. Arist. De an.* 3.4 430a5-6 *cf. Henricum Bate, op. cit.* 2.19 (p.85.3-5 et 9-10) 10-17 *Themistius, supra p.101.5-102.24; 105.13-106.15*

13-14 *cf. Arist. op. cit.* 1.4 408b28-9

18-20 *Thomas Aquinas, De unitate intellectus* 264 (p.88a48-b9 *Spiazzi*)

5 τίνε PQ (?): τίνες Q³C

9 δ’ οὖν ὡς] οὖν καὶ as: δ’ οὗτος Arab.

13

τούτων] τοῦτο C

15 καὶ (alt.) om. M

exists with them essentially, and is what they are, "but the enmattered, when they have been thought, themselves too will be present in the intellect."

320A Themistius, *On Aristotle's On the Soul* 3.5 430a10-25 (CAG vol.5.3 p.108.18-109.1 Heinze)

And tackling the distinctions made by Aristotle about the productive intellect, "It is necessary", he (Theophrastus) says, "to look into that statement of ours that in every nature there is something like matter and potential, and something like a cause and productive, and that in every case the productive element is more valuable than the passive and the origin than the matter." He accepts these points, but develops some difficulties: "What are these two natures? And what again is what is subjected to or united with the productive? For the intellect is in a way a mixture out of the productive and the potential. If then the motive (intellect) is connate, it must have been so both at once and for ever: but if (it came) later, with what, and in what way, was its coming to be? Certainly it appears to be uncreated, if it is also indestructible. But since it is immanent, why does it not always (think)? Why are there forgetting and deception and falsehood? Perhaps through the mixture." From all of this it is clear that it is not a bad suggestion of ours that there is with them one intellect, on the one hand, that which is passive and perishable, which they also call common and inseparable from the body, and because of the mixture with this Theophrastus says forgetting and deception occur; and on the other hand another, that which is as it were composed of the potential and the actual, which they suppose to be not only separate from the body, but also imperishable and uncreated, and in one way these intellects were two natures, and in one way one; for what is from matter and form is one. But, as I said, explaining the views of the philosophers is a special kind of activity and thought, but someone could get knowledge of Aristotle and Theophrastus very well from the passages we have brought together.

320B Themistius, In Aristotelis De anima 3.5 430a10-25 (CAG t.5.3 p.102.24-9 Heinze)

οὕτω δὲ καὶ Θεόφραστος, ἐν οἷς ἐξετάζει τὰ Ἀριστοτέλους περὶ τοῦ ποιητικοῦ νοῦ, ἀπορεῖ· “εἰ μὲν γὰρ ὡς ἕξις”, φησὶν, “ἡ δύναμις, ἐκείνῳ εἰ μὲν σύμφυτος, αἰεὶ καὶ εὐθύς ἐχρῆν· εἰ δ’ ὕστερον, μετὰ τίνος καὶ πῶς ἡ γένεσις; ἔοικε δ’ οὖν ὡς ἀγέννητος εἴπερ ἄφθαρτος. ἐνυπάρχων δ’ οὖν διὰ τί οὐκ αἰεὶ; ἢ διὰ τί λήθη καὶ ἀπάτη; ἢ διὰ τὴν μίξιν.” 5

2 ἕξις] cf. *Arist. De an.* 3.5 430a15

4 οὖν ὡς *codd.*: οὗτος *Arab.* ἀγέννητος] ἀγέννητος Cs

321 Averroes, Commentarium magnum in Aristotelis De anima 3.5 430a20-5, versio Michaelis Scoti (CCAA t.6.1 p.443.9-444.11 et 444.35-445.55 et 445.61-446.93 Crawford)

istud capitulum potest intelligi tribus modis, quorum unus est secundum opinionem Alexandri, et secundus secundum opinionem

444 Theofrasti, et aliorum expositorum

Themistius autem intelligit per intellectum qui est in potentia intellectum materiale abstractum, cuius esse demonstratum est, et 5
445 intendit per intellectum cuius fecit comparisonem cum hoc intellectu agentem secundum quod continuatur cum intellectu qui est in potentia, et hoc quidem est intellectus speculativus apud ipsum. et cum dixit: “et non quandoque intelligit et quandoque non”, intelligit intellectum agentem secundum quod non tangit intellectum materia- 10
lem. et cum dixit: “et cum fuerit abstractus, est quod est tantum, non mortalis”, intendit intellectum agentem secundum quod est forma intellectui materiali, et hoc est intellectus speculativus apud ipsum.

1-51 *Iacobus de Placentia, Lectura in III De an.* (p.231.15-234.7 Kuksewicz),
Themistio et Theophrasto nominato 9-12 *Themistius, In Arist. De an.* 3.5
430a15-23 (CAG t.5.3 p.99.34-7) 11-12 *ibid.* p.101.31-3

1 potest intelligi tribus modis G: pluribus potest intelligi modis B: potest intelligi duobus modis (modo D¹) AD: potest intelligi multis modis C 2
Alexandri . . . opinionem om. C secundus BCDG: alius A 3 Theo-
frasti C: Theofrasti G: Themistii B²: om. cum septem verbis sequentibus AD:
Themistii et Theophrasti *Iacobus de Placentia* p.231.21 et 28 4 Themis-
tius ABCDG: Theophrastus vel Themistius vel Themistius et Theophrastus



- 320B Themistius, *On Aristotle's On the Soul* 3.5 430a10-25 (CAG vol.5.3 p.102.24-9 Heinze)

And in this way Theophrastus too, in his examination of what Aristotle says about the productive intellect, raises difficulties: "For if the potentiality", he says, "is like a disposition, if it was connate with that¹, it must have been so both for ever and at once: but if (it came) later, with what, and in what way, was its coming to be? Certainly it appears to be uncreated, if it is indestructible. But since it is immanent, why does it not always (think)? Why are there forgetting and deception? Perhaps through the mixture."

¹ Probably the productive intellect.

- 321 Averroes, *Long Commentary on Aristotle's On the Soul* 3.5 430a20-5 in the version of Michael Scot (CCAA vol.6.1 p.443.9-444.11 and 444.35-445.55 and 445.61-446.93 Crawford)

This chapter can be understood in three ways, of which one is according to the view of Alexander, and the second according to the
444 view of Theophrastus¹ and other commentators²

Now Themistius³ understands by the potential intellect the material intellect in abstraction, whose existence has been demonstrated, and he understands by the intellect which he (Aristotle) related to this the agent intellect in so far as it is joined with the potential intellect, and this is the theoretical intellect with him. And when he (Aristotle) said: "And it is not the case that it sometimes thinks and sometimes not", he understands (it as) the agent intellect in so far as it does not touch the material intellect. And when he (Aristotle) said: "And when it has been separated⁴, it is what it is alone, not mortal" he understands (it as) the agent intellect in so far as it is form to the material intellect, and this is the theoretical intellect with him.

¹ Crawford's manuscripts have either "Theophrastus" or "Themistius" here. James of Piacenza has "Themistius and Theophrastus".

² There follows a reference to the third way, Averroes' own.

³ Crawford's manuscripts agree in having only "Themistius", but James of Piacenza has "Theophrastus", "Themistius" and "Themistius and Theophrastus" at various places in his account of Averroes' work here.

⁴ The Latin word "abstractus" stands for the Greek *χωριστος*.

et erit illa questio circa intellectum agentem secundum quod tangit
intellectum materiale (et est speculativus), scilicet cum dixit: "et
non rememoratur". dicit enim quod remotum est ut ista dubitatio
ab Aristotele sit circa intellectum nisi secundum quod intellectus
agens est forma nobis. dicit enim quod ponenti intellectum agentem
esse eternum et intellectum speculativum esse non eternum non
contingit hec questio, scilicet quare non rememoratur post mortem
quod intelligimus in vita. . . .

impossibile enim est ut ista questio sit nisi circa cognitionem
eternam existentem in nobis, aut per naturam, ut dicit Themistius,
aut per intellectum adeptum in postremo. quia igitur hec questio
apud Themistium est circa intellectum speculativum, et initium
sermonis Aristotelis est de intellectu agentis, ideo opinatus fuit quod
intellectus speculativus est agens apud Aristotelem secundum quod
446 tangit intellectum materiale. et testatur super omnia ista ex hoc
quod dixit in primo tractatu de intellectu speculativo. fecit enim illic
eandem questionem quam hic, et dissolvit eam per hanc eandem
dissolutionem. dixit enim in primo istius libri: "intellectus autem
videtur esse aliqua substantia existens in re, et non corrumpi.
quoniam, si corrumpetur, tunc magis esset hoc apud fatigationem
senectutis." et postea dedit modum ex quo possibile est ut intellectus
sit non corruptibilis et intelligere per ipsum erit corruptibile, et dixit:
"et formare per intellectum et considerare sunt diversa ita quod intus
corrumpetur aliquod aliud; ipsum autem in se nullam habet cor-
ruptionem. distinctio autem et amor non sunt esse illius, sed istius
cuius est hoc, secundum quod est eius. et ideo etiam, cum iste cor-
rumpetur, non rememorabimur, neque diligemus." Themistius igitur
dicit quod sermo eius in illo tractatu in quo dixit: "intellectus autem
videtur esse substantia aliqua existens in re, et non corrumpi", idem
est cum illo in quo dixit hic: "et cum fuerit abstractus, est quod
est tantum, non mortalis, eternus." et quod dixit hic: "et non
rememoratur, quia iste est non passibilis, intellectus autem passi- 45

15-16 *ibid.* p.101.10-12; 102.5-6 23-4 *cf. ibid.* p.107.31-2 27-8 *Averroes, infra p.448.126-8, Themistio nominato* 31-4 *Arist., De an.* 1.4 408b18-20;
Themistius, op. cit. p.29.24-34 36-40 *Arist., op. cit.* 1.4 408b24-8; *Themistius, loc. cit.* 41-2 *Arist., op. cit.* 1.4 408b18-19

15 scilicet *ABD: om. G: sed C Iacobus de Placentia* 19-20 si ponitur quod
intellectus speculativus sit aeternus, ista quaestio non contingit: si autem
ponitur quod intellectus speculativus non sit aeternus, quaestio potest solvi
Iacobus de Placentia 24 adeptum *BCDG: abstractum A* 28 testatur
→

And that inquiry will be about the agent intellect in so far as it touches the material intellect (and it is the theoretical), that is, when he (Aristotle) said: "And we do not remember". For he says that it is out of the question that that doubt of Aristotle's should be about the intellect unless in so far as the agent intellect is form to us. For he says that for one who supposes that the agent intellect is eternal and the theoretical intellect is not eternal this question does not arise, that is, why we do not remember after death what we think in life. . . .

For it is impossible that that question should arise unless about eternal knowledge existing in us, either through nature, as Themistius says, or through the intellect acquired at the last. Therefore, because this question for Themistius is about the theoretical intellect, and the beginning of Aristotle's remark is about the agent intellect, for that reason he was of the opinion that the theoretical intellect is for Aristotle the agent in so far as it touches the material intellect.

- 446 And he appeals with regard to all this to what he (Aristotle) said in the first treatment of the theoretical intellect. For he made there the same enquiry as here, and resolved it through this same method of resolution. For he said in the first (part) of that book: "Now it seems that the intellect is some substance existing in reality, and that it is not destroyed. Since, if it were destroyed, this would be most likely with the tiredness of old age." And afterwards he gave a way by which it is possible that the intellect should not be capable of being destroyed and thinking with it will be capable of being destroyed; and he said: "And forming by the intellect and considering are different in this way, that something else is destroyed within; but it itself has no source of destruction in itself. But awareness and love are not the being of it, but of that to which this belongs, in so far as it belongs. And for that reason also, when that is destroyed, we will not remember, nor will we love."⁵ Themistius therefore says that the remark of his in that discussion in which he said: "Now it seems that the intellect is some substance existing in reality, and that it is not destroyed", is the same as that in which he said here: "And when it has been separated, it is what it is alone, not mortal, eternal." And what he said here: "And we do not remember, because that is not passible, but the passible intellect is capable of being destroyed, and

⁵ This differs considerably from Aristotle's words as they have come down to us, and as Themistius gives them.

bilis est corruptibilis, et sine hoc nichil intelligitur," idem est cum eo quod illic dixit, scilicet: "et formare per intellectum et considerare diversantur", etc. et dicit propter hoc quod intendebat hic per "intellectum passibilem" partem concupiscibilem anime; ista enim pars videtur habere aliquam rationem; auscultat enim ad illud quod respicit anima rationalis. 50

48-51 cf. *Themistium, op. cit. p.107.7-15*

322A Albertus Magnus, *De natura et origine animae* 2.16 (Op. omn. t.12 p.43.7-18 et 40-56 Geyer)

Theophrastus enim et omnes qui Aristotelis sequuntur doctrinam, dicunt opus suum esse in conversione ad lumen intelligentiae et causae primae, ex quo fluunt ei formae intelligibiles lucidae et purae, in quibus continue speculatur bonitates intelligentiarum et causae primae. est enim anima, ut dicunt, sub intelligentia, sicut natura est sub anima, et ideo sicut anima formas suas imprimit in naturam ita ut natura acta ab anima agat ad formam animae, ita intelligentia imprimit in animam sic, quod anima rationalis agit contemplando ad formam intelligentiae. . . . 5

si . . . dicat aliquis, quod non fit intellectus nisi per abstractionem, dicemus hoc verum esse, sed nos ponimus, quod potest fieri abstractio a re per intellectum sicut a phantasmate; sed addimus, quod quamdiu intellectus est obumbratus corpore, indiget adiutorio sensus et imaginationis, eo quod intelligit cum continuo et tempore. separatus autem et confortatus luce intellectorem, sicut diximus in antehabitis, per seipsum sufficit a rebus ipsis facere abstractionem. 15

et hunc modum intelligendi posuit Theophrastus, sed in hoc differt a nobis, quod ipse in anima non dixit esse nisi intellectum agentem, nos autem dicimus esse in anima et agentem et possibilem, et formam abstractam per lucem agentis moveri ad possibilem sicut ad suum locum, in quo est ubique et semper. 20

1-16 cf. *Alberti Magni librum De anima* 3.3.6 (t.7.1 p.215.4-18 Geyer) 5-9 cf. *Alberti Magni librum De intellectu et intelligibili* 1.1.4 (t.9 p.481a19-28 Borgnet) 14 cf. *Arist. De mem.* 1 450a7-9 15-16 *Albertus Magnus, supra* 2.13 (p.39.37-42)

without this nothing is thought", is the same as that which he said there, that is: "And forming by the intellect and considering differ", etc. And he says on account of this that he (Aristotle) meant here by "passible intellect" the part of the soul that is capable of desire; for that part appears to have some reason; for it listens to that at which the rational soul looks.

322A Albert the Great, *On the Nature and Origin of the Soul* 2.16 (*Op. omn.* vol.12 p.43.7-18 and 40-56 Geyer)

For Theophrastus and all who follow the teaching of Aristotle say that its (the intellect's) work (after death) is in conversion to the light of the intelligence and the first cause, from which flow to it intelligible forms bright and pure, in which it continuously gazes on the excellences of the intelligences and the first cause. For the soul is, as they say, beneath the intelligence, just as nature is beneath the soul, and therefore just as the soul impresses its forms on nature in such a way that nature acted on by the soul reacts to the form from the soul, so the intelligence impresses on the soul in this way what the rational soul contemplates and so reacts to the form from the intelligence. . . .

If anyone should say that the intelligible object does not come to be except by abstraction, we will say that this is true, but we suppose that abstraction from a thing can occur through the intellect as from an image; but we add that as long as the intellect is overshadowed by the body, it needs the help of sense and imagination, from the fact that it thinks with continuity¹ and time. But when separated and strengthened by the light of the intelligible objects, as we said before, by itself it is sufficient to make abstraction from things themselves.

And Theophrastus posited this way of thinking, but he differs from us in this, that he said that there was nothing in the soul except the agent intellect, but we say that there are in the soul both the agent and the possible (intellect), and that the form abstracted through the light of the agent is moved to the possible as to its own place, in which it is everywhere and always.

¹ I.e., extension.

322B Dionysius Cartusianus, *Elementatio philosophica* 45 (t.33 p.57aD et 59bB-C ed. a. 1896-1913)

non est necesse hominem in omni actu intellectivo phantasma speculari.

59 . . . hanc positionem Platonici sunt secuti, itemque Peripatetici, qui dixerunt hominem in hoc statu separatas cognoscere posse substantias quoad quid, ut Avicenna, Algazel, Averroes, Alexander, 5
C Avempote, Alphorabius, Abubather, Theophrastus, Themistius.

1-5 cf. *Arist. De an.* 3.7 431a16-17; 431b16-19 cum *Averrois Comm. magno in De an. ad loc.* (CCAA t.6.1 p.480.20-4); 3.8 432a8-10 6 *Themistius, In Arist. De an.* 431b16-19 (CAG t.5 114.31-115.9)

323A Dionysius Cartusianus, *De lumine Christianae theoriae* 1.50 (t.33 p.292bB ed. a. 1896-1913)

enimvero Alphorabius, Theophrastus, Avicenna et Algazel animam dicunt formaliter et per speciem propriam intellectualem fore, et substantias separatas posse in hac vita contemplari. sed quemadmodum dicunt eam a corpore separabilem et immortalem, sic prorsus ponere habuerunt finalem et plenam ipsius felicitatem 5
in hac vita non esse statuendam, sed in ea potius in qua irreverberabiliter indefectibiliterque stabit ad illustrationem et contemplationem supermundanorum animorum conversa. et hoc dicunt fuisse de mente Aristotelis.

1-3 cf. *Alberti Magni librum De anima* 3.3.12 (*Op. omn.* t.7.1 p.224.84-90 Stroick), *Peripateticis nominatis*

323B Dionysius Cartusianus, *In Petri Lombardi Quattuor libros sententiarum* 1.1.3 (t.19 p.116aA ed. a. 1896-1913)

Peripatetici communiter, Alphorabius, Alexander, Avempote, Abubather, Theophrastus; Porphyrius quoque Plotinus, Avicbron, Apuleius Macrobiusque Platonici in intellectu beatitudinem hominum ac intelligentiarum ponunt.

- 322B** Denis the Carthusian, *Elements of Philosophy* 45 (vol.33 p.57aD and 59bB-C ed. 1896-1913)

It is not necessary that in every act of intellect man should observe some phantasm.

- 59 . . . This position was followed by the Platonists, and likewise the Peripatetics, who said that man in this state can know separate substances to some extent, as (did) Avicenna, Ghazali, Averroes, Alexander, Avempace, Farabi, Abubather¹, Theophrastus, Themistius.

¹ See note 1 to translation of 140.

- 323A** Denis the Carthusian, *On the Light of Christian Theory* 1.50 (vol.33 p.292bB ed. 1896-1913)

For Farabi, Theophrastus, Avicenna and Ghazali say that the soul formally and by its proper species will be intellectual, and that separated substances can be contemplated in this life. But just as they say that it is separable from the body and immortal, so immediately they had to suppose that its final and full felicity is not to be placed in this life, but rather in that in which it will stand immovably and unfailingly turned to be illuminated by, and to contemplate, the supermundane spirits. And they say that this was in agreement with Aristotle's view.

- 323B** Denis the Carthusian, *On Peter Lombard's Four Books of Sentences* 1.1.3 (vol.19 p.116aA ed. 1896-1913)

The Peripatetics jointly, Farabi, Alexander, Avempace, Abubather,¹ Theophrastus; also Porphyry, Plotinus, Avicenna, Apuleius and Macrobius, the Platonists, place the supreme happiness of men and of the intelligences in the intellect.

¹ See note 1 to translation of 140.

- 324 Ibn Rušd, Tafsīr Mā ba'da ṭ-ṭabī'a 12(Λ).3 1070a25-7 (p.1488.7-9, 1489.1-6 Bouyges)

وهذا الذى قاله الاسكندر هو رأيه فى العقل وهو أنه ليس هاهنا عقل يبقى إلا العقل المكتسب بأخرة وهو الذى يسمى المستفاد وأما العقل الذى بالملكة والعقل الهولانى فكلاهما عنده فاسد ...

وهذا ليس هو مذهب تافرسطس ولا غيره من قدماء المشائين ولا مذهب تامسطيوس بل أكثر المفسرين كانوا يرون أن العقل الهولانى باق وأن العقل 5 الفعّال المفارق هو كالصورة فى العقل الهولانى شبه المركّب من المادة والصورة وأنه الذى يخلق المعقولات من جهة ويقبلها من جهة أخرى أنه يفعلها من جهة ما هو صورة ويقبلها من جهة العقل الهولانى ونحن فقد فحصنا عن المذهبين فى كتاب النفس

7-8 cf. Arist. De An. 430a14-15 9 vid. Averr. Comm. magnum in Arist. De anima libros p.389ff. et 479ff. Crawford = 308A

B شبه Bouyges: شبه 6

- 325 Averroes, Commentarium magnum in Aristotelis De anima 3.5 430a20-5 (CCAA t.6.1 p.452.257-60 et 452.265-453.285 et 290-3 Crawford)

et debes scire quod nulla differentia est secundum expositionem Themistii et antiquorum expositorum, et opinionem Platonis in hoc quod intellecta existentia in nobis sunt eterna, et quod addiscere est rememorari. . . . Themistius autem dicit quod hoc, scilicet quod 5 quandoque sunt copulata et quandoque non, accidit eis propter naturam recipientis. opinatur enim quod intellectus agens non est innatus continuari nobiscum in primo nisi secundum quod tangit intellectum materiale. et ideo accidit ei ex hoc modo diminutio ista, cum continuatio cum intentionibus ymaginationis est uno modo quasi receptio et alio modo quasi actio; et ideo intellecta sunt in 10 eo in dispositione diversa a suo esse in intellectu agentis. et fiducia in intelligendo hanc opinionem est quod causa movens Aristotelem ad imponendum intellectum materiale esse non est quia est hic intellectum factum, sed causa in hoc est aut quia, cum fuerint inventa intellecta que sunt in nobis secundum dispositiones non 15

- 324** Averroes, *Commentary on the Metaphysics* 12(Λ).3 1070a25-7 (p.1488.7-9, 1489.1-6 Bouyges)

What Alexander (of Aphrodisias) said is his view concerning the intellect, which is, that there is no intellect that survives (the death of the body) except the intellect that is appropriated last — and that is the one which is called “acquired.” As for the dispositional intellect and the material intellect, they both, in his opinion, perish. . . .

This is not the doctrine of Theophrastus, nor of other ancient Peripatetics, nor is it the doctrine of Themistius. On the contrary, most of the commentators were of the opinion that the material intellect survives, and that the separate agent intellect is like the form in relation to the material intellect, resembling something composed of matter and form, and that it is the one which in a way creates the intelligibles and in another receives them — I mean that it makes them in its aspect as form and receives them in the aspect of the material intellect. We have investigated both doctrines in the (commentary on) *On the Soul*.

- 325** Averroes, *Long Commentary on Aristotle's On the Soul* 3.5 430a20-5 (CCAA vol.6.1 p.452.257-60 and 452.265-453.285 and 290-3 Crawford)

And you ought to know that there is no difference between the exposition of Themistius¹ and the old commentators and the opinion of Plato on the point that the objects of intellect existing in us are eternal, and that learning is recollection. . . .

Themistius however says that this, viz., that sometimes they are joined with us and sometimes not, happens to them because of the nature of the recipient. For he believes that the agent intellect is not joined with us as innate at the beginning except inasmuch as it touches the material intellect. And for that reason there happens to it that weakening in this way, that its conjunction with the concepts of the imagination is in one way like a receiving, and in another like acting; and therefore the objects of intellect are in it in a different
 453 state from that in which they are in the agent intellect. And for understanding this opinion we may have confidence in the fact that the reason which led Aristotle to bring in the existence of the material intellect is not that the created object of the intellect is here², but the reason for this is either that when it was found that the objects of intellect that are in us were in states which did not accord with

convenientes intellectibus simplicibus, tunc fuit dictum quod iste intellectus qui est in nobis est compositus ex eo quod est in actu, scilicet intellectu agentis, et ex eo quod est in potentia; aut quia continuatio eius secundum hanc opinionem est similis generationi, et quasi assimilatur agentis et patientis, scilicet in sua continuatione 20 cum intentionibus ymaginationis. secundum igitur hanc opinionem agens et patiens et factum erunt idem, et est dictum ab istis tribus dispositionibus per diversitatem que accidit ei. . . .

et secundum expositionem Themistii non indiget in istis intellectis nisi ad ponendum intellectum materiale tantum, aut 25 intellectum materiale et agentem secundum modum similitudinis; ubi enim non est vera generatio, non est agens.

1 *Iacobus de Placentia, Lectura super III De an. p.236.11-12 Kuksewicz: "et debes scire": in parte ista Averroes comparat ad invicem sententiam Themistii, Theophrasti, Alexandri. 1-27 cf. Alberti Magni Summam theologiae 2.13 (77) 3.29 (t.33 p.84b4-18 Borgnet); De unitate intellectus 1 (t.17.1 p.12.72-5 Hufnagel) 3-4 Plato, Meno 81E-86B; Themistius, In Arist. De an. 3.5 430a25 (CAG t.5 p.107.1)*

24 in om. C

25 intellectis BCDG: intellectus A

326A Thomas Aquinas, In Petri Lombardi secundum librum Sententiarum 17.2.1 (t.6 p.534a3-34 ed. a. 1856)

eorum autem qui ponunt unum intellectum possibilem esse in omnibus duplex est opinio. una est Themistii et Theophrasti, ut Commentator eis imponit in 3 De anima. dicunt enim quod intellectus in habitu, qui est tertius, est unus in omnibus et aeternus, et est quasi compositus ex intellectu agente et possibili, ita quod 5 intellectus agens est sicut forma eius, et per continuationem intellectus possibilis continuatur etiam in nobis intellectus agens; ita quod intellectus agens est de substantia intellectus speculativi, qui etiam dicitur intellectus in habitu per quem intelligimus. et huiusmodi signum inducunt quia illa actio intellectus quae est in nostra 10 potestate pertinet ad intellectum in habitu. cum ergo abstrahere species a phantasmatibus sit in nostra potestate, oportet quod intellectus agens sit intellectus in habitu sicut forma eius. et ad hanc positionem deducuntur qui ex demonstratione Aristotelis volunt habere quod intellectus possibilis sit unus in omnibus, quia non est 15 hoc aliquid nec virtus in corpore; et per consequens quod sit

intelligibles in their pure state, it was then said that that intellect which is in us is composed of that which is actual, that is, the agent intellect, and that which is potential; or because its conjunction (with us), according to this opinion, is like generation, and it is, so to speak, assimilated to the active and the passive, that is, in its conjunction with the concepts of the imagination. According to this opinion, therefore, the active and the passive and the created will be the same, and it is called (these names) from those three states through the diversity which happens to it. . . .

And according to the exposition of Themistius there is no need in those intellects³ except for the postulating of the material intellect alone, or else the material intellect and the agent in the way of a simile; for where there is no true generation, there is no agent.

¹ James of Piacenza says that this part compares the views of Themistius, Theophrastus, and Alexander.

² Or, "this is the created object".

³ Or, with a different reading, "for an intellect in those matters."

326A Thomas Aquinas, *On Peter Lombard's second book of Sentences* 17.2.1 (vol.6 p.534a3-34 ed. 1856)

But of those who suppose that there is one possible intellect in all men, there is a twofold opinion. One is that of Themistius and Theophrastus, as the Commentator (Averroes) attributes it to them in the third book of *On the Soul*. For they say that the habitual intellect, which is the third, is one in all and eternal, and is as it were made up out of the agent intellect and the possible, in such a way that the agent intellect is as it were its form, and through its conjunction with the possible intellect the agent intellect is also conjoined with us; (further) in such a way that the agent intellect is of¹ the substance of the theoretical intellect, which is also called the habitual intellect through which we think. And they give a sign of this kind, that the action of the intellect which is in our power pertains to the habitual intellect. Since therefore it is in our power to abstract species² from images, it is necessary that the agent intellect should be the habitual intellect, as, as it were, its form.³ And to this position are led (those) who⁴ want to hold, from Aristotle's proof, that the possible intellect is one in all men, since it is not a "this something", nor a power in a body, and is, as a consequence, eternal. And they say again that the

aeternus. et dicunt iterum, quod intellectus agens similiter sit aeternus et quod impossibile sit effectum esse generabilem et corruptibilem si agens et recipiens sit aeternum. unde posuerunt quod species intellectae sunt aeternae; et ideo non contingit quod intellectus quandoque intelligat et quandoque non per hoc quod fiant novae species intelligibiles quae prius non fuerunt, sed ex coniunctione intellectus agentis cum possibili, secundum quod continuatur in nobis per impressionem suam.

1-3 *Antonius Parmensis, Quaestio de intellectu possibili et agente* (cod. Vat. Lat. 6768 f.163^b = *Kuksewicz, De Siger de Brabant à Jacques de Plaisance* p.170) et [*Robertus Grosseteste*], *Summa philosophiae* 11 (p.472.18-21 Baur) *Theophrasto nominato* 1-11 *Dionysius Cartusianus, Creaturarum in ordine ad deum consideratio theologica* 68 (t.34 p.151aD-152aA ed. a. 1896-1913) 1-13 *Matthaeus de Aquasparta, Quaestiones distinctae de anima* XIII 7.2 (p.122.16-32 Gondras); *Dionysius Cartusianus, In librum 2 Sententiarum* 17.1 (t.22 p.127aD-bC ed. a. 1896-1913) 6-9 cf. *Averr. Comm. magnum in Arist. De an.* 3.4 429a21-4 (CCAA t.6.1 p.406.566-9) 19-24 *Matthaeus de Aquasparta, loc. cit.* p.122.32-8; *Dionysius Cartusianus, Creaturarum etc.* 68 (p.152aA-B) →

326B Thomas Aquinas, De unitate intellectus 265 (p.89b10-18 Spiazzi)

ergo patet quod Aristoteles et Theophrastus et Themistius et ipse Plato non habuerunt pro principio quod intellectus possibilis sit unus in omnibus. patet etiam quod Averroes perverse refert sententiam Themistii et Theophrasti de intellectu possibili et agente. unde merito supradiximus eum philosophiae Peripateticae perversorem.

5-6 *Thomas Aquinas supra* 214

327 Radulphus Brito, Quaestiones in Aristotelis librum III De anima 1 (p.95.162-7 Fauser)

opinio Themistii et etiam Theophrasti fuit quod esset intellectus agens, qui est perfectio intellectus possibilis, et est tertius intellectus, qui dicitur intellectus adeptus. sed de distinctione istius intellectus, quomodo est unus et quomodo est plures, dicunt quod intellectus illustrans est unus et intellectus illustrati sunt plures. et quomodo ista verba intelligantur, postea apparebit.

4-5 *Themistius, In Arist. De an.* 3.5 p.103.32-3; *versio Latina Guillelmi Moerbekii* p.235.8 Verbeke) →

agent intellect is likewise eternal, and that it is impossible for the resultant (intellect) to be capable of being created and being destroyed, if the agent and the recipient are eternal. Hence they supposed that intellectual species are eternal, and therefore it does not happen that the intellect sometimes thinks and sometimes does not for this (reason) that new intelligible species are created in it which did not exist before, but from the conjunction of the agent intellect with the possible, according to which it is conjoined with us through its impression.

¹ Literally, "from" or "about".

² Here and elsewhere in this passage "species" means "forms".

³ Denis the Carthusian has: "should be as it were the form of the habitual intellect".

⁴ Or, with Huby, "they are led, because they".

13 intellectus in habitu . . . eius] ut forma intellectus in habitu *Dionysius*
14 qui] quia *coni. Huby ex Dionysio*

326B Thomas Aquinas, *On the Unity of the Intellect* 265 (p.89b10-18 Spiazzi)

Therefore it is clear that Aristotle and Theophrastus and Themistius and Plato himself did not have as a principle that the possible intellect is one in all (men). It is also clear that Averroes perversely reports the view of Themistius and Theophrastus on the possible and agent intellect. Hence we rightly said above that he was a perverter of the Peripatetic philosophy.

327 Radulphus Brito, *Questions about Aristotle's third book On the Soul* 1 (p.95.162-7 Fauser)

The view of Themistius and also Theophrastus was that there was the agent intellect, which is the perfection of the possible intellect, and there is a third intellect, which is called the acquired intellect. But about the distinction made about that intellect, how it is one and how it is several, they say that the illuminating intellect is one, and the illuminated intellects are several¹. And how those words are to be understood will appear later.

¹ The clause translated "that the illuminating . . . are several" is a direct quotation of the Latin translation of Themistius, but from a passage in which Theophrastus is not mentioned.

3 possibilis *post* intellectus *add. FV*

NATURA HOMINUM

Inscriptiones librorum

328 Tabula inscriptionum ad opera de natura hominum spectantium

- 1a **Περὶ ἰλίγγων καὶ σκοτώσεων α΄]** Diogenes Laertius, Vitae 5.44 = **1**
- b **Περὶ ἰλίγγων]** Photius, Bibliotheca 278 526a32 (t.8 p.160.16 Henry);
codices Theophrasti
- 2 **Περὶ λειποψυχίας α΄]** Diogenes Laertius, Vitae 5.44 = **1**; Photius,
Bibliotheca 278 525b34 (t.8 p.159.6 Henry) = **345**
- 3 **Περὶ πνιγμοῦ α΄]** Diogenes Laertius, Vitae 5.45 = **1**; Athenaeus,
Deipnosophistae 2.73 66F = **347A**
- 4 **Περὶ παραλύσεως α΄]** Diogenes Laertius, Vitae 5.45 = **1**; Photius,
Bibliotheca 278 525b2 (t.8 p.158.22 Henry) = **346**
- 5a **Περὶ ἐπιλήψεως α΄]** Diogenes Laertius, Vitae 5.43 = **1**
- b **De caducis]** Apuleius, Apologia 51 = **362B**
- 6 **Περὶ λοιμῶν α΄]** Diogenes Laertius, Vitae 5.44 = **1**
- 7 **Περὶ μελαγχολίας α΄]** Diogenes Laertius, Vitae 5.44 = **1**
- 8 **Περὶ παραφροσύνης α΄]** Diogenes Laertius, Vitae 5.45 = **1**
- 9a **Περὶ ἐνθουσιασμοῦ α΄]** Diogenes Laertius, Vitae 5.43 = **1**; Athenaeus,
Deipnosophistae 14.18 624A = **726B**
- b **Περὶ ἐνθουσιασμῶν]** Apollonius, Historiae mirabiles 49.1 = **726A**
- 10 **Περὶ κόπων α΄]** Diogenes Laertius, Vitae 5.44 = **1**; Photius, Biblio-
theca 278 527a4 (t.8 p.163.3 Henry); codices Theophrasti; cf. (sine
inscriptione libri) Galeni librum De sanitate tuenda 3.5.2 (CMG

HUMAN PHYSIOLOGY

Titles of Books

328 List of Titles Referring to Works on Human Physiology

- 1a *On Vertigo and Dizziness*, 1 book] Diogenes Laertius, *Lives* 5.44 = **1**
- b *On Vertigo*] Photius, *Library* 278 526a32 (vol.8 p.160.16 Henry); manuscripts of Theophrastus
- 2 *On Fainting*, 1 book] Diogenes Laertius, *Lives* 5.44 = **1**; Photius, *Library* 278 525b34 (vol.8 p.159.6 Henry) = **345**
- 3 *On Choking*, 1 book] Diogenes Laertius, *Lives* 5.45 = **1**; Athenaeus, *The Sophists at Dinner* 2.73 66F = **347A**
- 4 *On Paralysis*, 1 book] Diogenes Laertius, *Lives* 5.45 = **1**; Photius, *Library* 278 525b2 (vol.8 p.158.22 Henry) = **346**
- 5a *On Epilepsy*, 1 book] Diogenes Laertius, *Lives* 5.43 = **1**
- b *On Epileptics*] Apuleius, *Defence* 51 = **362B**
- 6 *On Plagues*, 1 book] Diogenes Laertius, *Lives* 5.44 = **1**
- 7 *On Melancholy*, 1 book] Diogenes Laertius, *Lives* 5.44 = **1**
- 8 *On Derangement*, 1 book] Diogenes Laertius, *Lives* 5.45 = **1**
- 9a *On Inspiration*, 1 book] Diogenes Laertius, *Lives* 5.43 = **1**; Athenaeus, *The Sophists at Dinner* 14.18 624A = **726B**
- b *On (Types of) Inspiration*] Apollonius, *Amazing Stories* 49.1 = **726A**
- 10 *On (Types of) Tiredness*, 1 book] Diogenes Laertius, *Lives* 5.44 = **1**; Photius, *Library* 278 527a4 (vol.8 p.163.3 Henry); manuscripts of Theophrastus; cf. (without the book-title) Galen, *On the Preservation*

t.5.4.2 p.84.8-9): Θεοφράστῳ βιβλίον ὅλον ὑπὲρ αὐτοῦ (sc. κόπου) γέγραπται

- 11a Περὶ ὕπνου καὶ ἐνυπνίων α'] Diogenes Laertius, Vitae 5.45 = 1
 b De somno et somniis] Priscianus Lydus, Solutiones ad Chosroem, prooemium (Suppl. Arist. t.1.2 p.42.6) = app. 341
- 12 Περὶ ἰδρώτων α'] Diogenes Laertius, Vitae 5.44 = 1; codices Theophrasti; Photius, Bibliotheca 278 528b28 (t.8 p.167.15 Henry)
- 13 Περὶ τριχῶν α'] Diogenes Laertius, Vitae 5.45 = 1
- 14 Περὶ ἐκκρίσεως α'] Diogenes Laertius, Vitae 5.46 = 1
- 15 Περὶ πνευμάτων α'] Diogenes Laertius, Vitae 5.45 = 1 (nisi variatio pro Περὶ ἀνέμων = 137 no. 16a)
- vid. 436 no. 18 (Περὶ γήρως)

Scripta de natura hominum

- 329 Theodoretus, Graecarum affectionum curatio 5.82 (BT p.148.16-23 Raeder)

τίς γὰρ ἰκανὸς ἐξικέσθαι λόγος ἢ τῆς ἐν τῷ σώματι φαινομένης ἁρμονίας ἢ τῆς ἐν τῇ ψυχῇ θεωρουμένης σοφίας; πολλῶν γὰρ δὴ τούτων πέρι καὶ Ἰπποκράτει καὶ Γαληνῷ συγγραφέντων, καὶ μέντοι καὶ Πλάτῳ καὶ Ξενοφῶντι καὶ Ἀριστοτέλει καὶ Θεοφράστῳ καὶ μυρίοις ἑτέροις, τῶν εἰρημένων πολλαπλάσια παραλέλειπται, τῶν ὑπὸ τῆς θείας 5 γεγονότων σοφίας τῆς ἀνθρωπίνης διανοίας ἐφικέσθαι μὴ δυναμένης.

of *Health* 3.5.2 (CMG vol.5.4.2 p.84.8-9): "Theophrastus has written a whole book about it (sc. tiredness)"

- 11a *On Sleep and Dreams*, 1 book] Diogenes Laertius, *Lives* 5.45 = 1
- b *On Sleep and Dreams*] Priscianus Lydus, *Answers to Chosroes*, preface (Suppl. Arist. vol.1.2 p.42.6) = app. **341**
- 12 *On (Types of) Sweating*, 1 book] Diogenes Laertius, *Lives* 5.44 = 1; manuscripts of Theophrastus; Photius, *Library* 278 528b28 (vol.8 p.167.15 Henry)
- 13 *On (Types of) Hair*, 1 book] Diogenes Laertius, *Lives* 5.45 = 1
- 14 *On Secretion*, 1 book] Diogenes Laertius, *Lives* 5.46 = 1
- 15 *On Breaths*, 1 book] Diogenes Laertius, *Lives* 5.45 = 1 (unless this is a variation for *On Winds* = **137** no. 16a)

see **436** no. 18 (*On Old Age*)

Writings on Human Physiology

329 Theodoret, *Remedy for Greek*¹ *Attitudes* 5.82 (BT p.148.16-23 Raeder)

For what account is able to describe adequately either the structure that is apparent in the body or the wisdom that is observed in the soul? For many things indeed were written about these both by Hippocrates and by Galen, and also by Plato and Xenophon and Aristotle and Theophrastus and countless others, but many more things have been omitted than said, human understanding not being able to reach the things brought about by divine wisdom.

¹ I.e., pagan.

Facultates ex corde ortae

- 330** Galenus, De placitis Hippocratis et Platonis 6.1.1-2 (CMG t.5.4.1.2 p.360.4-12 De Lacy)

προϋκείτο μὲν ἐξ ἀρχῆς ἐπισκέψασθαι περὶ τῶν διοικουσῶν ἡμᾶς
δυνάμεων, εἴτ' ἐκ τῆς καρδίας μόνης ὁρμῶνται σύμπασαι, καθάπερ
'Αριστοτέλης τε καὶ Θεόφραστος ὑπελάμβανον, εἴτε τρεῖς ἀρχὰς αὐτῶν
2 τίθεσθαι βέλτιον, ὥς 'Ιπποκράτης τε καὶ Πλάτων ἐδόξαζον. ἐπεὶ δὲ
Χρύσιππος οὐ περὶ τῶν ἀρχῶν μόνον ἠμφισβήτησε πρὸς τοὺς παλαιούς, 5
ἀλλὰ καὶ περὶ τῶν δυνάμεων αὐτῶν οὔτε τὴν θυμοειδῆ συγχωρήσας
ὑπάρχειν οὔτε τὴν ἐπιθυμητικὴν, ἔδοξε χρῆναι τὴν τοῦτου πρότερον
δόξαν ἐπισκεψαμένους οὕτως ἐπανέρχεσθαι πάλιν ἐπὶ τὸ προκειμένον
ἐξ ἀρχῆς, ὥς ἐγκεφαλός τε καὶ καρδία καὶ ἥπαρ ἀρχαὶ τῶν διοικούντων
ἡμᾶς δυνάμεων εἰσιν. 10

7 πρότερον *Müller*: προτέραν *H*: προτέρου *L*

Quattuor qualitates principales, quattuor humores,
temperamentum eorum

- 331A** Galenus, Adversus Iulianum 4.4 (CMG t.5.10.3 p.43.13-19 Wenkebach)

οὐδὲν (γὰρ) ἂν εὖροις οὔτ' 'Αριστοτέλους οὔτε Θεοφράστου
βιβλίον, ἐν ᾧ περὶ νοσημάτων ἀναγκασθέντες εἰπεῖν τι (χωρὶς τοῦ)
θερμοῦ καὶ ξηροῦ καὶ ψυχροῦ καὶ ὑγροῦ μνημονεῦσαι διῆλθον τὸν
λόγον, ἀλλὰ καὶ τούτων ἀεὶ μέμνηνται καὶ σὺν αὐτοῖς πολλάκις 5
ἐκατέρας τῆς χολῆς, μελαίνης καὶ ξανθῆς, οὐκ ὀλιγάκις δὲ καὶ
φλέγματος, οἳ γε καὶ τὰς διαφορὰς αὐτοῦ διέρχονται, τὸ μὲν ὄξύ, τὸ
δὲ ἀλμυρὸν ἢ ἀλυκόν, ἄλλο δὲ γλυκὺ προσαγορεύοντες.

1 γὰρ *add. Wenkebach*
ariius

2 χωρὶς τοῦ *add. Helmreich*: ἄνευ τοῦ *add. Corn-*

Faculties Originating in the Heart

- 330** Galen, *On the Doctrines of Hippocrates and Plato* 6.1.1-2 (CMG vol.5.4.1.2 p.360.4-12 De Lacy)

It was proposed from the outset to consider whether the faculties that control us all originate from the heart alone, as both Aristotle and Theophrastus supposed, or whether it is better to posit three
 2 sources for them, as Hippocrates and Plato thought. But since Chrysippus disputed with the early (philosophers) not only about the sources but also about the faculties themselves, not allowing either that the spirited (faculty) existed or that the desiring (faculty did), it seemed necessary to consider this man's opinion first, and then go back to what was originally proposed, (namely) that the brain and the heart and the liver are the sources of the faculties that control us.

The Four Primary Qualities, the Four Humors, Their Blending

- 331A** Galen, *Against Julianus* 4.4 (CMG vol.5.10.3 p.43.13-19 Wenkebach)

For you will not find any book either by Aristotle or by Theophrastus in which, when they have to speak about diseases, they complete their account without mentioning the hot and the dry and the cold and the moist. No, they constantly mention these, and along with them (they) frequently (mention) both sorts of bile, the black and the yellow, and not infrequently phlegm too — seeing that they even recount the different types of it, calling one type “acid”, another “salty” or “brackish”, and another “sweet”.

331B Galenus, *Adversus Iulianum* 4.14 (CMG t.5.10.3 p.46.19-47.4 Wenkebach)

ταυτὶ μὲν οὖν ἐν μόνῳ τῷ Τιμαίῳ Πλάτων εἶπεν ἐπόμενος Ἴπποκράτει· τὰ δ' ἐκ τῶν ἄλλων αὐτοῦ βιβλίων εἴ τις ἐκλέγοι πάντα, δόξει
 47 μιμῆσθαι μακρολογίας ἔνεκα τὸν Ἰουλιανόν, ἔτι δὲ δὴ μᾶλλον, εἰ τὰ
 [παρὰ] Θεοφράστῳ καὶ Ἀριστοτέλει καὶ Χρυσίπῳ καὶ πᾶσι τοῖς
 Περιπατητικοῖς τε καὶ Στωϊκοῖς εἰρημένα περὶ θερμοῦ καὶ ψυχροῦ καὶ 5
 ξηροῦ καὶ ὑγροῦ καὶ χολῆς καὶ φλέγματος ὑγείας τε καὶ νόσου
 παραγράφοι σύμπαντα.

1 ταυτὶ] *Plato, Timaeus* 85B-86A

→

331C Galenus, *Adversus Iulianum* 5.10 (CMG t.5.10.3 p.50.13-21 Wenkebach)

τὸ μέντοι γε τοῦ σώματος ἡμῶν τὴν φύσιν ἥτοι γε ἐξ ἀέρος καὶ πυρὸς
 ὕδατός τε καὶ γῆς ἢ ἐξ ὑγροῦ καὶ ξηροῦ καὶ θερμοῦ καὶ ψυχροῦ
 συμμέτρως ἀλλήλοις κεκραμένων γεγονέναι διαπεφώνηται μὲν, ἀλλ'
 οὐκ εἰς τοσοῦτον, ὅσον αἱ Θεσσαλοῦ κοινότητες, εἴ γε καὶ Πλάτων καὶ
 Ζήνων Ἀριστοτέλης τε καὶ Θεόφραστος, Εὐδημός τε καὶ Κλεάνθης καὶ 5
 Χρύσιππος ἅμα πολλοῖς φιλοσόφοις, ὧν οἱ μὲν Στωϊκοὺς οἱ δὲ Περι-
 πατητικοὺς οἱ δὲ Πλατωνικοὺς ἑαυτοὺς ὠνόμασαν, ὁμολογοῦσιν ἅμφ'
 αὐτά.

1-8 Zeno] *SVF* t.1 p.35.24-30, fr. 125

331D Galenus, *De naturalibus facultatibus* 2.4 (BT p.165.12-19 Helmreich)

εἰ γάρ τις ὁμιλήσειε τοῖς Ἀριστοτέλους καὶ Θεοφράστου γράμμασι,
 τῆς Ἴπποκράτους ἂν αὐτὰ δόξειε φυσιολογίας ὑπομνήματα συγκεῖσθαι,
 τὸ θερμὸν καὶ τὸ ψυχρὸν καὶ τὸ ξηρὸν καὶ τὸ ὑγρὸν εἰς ἄλληλα δρῶντα
 καὶ πάσχοντα καὶ τούτων αὐτῶν δραστηκώτατον μὲν τὸ θερμὸν,
 δεύτερον δὲ τῇ δυνάμει τὸ ψυχρὸν Ἴπποκράτους ταῦτα σύμπαντα 5
 πρῶτον, δευτέρον δὲ Ἀριστοτέλους εἰπόντος.

1 τοῖς Ἀριστοτέλους καὶ Θεοφράστου *MOP*: τοῖς Ἀριστοτελικοῖς ἢ καὶ
 Θεοφραστικοῖς *L*

331B Galen, *Against Julianus* 4.14 (CMG vol.5.10.3 p.46.19-47.4 Wenkebach)

This, then, is what Plato said, following Hippocrates, just in the *Timaeus*; but if someone were to pick out all the points from his other books, (that person) will appear to be imitating Julianus in point of
 47 long-windedness, and still more if he were to add all the things that are said by Theophrastus and Aristotle and Chrysippus and all the Peripatetics and Stoics about the hot and the cold and the dry and the moist, about bile and phlegm and about health and disease.

4 παρὰ secl. Helmreich

Θεοφράστῳ Helmreich: Θεοφράστου L

331C Galen, *Against Julianus* 5.10 (CMG vol.5.10.3 p.50.13-21 Wenkebach)

However, that the nature of our bodies consists either of air and fire and water and earth, or of the moist and the dry and the hot and the cold, these being mixed with one another in due proportion, has been a matter of dispute, but not to the same extent as Thessalus' "common qualities". For Plato and Zeno, Aristotle and Theophrastus, Eudemus and Cleanthes and Chrysippus agree about these (constituents), along with many philosophers, of whom some call themselves Stoics, others Peripatetics and others Platonists.

331D Galen, *On the Natural Faculties* 2.4 (BT p.165.12-19 Helmreich)

For if someone were to acquaint himself with the writings of Aristotle and Theophrastus, he would think that they were composed as commentaries on the physiology of Hippocrates. That the hot and the cold and the dry and the moist act upon one another and are acted upon (by one another), and that the most active of these is the hot, while the next in power is the cold — all this was first said by Hippocrates, and then by Aristotle.

331E Galenus, *De naturalibus facultatibus* 2.8 (BT p.181.11-23 Helmreich)

ἀλλ' Ἐρασίστρατος ὁ σοφὸς ὑπεριδὼν καὶ καταφρονήσας, ὧν οὐθ' Ἱπποκράτης οὔτε Διοκλῆς οὔτε Πραξαγόρας οὔτε Φιλιστίων ἀλλ' οὐδὲ τῶν ἀρίστων φιλοσόφων οὐδεὶς κατεφρόνησεν οὔτε Πλάτων οὔτ' Ἀριστοτέλης οὔτε Θεόφραστος, ὅλας ἐνεργείας ὑπερβαίνει καθάπερ τι σμικρὸν καὶ τὸ τυχὸν τῆς τέχνης παραλιπὼν μέρος, οὐδ' ἀντειπεῖν ἀξιόσας, εἴτ' ὀρθῶς εἴτε καὶ μὴ σύμπαντες οὗτοι θερμῷ καὶ ψυχρῷ καὶ ξηρῷ καὶ ὑγρῷ, τοῖς μὲν ὡς δρῶσι, τοῖς δ' ὡς πάσχουσι, τὰ κατὰ τὸ σῶμα τῶν ζῶων ἀπάντων διοικεῖσθαι φασι, καὶ ὡς τὸ θερμὸν ἐν αὐτοῖς εἰς τε τὰς ἄλλας ἐνεργείας καὶ μάλιστα εἰς τὴν τῶν χυμῶν γένεσιν τὸ πλεῖστον δύναται.

1-10 *Diocles Carystius, fr. 8 Wellmann*

8 ἀπάντων *LO*: ἅπαντα *M*

331F Galenus, *De placitis Hippocratis et Platonis* 8.5.21-4 (CMG t.5.4.1.2 p.508.28-510.5 De Lacy)

περὶ δὲ τῶν νοσημάτων ὅσα διὰ χολὴν γίνεται, τὸν λόγον ποιούμενος ὁ Πλάτων ὧδέ πως ἄρχεται· “ὅσα δὲ φλεγμαίνεῖν λέγεται τοῦ σώματος, ἀπὸ τοῦ καίεσθαι τε καὶ φλέγεσθαι, διὰ χολὴν γέγονε πάντα.” καὶ μὴν καὶ περὶ φλέγματος ὧδέ πως ἤρξατο· “φλέγμα δ' ὅζου καὶ ἀλμυρὸν πηγὴ πάντων νοσημάτων ὅσα γίνεται καταρροϊκά”. καὶ περὶ μελαίνης χολῆς ἄλλα τέ τινα λέγει καὶ ταῦτα· “ἰχώρ δ' ὁ μὲν αἵματος ὁρὸς πρᾶος, ὁ δὲ μελαίνης χολῆς ὀξείας τε ἄγριος.” οὐ μόνος δὲ Πλάτων, ἀλλὰ καὶ Ἀριστοτέλης καὶ Θεόφραστος οἱ τε ἄλλοι μαθηταὶ Πλάτωνός τε καὶ Ἀριστοτέλους [οἱ] τὸν περὶ τῶν χυμῶν λόγον ἐζήλωσαν Ἱπποκράτους, ὥσπερ γε καὶ τῶν παλαιῶν ἱατρῶν οἱ δοκιμώτατοι, Διοκλῆς, Πλειστόνικος, Μνησίθεος, Πραξαγόρας, Φυλότιμος, Ἡρόφιλος.

1-8 *Diocles Carystius, fr. 8 Wellmann* 2-4 *Plato, Timaeus* 85B5-7; *Galenus, De plac. Hipp. et Plat.* 8.6.48 (CMG t.5.4.1.2 p.522.6-7) et *Adversus Iulianum* 4.11 (CMG t.5.10.3 p.45.16-18) 4-5 *Plato, Timaeus* 85B2-4; *Galenus, Adversus Iulianum* 4.10 (CMG t.5.10.3 p.45.12-13) 6-7 *Plato, Timaeus* 83C5-6;

→

332 Galenus, *De methodo medendi* 1.2 (t.10 p.9.12-10.3 Kühn)

τίς οὖν ἔσται κριτής; εἰ βούλει, Πλάτων, ἐπειδὴ τοῦτον γοῦν οὐκ

331E Galen, *On the Natural Faculties* 2.8 (BT p.181.11-23 Helmreich)

But the wise Erasistratus overlooks and despises things which were not despised either by Hippocrates or by Diocles or by Praxagoras or by Philistion or by any of the best philosophers either, neither by Plato nor by Aristotle nor by Theophrastus; he passes over entire functions, as if he were leaving out some small and unimportant part of the art (of medicine), and does not ever think he ought to say in his own defence whether it was rightly or wrongly that all these say that the bodily processes of all living creatures are controlled by the hot and the cold and the dry and the moist, the first two acting and the others being acted upon, and that it is the hot that has the greatest influence in them with regard to the other functions and especially with regard to the production of the humors.

331F Galen, *On the Doctrines of Hippocrates and Plato* 8.5.21-4 (CMG vol.5.4.1.2 p.508.28-510.5 De Lacy)

In giving his account of diseases that are caused by bile Plato begins as follows: "All of what are called inflammations of the body, (resulting) from its burning and being inflamed, come about on account of bile." And moreover concerning phlegm he began as follows: "Phlegm that is acid and salty is the source of all diseases that involve catarrh." And about black bile he says, among other things, this: "The serum of blood is a mild lymph, but that of bile which is black and acid is malignant." And not only Plato, but also Aristotle and Theophrastus, and the other pupils of both Plato and Aristotle zealously imitated Hippocrates' account of the humors, as did also the most famous of the early doctors, Diocles, Pleistonicus, Mnesitheus, Praxagoras, Phylotimus and Herophilus.

Galenus, In Hippocratis Epidemias 6.2 (CMG t.5.10.2.2 p.108.19-20)

5 καταρροϊκά Charterius: καταροϊκά H 9 οἱ del. Cornarius 11 Φυλότιμος
De Lacy: φιλότιμος H

332 Galen, *On the Method of Treatment* 1.2 (vol.10 p.9.12-10.3 Kühn)

Who then shall be judge? If you wish, Plato, since him at any

ἐτόλμησας λοιδορεῖν. ἐγὼ μὲν γὰρ οὐδὲ τοὺς μαθητὰς αὐτοῦ φύγοιμ' ἄν, οὔτε τὸν Σπεύσιππον οὔτε τὸν Ξενοκράτην· τὸν Ἀριστοτέλην δὲ κἂν παρακαλέσαιμι σε κριτὴν ὑπομεῖναι καὶ σὺν αὐτῷ Θεόφραστον· 5
 10 αὐτῶν ἐλέσθαι κριτὰς. οὐδεὶς τούτων, ὦ τολμηρότατε Θεσσαλέ, τῶν Ἱπποκράτους κατέγνω περὶ φύσεως ἀνθρώπου δογμάτων, ἃ τὴν ἀρχὴν οὔτ' ἀνεγνωκέναι μοι δοκεῖς οὔτ', εἵπερ ἀνέγνως, συνιέναι.

333 Galenus, De causis procatarcticis, Nicolai Regini versio Latina 15.192-3 (CMG suppl.2 p.52.3-18 Bardong)

Non enim Diocles neque Praxagoras neque Polibus neque Euriphon neque Ypocrates potuit invenire rationem talem contra gelu et estum et laborem et repletionem, ut omnia simpliciter 193
 neglegamus. sed Plato quidem vir peritus circa naturam et Aristoteles et Theophrastus et ante hos adhuc Democritus et Empedocles 5
 et alia multitudo aliorum virorum physicorum cavere iubent ab excessibus, sed Erasistratus nobis suasit nichil horum timere, et oportet adorare ipsum ut deum.

334 Galenus, De placitis Hippocratis et Platonis 5.3.17-18 (CMG t.5.4.1.1 p.308.25-34 De Lacy)

τὸ μὲν δὴ κάλλος τοῦ σώματος ἐν τῇ τῶν μορίων συμμετρίᾳ κατὰ πάντας ἰατροὺς καὶ φιλοσόφους ἐστίν, ἡ δ' ὑγίεια τῶν στοιχείων αὖ 18
 πάλιν, ἅττα ποτ' ἂν ᾗ, πρὸς ἀλλήλα ἐστὶ συμμετρία. εἴτε γὰρ ἐξ ὄγκων καὶ πόρων ὥς Ἀσκληπιάδης ὑπέθετο τὰ τῶν ζῶων σύγκειται σώματα, συμμετρία τούτων ἐστὶν ἡ ὑγίεια· εἴτ' ἐξ ἀτόμων ὥς Ἐπίκουρος εἴτ' 5
 ἐξ ὁμοιομερῶν ὥς Ἀναξαγόρας εἴτ' ἐκ θερμοῦ καὶ ψυχροῦ καὶ ξηροῦ καὶ ὕγρου καθάπερ ὃ τε Χρύσιππος δοξάζει καὶ πάντες οἱ Σταῖκοι καὶ πρὸ αὐτῶν Ἀριστοτέλης καὶ Θεόφραστος καὶ πρὸ τούτων ἔτι Πλάτων καὶ Ἱπποκράτης, ἡ τῶν στοιχείων κατὰ πάντας συμμετρία τὴν ὑγίειαν 10
 ἐργάζεται.

2-10 cf. Galeni comm. In Hippocr. De nat. hom. 1.20 (CMG t.5.9.1 p.33.4-11), Theophrasto non nominato

6 ἀνομοιομερῶν L

9 πάντας Einarson: πάντα codd.

rate you have not dared to abuse. I for my part would not shun his pupils either, Speusippus or Xenocrates; and as for Aristotle, I would actually call upon you to submit to him as judge, and along with him Theophrastus. And I would pray for you to choose Zeno and Chrysippus, too, and all their followers as judges. For none of these, O most rash Thessalus, condemned the opinions of Hippocrates about the nature of man; opinions which you do not seem to me to have read in the first place, or, if you have read them, (you do not seem) to have understood them.

- 333** Galen, *On Initiating Causes*, Latin version by Nicholas of Rhegium 15.192-3 (CMG suppl.2 p.52.3-18 Bardong)

For neither Diocles nor Praxagoras nor Polybus nor Euryphon nor Hippocrates could find a plan for dealing with cold and heat and physical exhaustion and repletion (with food and drink), such that we can simply disregard them all. Moreover Plato, a man who was expert concerning nature, and Aristotle and Theophrastus, and before these Democritus and Empedocles too, and a great number of other natural scientists besides tell us to beware of excesses (in these matters); but Erasistratus urged us to fear none of these things, and we are meant to worship him like a god!

- 334** Galen, *On the Doctrines of Hippocrates and Plato* 5.3.17-18 (CMG vol.5.4.1.1 p.308.25-34 De Lacy)

Beauty of body, indeed, is located in the proportion of the members, according to all doctors and philosophers; and health, again, is the proportion to each other of the elements, whatever they may be. For if the bodies of living creatures are composed of particles and pores, as Asclepiades supposed, health is the proportion of these; or if (they are composed) of atoms as Epicurus (supposed), or of homoeomeries as Anaxagoras (supposed), or of the hot and cold and dry and moist, as Chrysippus thinks and all the Stoics, and before them Aristotle and Theophrastus, and even before them Plato and Hippocrates — according to everyone it is the proportion of the elements that produces health.

335 Galenus, De temperamentis 1.3 (BT p.9.20-9 Helmreich)

καὶ μὴν εἴπερ ἡ ζωή, φασί, θερμόν τι χρῆμα καὶ ὑγρόν, ἀνάγκη πᾶσα καὶ τὴν ὁμοιοτάτην αὐτῇ κρᾶσιν ἀρίστην ὑπάρχειν· εἰ δὲ τοῦτο, παντί που δῆλον, ὥς εὐκρατοτάτην, ὥστ' εἰς ταῦτο συμβαίνειν ὑγρὰν καὶ θερμὴν φύσιν εὐκράτῳ καὶ μηδὲν ἄλλ' εἶναι τὴν εὐκρασίαν ἢ τῆς ὑγρότητός τε καὶ θερμότητος ἐπικρατούσης. οἱ μὲν δὲ τῶν ἀμφὶ τὸν Ἀθήναιον λόγοι τοιοῖδε. δοκεῖ δὲ πῶς ἡ αὐτὴ δόξα καὶ Ἀριστοτέλους εἶναι τοῦ φιλοσόφου καὶ Θεοφράστου γε μετ' αὐτὸν καὶ τῶν Στωϊκῶν, ὥστε καὶ τῷ πλήθει τῶν μαρτύρων ἡμᾶς δυσωποῦσιν.

1-8 SVF t.2 p.215.31-7, fr. 770

336A Galenus, De temperamentis 1.5 (BT p.17.10-21 Helmreich)

ἔτι δὲ πρὸς τούτοις ὁ μὲν Ἀριστοτέλης, ὡσαύτως δὲ καὶ ὁ Θεόφραστος, εἰς ὃ τι χρὴ βλέποντας ἡ εὐκρατον ἢ δύσκρατον ὑπολαμβάνειν εἶναι τὴν φύσιν, ἀκριβῶς εἰρήκασιν· οἱ δ' οὐδὲ τοῦτο γινώσκουσιν, ἀλλ' ὅταν ἀκούσωσι που λεγόντων αὐτῶν ὑγρὸν εἶναι καὶ θερμόν τὸ ζῶον ἢ τὴν τοῦ παιδὸς κρᾶσιν ὑγρὰν καὶ θερμὴν, οὐδ' ὅπως εἴρηται ταῦτα συνιᾶσιν ἐμπλήκτως τε μεταφέρουσι τὸν λόγον ἐπὶ τὰς ὥρας ὥσπερ ταῦτόν ὃν ἄλλ' οὐ μακρῷ διαφέρον ἢ τὴν οἰκείαν κρᾶσιν ὑγρὰν εἶναι καὶ θερμὴν ἢ τὴν τοῦ περιέχοντος ἡμᾶς ἀέρος. οὐτε γὰρ ταῦτόν ἐστιν οὐθ' ὁμοίως ὑγρὰ καὶ θερμὴ ζῶου κρᾶσις ἀέρος ὑγρᾷ καὶ θερμῇ κράσει λέγεται.

4 cf. e.g. *Aristotelis librum De gen. an.* 2.1 732b31
emata 3.7 872a6

5 [Aristoteles], *Probl-*

336B Galenus, De simplicium medicamentorum temperamentis et facultatibus 3.4-5 (t.11 p.547.3-548.10 Kühn)

καὶ κατὰ τοῦτο τὰς πρώτας τε καὶ στοιχειώδεις εἰδοποιούς ποιότητας ἔφαμεν εἶναι τέτταρας, ὑγρότητα, ξηρότητα, θερμότητα, ψυχρότητα, καὶ ζητοῦμεν ἕκαστον τῶν φαρμάκων, ἥντινά ποτε καὶ τούτων ἐν τῇ κράσει κέκτῃται πλεονεκτοῦσαν. εὐθέως οὖν ἐν τούτῳ πρώτῳ οἱ πλεῖστοι τῶν ζητησάντων αὐτὰς ἐσφάλλονται μοι δοκοῦσιν, ἐν τῷ τὴν

335 Galen, *On Blendings* 1.3 (BT p.9.20-9 Helmreich)

And indeed if life is something which involves warmth and moisture, they say, there is every necessity that the blending which is most like it is also the best; but if so, it is clear to everyone that this is the best blended, so that a moist and warm nature comes to the same thing as a well-blended (nature), and good blending is nothing other than when moisture and warmth prevail. Well, arguments of this sort are put forward by the followers of Athenaeus. And it appears, in a way, that the opinion of Aristotle the philosopher is the same, and of Theophrastus after him, and of the Stoics, so that they put us to shame by the very number of their witnesses.

336A Galen, *On Blendings* 1.5 (BT p.17.10-21 Helmreich)

And in addition to this Aristotle, and similarly Theophrastus, have stated exactly with reference to what one should suppose that the nature (of something) is either well-blended or badly blended. But these people¹ do not even know this, but, I suppose, when they hear them (Aristotle or Theophrastus) saying that (the nature of) the living creature is moist and warm, or that the blend in the child is moist and warm, they do not understand how this is meant, and foolishly transfer the argument to the seasons, as if it was the same thing, and not very different indeed, for our own blend to be moist and warm and for that of the air that surrounds us (to be). For it is not the same thing, and the blend of a living creature is not called moist and warm in the same way as is the blend in the air.

¹ Those who rely on reason alone, to the exclusion of experience.

336B Galen, *On the Constitution and Powers of Simple Drugs* 3.4-5 (vol.11 p.547.3-548.10 Kühn)

And in accordance with this we say that the primary and elemental formal qualities are four, moistness, dryness, hotness and coldness; and we enquire, concerning each drug, which of these too it has predominating in its blending. Well, it seems to me that most of those who have enquired into them (the qualities) have gone wrong right at the start in this first of all, in considering what pre-

πλεονεκτούσαν ἀπλῶς ἐπισκέπτεσθαι, καθάπερ τινες φυσικοὶ φιλόσοφοι. καὶ δὴ καὶ παραλογίζεσθαι τε πολλοὺς αὐτῶν ἀμεθόδως ἀναγινώσκοντας τὰ Θεοφράστου καὶ Ἀριστοτέλους συγγράμματα.
 5 καίτοι πάμπολυ τὸ διάφορόν ἐστιν ἢ ὡς πρὸς τὴν ὅλην φύσιν ἀποβλέποντας, ἢ ὡς πρὸς ἀνθρώπους μόνον ὑπὲρ θερμοῦ καὶ ψυχροῦ 10 καὶ ξηροῦ καὶ ὑγροῦ, διαιρεῖσθαι. πρὸς μὲν γὰρ τὴν ὅλην φύσιν ἀποβλεπόντων, διχῶς ἕκαστον τούτων λέγεται, τὸ μὲν ἀπλῶς, τὸ δ' ἐπικρατεῖα. τῶν μὲν στοιχείων ἕκαστον ἀπλῶς, ἄνθρωπος δὲ καὶ ἵππος καὶ βοῦς κατ' ἐπικράτησιν. ἐν δὲ τῷ πρὸς τι γιγνομένης τῆς ἐξετάσεως, ἐκεῖνο χρὴ μόνον ἐπισκέπτεσθαι πρὸς ὃ λέγεται. ζητοῦμεν δ' ἡμεῖς οὐκ 15 εἰ πλέον ἀπλῶς ἐστιν ἐν θαλάττῃ τὸ ὑγρὸν τοῦ ξηροῦ, τοῦτο μὲν γὰρ ἐναργῶς ὁρῶμεν, ἀλλ' εἰ πρὸς ἄνθρωπον. οὐδ' οὖν οὐδὲ πρὸς τοῦτον ἀπλῶς οὕτως παραβαλλόμενον, ὡς εἰ καὶλέοντα παραβάλλοις αὐτῷ, καὶ γὰρ καὶ οὕτως ὑγρότερα ἄνθρωπου θάλαττα. πῶς οὖν ἔτι ζητοῦμεν, εἰ ξηρὰ τὴν δύναμιν ἐστὶν ἢ θάλαττα; πῶς δ' ἄλλως ἢ ἐν ἴσῳ τῷ 20 ξηραντικῇ σώματος ἀνθρωπείου; εἰς τοῦτ' οὖν ἀποβλέπειν χρὴ μόνον, ἐάσαντας τᾶλλα.

336C Galenus, De methodo medendi 2.5 (t.10 p.110.17-111.14 Kühn)

ἀνάγκη γὰρ δήπου κακεῖνους Ἀθήναιον καὶ Μνησίθεον καὶ 111 Διοκλέα καὶ Πλειστόνικον, Ἱπποκράτην τε καὶ Φιλιστίωνα καὶ μυρίους ἑτέρους τοιούτους ἐπικαλέσασθαι μάρτυρας. εἰ γὰρ δὴ κατὰ μάρτυρας χρὴ διαιρεῖσθαι τὸν λόγον, οὐ σμικρῷ τινὶ κρατήσουσιν· ὅτι τε γὰρ τῆς νοσώδους δυσκρασίας εἶδη πολλὰ καὶ ὅτι καθ' ἕκαστον ἡ θεραπεία 5 διάφορος οὐχ Ἱπποκράτην μόνον, ἢ ἄλλους παμπόλλους ἰατροὺς, ἀλλὰ καὶ Πλάτωνα καὶ Ἀριστοτέλην καὶ Θεόφραστον καὶ Ζήνωνα καὶ Χρύσιππον, ἅπαντάς τε τοὺς ἐλλογίμους φιλοσόφους παρεχόμενοι μάρτυρας· ὅτι τε χωρὶς τοῦ τὴν φύσιν εὑρεθῆναι τοῦ σώματος ἀκριβῶς οὐχ οἷόν τ' ἐστὶν οὔτε περὶ νοσημάτων διαφορᾶς ἐξευρεῖν οὐδὲν οὔτε 10 ἰαμάτων εὐπορῆσαι προσηκόντως, ἅπαντας πάλιν τοὺς νῦν εἰρημένους

dominates without qualification, as have certain natural philosophers. And indeed many of them reason falsely, reading the treatises
 5 of Theophrastus and Aristotle unscientifically. However, there is a great difference between making distinctions concerning the hot and the cold and the moist and the dry with reference to the whole of nature and doing so with reference to human beings alone. For with reference to the whole of nature each of these (qualities) is spoken of in two ways, one without qualification and the other (in terms of its) predominance. Each of the elements (has the quality it does) without qualification, but a man and a horse and an ox (have their qualities) according to what predominates. But if the question is concerned with what is relative, it is only necessary to consider that in relation to which (a thing) is said (to possess a quality). We do not enquire whether there is, without qualification, more of the moist than of the dry in the sea, for we can see that clearly, but whether (there is) in relation to a human being. Nor yet even in relation to him in terms of a simple comparison, as if you were to compare a lion, too, to him. For in this way too the sea is moister than a human being. So how then do we enquire whether the sea is dry in its power? How else than as equivalent to (whether it has) the power of making human bodies drier? So it is necessary to consider this alone, and disregard the rest.

336C Galen, *On the Method of Treatment* 2.5 (vol.10 p.110.17-111.14 Kühn)

For it is necessary, I suppose, for those¹ too to call in Athenaeus
 111 and Mnesitheus and Diocles and Pleistonicus, Hippocrates and Philistion and countless others like them as witnesses. For if one *should* decide the argument by (the number of) witnesses, they will have no little victory. (To show) that there are many kinds of bad blend that cause illness, and that the treatment in the case of each is different, (they will) bring forward as witnesses not only Hippocrates or very many other doctors, but also Plato and Aristotle and Theophrastus and Zeno and Chrysippus and all the philosophers who are held in high repute; and (to show) that without finding out the nature of the body exactly it is not possible either to find out anything about differences between diseases or to be provided with remedies as one should be, they will bring forward all the philosophers and doctors I

μοι φιλοσόφους τε καὶ ἰατροὺς, οὐ προστάττοντας μὰ Δί' ὥς οὗτοι δίκην
 τυράννων, ἀλλ' ἀποδεικνύοντας παρέξονται.

4-13 SVF t.1 p.36.33-37.7, fr. 131

Duo genera morborum

337 Galenus, De methodo medendi 2.6 (t.10 p.118.2-8 Kühn)

πλησίον δὲ τοῦ τελειῶσαί τε καὶ συμπληρῶσαι τὴν ὑφ' Ἱπ-
 ποκράτους παραδοθεῖσαν ὁδὸν οἱ περὶ τὸν Ἀριστοτέλην τε καὶ
 Θεόφραστον ἀφίκοντο, καὶ εἰ χρὴ τάληθές εἰπεῖν, ἐτελείωσαν δυνάμει
 διορισάμενοι τὸ μὴ ταῦτὸν εἶναι γένος τῶν νοσημάτων ἔν τε τοῖς
 ὁμοιομερέσι σώμασιν ἔν τε τοῖς ὀργανικοῖς ὀνομαζομένοις.

5

Partes corporis

338 Calcidius, In Platonis Timaeum 47B-C (266, p.271.7-11 Waszink)

at vero Stoici deum visum vocant eo quod optimum putabant
 — id enim [pulchro] dei nomine tribuendum esse dixerunt; Theo-
 phrastus visus pulchritudinem asserens visum formae nomine
 appellat, quod quorum extincta est acies videndi, vultus informes
 sint et velut in aeterna consternatione.

5

1-2 SVF t.2 p.233.9-10, fr. 863

1 vocant eo Waszink: vocantes codd. 2 pulchro secl. Gigon

have just mentioned, who do not issue commands, by God, in the way these people² do like tyrants, but demonstrate by argument (the truth of what they assert).

¹ Those who argue for the importance of the four opposites, hot and cold, wet and dry.

² The followers of Herophilus and of Erasistratus.

Two Types of Diseases

337 Galen, *On the Method of Treatment* 2.6 (vol.10 p.118.2-8 Kühn)

The associates of Aristotle and Theophrastus came near to perfecting and completing the method handed down by Hippocrates, and, to tell the truth, they did perfect it potentially, by determining that there is not the same kind of diseases in uniform substances¹ and in what are called organs.

¹ Such as flesh, bone and the like.

Bodily Parts

338 Calcidius, *On Plato's Timaeus* 47B-C (266, p.271.7-11 Waszink)

Indeed the Stoics call sight a god because they thought (sight) was most good — for they said that this should have the name of “god” assigned to it;¹ (while) Theophrastus, asserting the beauty of sight, called sight by the name of “form”,² because those whose power of sight has been extinguished have faces which are disfigured and as it were in continual dismay.

¹ Waszink suggests that there is an allusion here to a Stoic etymology deriving *theos* “god” from *theama* “sight”.

² That is, form in the sense of “fair form” or “beauty”. Waszink suggests that Theophrastus may have made a (correct) etymological connection between *eidos* “form” and *eidon* “I saw”.

339 Photius, *Lexicon*, s.v. νᾶνος (pars 1 p.286.9-11 Porson)

νᾶνος· ἐπὶ τῶν μικρῶν παρὰ Νεοκλείδῃ καὶ Ἀριστοτέλει. καὶ ὁ Θεόφραστος· ὡς νᾶνον καὶ αἰδοῖον ἔχοντα μέγα· οἱ γοῦν νᾶνοι μέγα αἰδοῖον ἔχουσιν.

1-3 *Suda*, s.v. νᾶνος (no. 26, LG t.3 pars 3 p.435.21-3 Adler), *Theophrasto nominato*; *Hesychius, Lexicon*, s.v. νᾶνος (no. 62, t.2 p.696 Latte), *omissis verbis* παρὰ—Θεόφραστος; cf. *Arist. HA* 6.24 577b27 1 scholion in *Lucianum*, p.228.18 Rabe, nullis auctoribus nominatis

Cibus et concoctio

340 Athenaeus, *Deipnosophistae* 2.21 44B-C (CB t.1 p.108.11-13 Desrousseaux)

C Ἀριστοτέλης δὲ ἡ Θεόφραστος Φιλῖνόν τινα ἱστορεῖ μῆτε ποτῶ χρήσασθαι ποτε μῆτε ἐδέσματι ἄλλῳ ἢ μόνῳ γάλακτι πάντα τὸν βίον.

1-2 *Aristoteles*, fr. 633 Rose³; aliter tamen *Plutarchus, Quaest. conviv.* 4.1 660E, nullis auctoribus nominatis, ex quo *Athenaeum* fabulam perperam excerpisse necnon *Aristotelis Theophrastive nomina per incuriam addidisse iudicavit Kindstrand*; *Eustathius in Homeri Iliadem* 13.6 (t.3 p.472.12-14 van der Valk), ex *Athenaeo ut videtur sed nullis auctoribus nominatis*

2 μῆτε *Kaibel ex Plutarcho Eustathioque*: ἢ CE

341 Plinius, *Naturalis historia* 28.54 (CB t.28 p.37.23-38.4 Ernout)

Aristoteles et Fabianus plurimum somnari circa ver et autumnum tradunt, magisque supino cubitu, at prono nihil; Theophrastus celerius concoqui dextri lateris incubitu, difficilium a supinis.

1-2 *Aristoteles*—tradunt] *Plutarchus, Quaest. conviv.* 8.10 734D-E, *Aristotele nominato* (= *Aristoteles*, fr. 242 Rose³) plurimum—nihil] cf. *Prisciani Lydi Solutiones ad Chosroem* 3 (*Suppl. Arist.* t.1.2 p.62.24-8), *nullo auctore nominato* (sed cf. p.42.6, ubi *Theophrasti liber De somno et somniis laudatur*) 2-3 cf. *Theophr. opusculum De lassitudine* 16 (p.400.52-401.6 Wimmer, ed. a. 1866)

- 339 Photius, *Lexicon*, on *nanos* (part 1 p.286.9-11 Porson)

nanos (dwarf): applied to small people in Neoclides and Aristotle. And Theophrastus: "as a dwarf and possessing a large privy member"; and indeed dwarfs do have a large privy member.

Food and Digestion

- 340 Athenaeus, *The Sophists at Dinner* 2.21 44B-C (CB vol.1 p.108.11-13 Desrousseaux)

- C Aristotle or Theophrastus records that a certain Philinus never consumed any food or drink other than just milk throughout the whole of his life.¹

¹ The story appears in Plutarch, but there Philinus is a character in the dialogue and the story seems to be told about a certain Sosastus (or "Sosaster": see the commentary), though Plutarch's grammar is ambiguous. Apparently Athenaeus has misunderstood Plutarch and also added the names of Aristotle or Theophrastus in error; so Kindstrand, *Annales Soc. Lit. Human. Uppsal.* 1979-80, 51-2.

- 341 Pliny, *Natural History* 28.54 (CB vol.28 p.37.23-38.4 Ernout)

Aristotle and Fabianus record that (people) dream more in spring and autumn, and more if they lie on their backs, but not at all if they lie face down; Theophrastus that (food) is digested more quickly if one lies on one's right-hand side, but with more difficulty by those lying on their backs.

Somnia

342 Lumen animae B, caput 56, De dormitione, P (ed. a. 1477² Farinator)

nam sicut somnia septem modis accidunt, ut refert super quintum De somno et vigilia: quorum primus est quando ipse qui somniatur nimium in corpore debilitatus fuerit, ut dicit Theophrastus libro Commentorum

2-3 cf. [Aristotelis] *Problemata* 30.14 957a31

343 Lumen animae B, caput 72, De somno, F (ed. a. 1477² Farinator)

Theophrastus libro III Commentatorum dicit: somnior ego uno noctis spatio tanta et tot quae explere non possem uno anno integro.

344 Lumen animae B, caput 72, De somno, R (ed. a. 1477² Farinator)

tertia natura somniorum et exercitare et illuminare ipsum aliquanter intellectum, cuius declaratio sumenda ex eo quod ait Theophrastus in Commentorum libro de parte sensitiva. manus, inquit, exercitata in arte aliqua ea hora qua ipsa manus minus disposita idoneaque et apta fuerit ad talem artem aut actionem, postmodum agilior habiliorque quoque erit, quemadmodum astruit Philosophus in I Politicorum libro, iuvenes fore imbuendos in arte qualibet aut facultate eo tempore quo magis duri et obstinati dinoscunt. cuius quidem causam assignat dicens: quae enim in duro et forti subiecto radicata fuerit et plantata inesse quidem perpetuo comprobatur. et ideo ait Philosophus in libro Problematorum, in puerili aetate quod semel imbiberint homines, aeternaliter retinebunt. cuius causam assignat dicens: durum, inquam, est puerorum ingenium, et quod duro inseritur difficillime oboletur. arbor, inquit, quae suffoditur et fecundetur eo tempore quo diffi-

Dreams

- 342 *Light of the Soul B*, chapter 56, On Sleeping, P (ed. 1477² Farinator)

For just as dreams occur in seven ways, as he¹ relates in commenting on *Concerning Sleep and Wakefulness* 5²: of which the first is when the person who is dreaming is excessively weakened physically, as Theophrastus says in his book of *Commentaries*

¹ It is not clear from the context who is meant.

² Presumably the Aristotelian work, our *On Dreams* being counted as ch.5 of *Concerning Sleep and Wakefulness*. The enumeration of seven ways in which dreams come about is not, however, found in the Aristotelian text itself.

- 343 *Light of the Soul B*, chapter 72, On Sleep, F (ed. 1477² Farinator)

Theophrastus in book 3 of the *Commentaries* says: I dream in the space of a single night things so great and so many that I could not live through them all in an entire year.

- 344 *Light of the Soul B*, chapter 72, On Sleep, R (ed. 1477² Farinator)

The third natural property of dreams is both to exercise and to enlighten the intellect itself to a certain extent; and the explanation of this is to be taken from what Theophrastus says in the book of *Commentaries* about the part (of the soul) concerned with sensation. If the hand, he says, is exercised in some craft at that time when the hand itself is less disposed and ready and suitable for such a craft or action, it will soon be more nimble and also more skilful; as the Philosopher¹ asserts in the first book of the *Politics*, (saying) that the young should be instructed in any art or ability at that time when they are more hard and obstinate in their learning. And he gives the explanation for this, saying that what is rooted and planted in a hard and firm foundation is found to be there forever. And for this reason the Philosopher says in the *Problems* that men will retain forever what they have once learned in their boyhood. He gives the explanation for this saying: the nature of boys, I say, is hard, and what is sown in hard (ground) is removed with the greatest difficulty. A tree, he says, which is dug in and fertilized at that time when it is

culter fecundari potest, adveniente tempore fructuum et viroris fertilissima quidem erit; ut, puta, siquis mox hiemali tempore hoc fecerit, fecunda et fertilis in aestate valde erit.

3 cf. 267 6-11 *haec in Aristotelis Politicis reperiri non videntur* 11-18
haec in [Aristotelis] Problematibus reperiri non videntur

Languor, paralysis, strangulatio, sternumenta

345 Photius, Bibliotheca 278 525b34-526a31 (CB t.8 p.159.6-160.15 Henry)

ἐκ τοῦ Περί λειποψυχίας

ὅτι ἡ λειποψυχία στέρησις ἢ κατάψυξις τοῦ θερμοῦ περὶ τὸν ἀναπνευστικὸν τόπον. τοῦτο δὲ συμβαίνει ἢ ὑπὸ τοῦ ψυχροῦ ἢ καὶ ὑπ' αὐτοῦ τοῦ θερμοῦ· τὸ γὰρ πλεόν πῦρ ἀναιρεῖ τὸ ἔλαττον. μαρτυρεῖ δὲ καὶ ἡ πείρα. ὑπὸ γὰρ πνίγους ἢ ἄλλης θερμῆς, καὶ μάλιστα πολλῆς, 5 ἀθρόον τούτων προσπεσόντων ἡμῖν, ἐκλυόμεθα καὶ λειποθυμοῦμεν· 2 καταμαραίνεται γὰρ τὸ ἐν ἡμῖν κατάψυξιν οὐ λαμβάνον. τάχα δὲ καὶ τὴν ἀναπνοὴν ὅλως τὸ πνίγος κωλύει· ὅθεν καὶ πνίγος ὠνομάσθη· πνίγεται γὰρ ἡ καὶ πνιγομένη ὁμοίως ἐστὶν ὁ μὴ δυνάμενος ἀναπνεῖν. μαρτυρεῖ δὲ καὶ ἡ διὰ τῶν λουτρῶν καὶ τῶν πυριάσεων ἔκλυσις· δῆλον 10 γὰρ ὡς αἱ τοιαῦται ἐκλύσεις τῷ θερμῷ καὶ διὰ τὸ θερμὸν γίνονται, 3 μαραίνοντος τοῦ ἔξωθεν θερμοῦ τὸ ἐν ἡμῖν σύμφυτον. γίνεται δὲ λειποψυχία καὶ τῶν ἐν οἷς πέφυκεν ἡ θερμότης ἐκλιπόντων, οἷον αἵματος ἢ τῆς φυσικῆς ἀπλῶς ὑγρότητος, ὥσπερ ἐν ταῖς αἱμορραγίαις καὶ ἐν ταῖς 15 τῆς γαστρὸς φοραῖς ὁρῶμεν λειποψυχοῦντας. καὶ διὰ πόρους δὲ γίνονται ἐκλύσεις.

4 ὅτι τὸ πλεόν θερμὸν λειποψυχίαν ποιεῖ καὶ ὡς μαραῖνον τὸ ἔλαττον, καὶ ὡς κωλύον τὴν ἀναπνοήν, καὶ ἔτι ὡς μὴ παραχωροῦν τῇ καταψύξει εἴσοδον.

ὅτι διὰ τοῦτο ὡς ἐπὶ τὸ πολὺ λουόμενοι μὲν οὐ λειποψυχοῦσι, 20 παυσάμενοι δὲ μᾶλλον, διότι τὴν ὑγρότητα τὴν γινομένην ἐκ τῆς συντήξεως λουομένων μὲν θερμὴν εἶναι συμβαίνει, λουσαμένων δὲ ψύχεσθαι· ψυχρὰ δὲ οὖσα καὶ ἐμπίπτουσα κυρίως τόποις ποιεῖ 5 λειποψυχίαν. εἰ μὴ ἄρα καὶ ἡ ἄνεσις αὐτῇ τοῦ πνεύματος προεκκλύει. διότι καὶ κατέχειν κελεύουσιν ἐν ταῖς λειποψυχίαις τὸ πνεῦμα· κωλύει 25

difficult for it to be fertilized, will indeed be the most fertile when the time of fruiting and greenness comes; just as, you may suppose, if any one does this already in the winter-time, it will be most fruitful and fertile in the summer.

¹ Aristotle.

Languor, Paralysis, Strangulation, Sneezing

345 Photius, *Library* 278 525b34-526a31 (CB vol.8 p.159.6-160.15 Henry)

From the (book by Theophrastus) *On Fainting*

(I read)¹ that fainting is a loss or chilling of the warmth in the region where respiration occurs. This is brought about either by cold or even by warmth itself; for a larger fire extinguishes a smaller one. Experience, too, provides evidence of this. For when stifling heat or other heat, especially great heat, comes upon us in abundance, we faint through it and swoon; for (the heat) in us which does not receive cooling is weakened. Perhaps too stifling heat prevents breathing generally, and that is why it is called "stifling", for the person who cannot breathe is stifled, or at any rate is like someone who is being stifled. Fainting on account of baths and vapor-baths, too, provides evidence; for it is clear that such fainting is brought about by and on account of heat, when the external heat weakens the natural heat in us. Fainting also occurs when there is a lack of those things in which there is natural heat, for example blood or natural moisture generally, as when we see people fainting from haemorrhages and rapid motion of the bowels; and fainting also occurs on account of weariness.

4 (I read) that greater heat causes fainting both because it weakens the lesser (heat), and because it prevents breathing, and also because it does not allow what cools to enter.

(I read) that it is for the following reason that people for the most part do not faint while they are in the bath, but rather when they have finished; (it is) because the moisture which is produced by the liquefaction is warm while they are in the bath, but becomes cold when they have finished. Being cold, when it attacks the vital regions it causes fainting — if indeed it is not also the relaxation of the breathing that causes the fainting beforehand; and for this reason

γὰρ ὁ κατέχων ἐξιέναι τὸ θερμόν, ὁ δ' ἀνιεῖς ἐνδίδωσιν.

6 ὅτι ὁ ῥαίνων ὕδατι τοὺς λειποψυχοῦντας συμφράττων καὶ πυκνῶν τοὺς πόρους καὶ συναθροίζων ἐντὸς τὸ θερμόν (ἀντιπερίσταται γάρ) ὠφελεῖ.

7 ὅτι ἡδοναὶ καὶ λύπαι ποιοῦσι λειποψυχίαν. καὶ γὰρ ἀμφοτέραι 30 πληθὸς ὑγρότητος ἐπάγουσιν, ἡ μὲν ἡδονὴ τῷ συντήκειν καὶ διαχεῖν, ἡ λύπη δὲ τῷ πηγνύειν. ὅταν οὖν ἡ ὑγρότης ῥυθῇ πρὸς τὸν πνευματικὸν τόπον, ποιεῖ λειποψυχεῖν.

4 cf. *Theophrasti librum De igne* 11 et *Arist. De insomniis* 3 461a1, ex quo *Prisc. Lyd., Solutiones ad Chosroem* 3 (*Suppl. Arist. t.1.2 p.61.4*) 25-9 cf. *Galenī librum Ad Glauconem de medendi methodo* 1.15 (t.11 p.50.7-8 Kühn), *Theophrasto non nominato* 27-9 cf. [*Aristotelis*] *Problemata* 9.9 890b10-14

1 ἐκ τοῦ A: τοῦ αὐτοῦ M

7 post τὸ ἐν ἡμῖν add. θερμόν *Schneider ex Furlano*

346 Photius, Bibliotheca 278 525b22-33 (CB t.8 p.158.22-159.5 Henry)

ἐκ τοῦ Περὶ παραλύσεως Θεοφράστου

ὅτι ὑπὸ καταψύξεως φησιν, ὡς κοινῷ λόγῳ φάναι, τὴν παράλυσιν γίνεσθαι καὶ ταύτην οἱ μὲν ὑπὸ πνεύματος (πνευματικὸν γὰρ τὸ πάθος), οἱ δὲ ἐκλείπει καὶ στερήσει τοῦ πνεύματος· τοῦτο γὰρ εἶναι τὸ τὴν θερμότητα καὶ τὴν κίνησιν ὅλως ποιοῦν. ἀκινήσιας δὲ γινομένης 5 κατὰ ψυξιν γίνεται τοῦ αἵματος, ἡ ἀπλῶς εἰπεῖν τῆς ὑγρότητος. διὰ τοῦτο γὰρ καὶ ἡ νάρκη γίνεται ἐν τοῖς ποσὶν ἢ καὶ ἐν τοῖς ἄνω μέρεσιν, ὅταν ἀποπιεσθῶσιν ἀπὸ καθέδρας ἢ ἄλλου τινὸς τρόπου. τότε γὰρ διαλαμβάνει τῇ πιέσει τὸ πνεῦμα, καὶ οὐ δυναμένον τὴν οἰκείαν κίνησιν κινεῖσθαι ἴσθησι καὶ ἀποψύχει τὸ αἷμα. 10

6-10 cf. [*Aristotelis*] *Problemata* 6.6 886a10-14

1 ἐκ τοῦ A: τοῦ αὐτοῦ M Θεοφράστου A: om. M 3 πνεύματος (καταψυχομένου) *coni. Schneider*: πνεύματος (ἐμφραττομένου) *Solmsen* 8 ἄλλου τινὸς τρόπου *codd.*: ἄλλω τινὶ τρόπῳ *ex Furlano coni. Schneider* 9 καὶ] ὁ *ex Furlano coni. Schneider* δυνάμενον *Stephanus*: δυναμένην *codd.*

347A Athenaeus, Deipnosophistae 2.73 66E-F (CB t.1 p.164.10-12 Desrousseaux)

ἐν δὲ τῷ Περὶ πνιγμοῦ γράφει· “ἡ δὲ τούτων ἀνάκτησις ὄξους ἐγγύσει καὶ πεπερίδος ἢ κνίδος καρπῷ τριφθείσης.”

they say that one should restrain the breath in case of fainting, for the person who restrains it prevents the warmth escaping, while the person who releases it gives up (the warmth).

6 (I read) that in sprinkling those who faint with water one benefits them by closing up and blocking the pores and concentrating the warmth inside, for it is compressed.

7 (I read) that pleasures and pains produce fainting, for both bring an abundance of moisture, pleasure through melting and liquefaction, pain through freezing. So when the moisture flows to the region where respiration occurs, it causes fainting.

¹ See the opening of 365A.

346 Photius, *Library* 278 525b22-33 (CB vol.8 p.158.22-159.5 Henry)

From the (book) *On Paralysis* by Theophrastus

(I read) that he¹ says that, in general terms, paralysis is brought about by chilling; and some (say) that it is brought about by breath, for the condition is one concerned with breath, but others by cessation and deprivation of breath; for it is this (i.e. breath) that causes warmth and movement generally. But when there is an absence of movement the blood, or speaking generally the moisture, becomes chilled. For it is on account of this that numbness, too, occurs in the feet and also in the upper parts (of the body), when they are compressed by sitting or in some other way. For then (the sitting) cuts off the breath by the pressure, and (the breath) not being able to move in its proper way, stops and chills the blood.

¹ The reference is probably to Theophrastus himself, though the formulation is ambiguous. Compare the opening of 365A.

347A Athenaeus, *The Sophists at Dinner* 2.73 66E-F (CB vol.1 p.164.10-12 Desrousseaux)

And in *On Suffocation* (Theophrastus) writes: "These (men who have been suffocated) are restored by pouring in vinegar and by the pounded seed of pepper or nettle."

347B Oribasius, Synopsis ad Eustathium 8.59 (CMG t.6.3 p.270.1-7 Raeder)

περὶ τῶν ἀπαγχομένων· ἐκ τῶν Θεοφράστου.

τῶν ἀπαγχομένων ἀνάκλησις γίνεται ὄξους ἐγγύσει καὶ πεπερίδος ἢ κνίδης καρπῷ ἐν ὄξει τριφθέντι δριμυτάτῳ καὶ καθιεμένῳ. ἐργωδῶς δὲ καταδέχονται, ἀλλὰ καταβιάζονται. διαλυομένων δὲ τῶν περὶ τὸν τράχηλον ἐρυθημάτων, εὐθὺς ἀναβλέπουσι καὶ ἀνίενται. ἔχει δὲ τι 5 παραπλήσιον αὐτῶν τὸ ἀνακαλεῖσθαι καὶ ναυαγῶν, καὶ ὅλως τῶν ἐκπιγγομένων· ἀναζωπυρεῖται γὰρ τούτων τὸ θερμόν.

2-7 *Paulus Aegineta* 3.27.3 (CMG t.9.1 p.205.6-11), *Theophrasto non nominato* 2-5 *Aëtius Amidenus* 8.52 (CMG t.8.2 p.487.11-12), *Theophrasto non nominato* 2 ὄξους—πεπερίδος] *Herodianus, De inflexione nominum, canon 2 neutrorum* (GG t.3.2 p.767.14-15); *Georgius Choeroboscus, In Theodosium Alexandrinum, canon 2 neutrorum* (GG t.4.1 p.343.32-3); *quorum uterque Theophrastum nominat*

3 καρπῷ *codd.* : καρποῦ *Paulus* : σπέρματος *Aëtius* : semen *versio Latina Oribasii* : κάρφει *Bussemaker-Daremberg*

348 Plinius, Naturalis historia 28.57 (CB t.28 p.39.9 Ernout)

Theophrastus senes laboriosius sternuere dicit.

1 [Aristoteles], *Problemata* 33.12 962b28

vid. 726A-C

Medicamenta

349 Hesychius, Lexicon, s.v. κολλύρα (no. 3349, t.2 p.502.18-19 Latte)

κολλύρα· Θεόφραστος ἐπὶ τῶν ἐκ τέφρας πεπλασμένων † ἡ ἐνελκ-
ουσα †

1 ἡ ἐνελκουσα *sic H* : ἡ ἐγχοῦσα *Latte* : ἡ ἐν ἔλκουσα *Musurus*

vid. 139 v.15-24

- 347B** Oribasius, *Summary, to Eustathius* 8.59 (CMG vol.6.3 p.270.1-7 Raeder)

About those who are strangled; from the (writings) of Theophrastus.

Those who are strangled are revived by pouring in vinegar and by the seed of nettle or pepper which has been pounded in very pungent vinegar and which they are made to swallow. They will take it with difficulty, but are forced to. When the redness around their neck is dispersed, at once they revive and are relieved. The reviving of them is in a way similar to that of those who are shipwrecked, and in general of those who are choked; for the heat in these is rekindled.

- 348** Pliny, *Natural History* 28.57 (CB vol.28 p.39.9 Ernout)

Theophrastus says that older people have more difficulty in sneezing.

see **726A-C**

Medicines

- 349** Hesychius, *Lexicon*, on *kollura* (no. 3349, vol.2 p.502.18-19 Latte)

kollura (pellet): Theophrastus, of those moulded from ashes. . . .¹

¹ The text is corrupt. Latte's emendation gives "or alkanet" (the plant). See the Commentary.

see **139** l.15-24

ANIMALIA

Inscriptiones librorum

350 Tabula inscriptionum ad opera zoologica spectantium

- 1 Περὶ ζώων α'—ζ'] Diogenes Laertius, Vitae 5.44 = **1**; Diogenes Laertius, Vitae 5.50 = **1** (sine numero librorum); Constantinus Porphyrogenitus, Aristophanis Byzantini Historiae animalium epitome, etc., 1.98 (Suppl. Arist. t.1.1 p.29.12-21) = **380** (ἐν τῷ πεμπτῷ); Athenaeus, Deipnosophistae 9.37 387B = **371** (ἐν τῇ γ'); cf. etiam **377** v.2

- 2 Ἐπιτομῶν Ἀριστοτέλους Περὶ ζώων α'—ζ'] Diogenes Laertius, Vitae 5.49 = **1**

Quae sequuntur numeri 3(a), 5(a), 6(a), 7(a), 8(a), 9(a), 10(a) omnia a Diogene Laertio ante no. 1 serie ita nominantur ut verbum ζώων in omnibus titulis intellegas

- 3a Περὶ ἑτεροφωνίας ζώων τῶν ὁμογενῶν] Diogenes Laertius, Vitae 5.43 = **1**

- b Περὶ ἑτεροφωνίας τῶν ὁμογενῶν] Athenaeus, Deipnosophistae 9.43 390A = **355B**

- 4 Περὶ τῶν κατὰ τόπους διαφορῶν] Athenaeus, Deipnosophistae 7.104 317F = **365B**

vid. **68** no. 16 (Περὶ τῶν διαφορῶν)

- 5a Περὶ τῶν ἀθρόον φαινομένων α'] Diogenes Laertius, Vitae 5.43 = **1**

- b Περὶ τῶν ἀθρόως φαινομένων ζώων] Photius, Bibliotheca 278 527b11 (t.8 p.164.3 Henry) = **359A**

- c Περὶ τῶν αὐτομάτων ζώων α'] Diogenes Laertius, Vitae 5.46 = **1**

LIVING CREATURES

Titles of Books

350 List of Titles Referring to Zoological Works

- 1 *On Living Creatures*, 7 books] Diogenes Laertius, *Lives* 5.44 = **1**; Diogenes Laertius, *Lives* 5.50 = **1** (without the number of books); Constantine Porphyrogenitus, *The Epitome of the Research(es) concerning Living Creatures of Aristophanes of Byzantium*, etc., 1.98 (*Suppl. Arist. vol.1.1* p.29.19-21) = **380** ("in the fifth book"); Athenaeus, *The Sophists at Dinner* 9.37 387B = **371** ("in Book 3"); cf. also **377** 1.2
- 2 *Epitome of Aristotle's On Living Creatures*, 6 books] Diogenes Laertius, *Lives* 5.49 = **1**

The following items 3(a), 5(a), 6(a), 7(a), 8(a), 9(a) and 10(a) are all named by Diogenes Laertius in sequence before no. 1 above in such a way that "living creatures" may be understood in all the titles.

- 3a *On Difference of Voice in Creatures of the Same Kind*, 1 book] Diogenes Laertius, *Lives* 5.43 = **1**
- b *On Differences of Voice in (Creatures) of the Same Kind*] Athenaeus, *The Sophists at Dinner* 9.43 390A = **355B**
- 4 *On Differences with Regard to Locality*] Athenaeus, *The Sophists at Dinner* 7.104 317F = **365B**

see **68** no. 16 (*On Differentiae*)

- 5a *On (Creatures) that Appear in Swarms*, 1 book] Diogenes Laertius, *Lives* 5.43 = **1**
- b *On Creatures that Appear in Swarms*] Photius, *Library* 278 527b11 (vol.8 p.164.3 Henry) = **359A**
- c *On Creatures Produced Spontaneously*, 1 book] Diogenes Laertius, *Lives* 5.46 = **1**

- 6a *Περὶ δακετῶν καὶ βλητικῶν α'*] Diogenes Laertius, *Vitae* 5.43 = 1; Athenaeus, *Deipnosophistae* 7.95 314B-C = **369**; Apuleius, *Apologia* 41 = **360** (*βαητων*, i.e. *βλητων*, cod.)
- b *De morsibus nocivis*] Priscianus Lydus, *Solutiones ad Chosroem, prooemium* (Suppl. Arist. t.1.2 p.42.6) = app. **341**
- 7a *Περὶ τῶν ζῶων ὅσα λέγεται φθονεῖν α'*] Diogenes Laertius, *Vitae* 5.43 = **1**
- b *Περὶ τῶν λεγομένων ζῶων φθονεῖν*] Photius, *Bibliotheca* 278 528a40 (t.8 p.166.18 Henry) = **362A**
- c *φθονεῖν ζῶα*] Photius, *Lexicon*, s.v. *ἵππομανές* (t.1 p.112.2-3 Porson) = app. **362A** (emend. Albert; vid. t.1 p.296.17 Naber)
- d *De invidentibus animalibus*] Apuleius, *Apologia* 51 = **362B**
- 8a *Περὶ τῶν ἐν ξηρῷ διαμενόντων α'*] Diogenes Laertius, *Vitae* 5.43 = 1
- b *Περὶ τῶν ἐν ξηρῷ διαιτωμένων*] Athenaeus, *Deipnosophistae* 7.90 312B = **363** no. 2
- c *Περὶ τῶν ἐν ξηρῷ διατριβόντων ζῶων*] Athenaeus, *Deipnosophistae* 7.104 317F = **365B**
- d *Περὶ ἰχθύων*] *codices*
- 9a *Περὶ τῶν τὰς χροᾶς μεταβαλλόντων α'*] Diogenes Laertius, *Vitae* 5.44 = **1**
- b *Περὶ τῶν μεταβαλλόντων τὰς χροᾶς*] Athenaeus, *Deipnosophistae* 7.104 317F = **365B**; Photius, *Bibliotheca* 278 525a30 (t.8 p.157.18 Henry) = **365A**
- 10 *Περὶ τῶν φωλευόντων α'*] Diogenes Laertius, *Vitae* 5.44 = 1; Athenaeus, *Deipnosophistae* 2.63 63C = **366** (om. τῶν); Athenaeus, *Deipnosophistae* 3.65 105D = **367**; Athenaeus, *Deipnosophistae* 7.95 314B = **369**
- 11 *Περὶ ζῶων φρονήσεως καὶ ἥθους α'*] Diogenes Laertius, *Vitae* 5.49 = **1**
- 12 *De modis et moribus et habitationibus*] Priscianus Lydus, *Solutiones ad Chosroem, prooemium* (Suppl. Arist. t.1.2 p.42.6-7)
- vid. etiam **137** no. 10b (*Περὶ γενέσεως codices; Περὶ (ζῶων) γενέσεως Meurs*)

- 6a *On (Creatures) that Bite and Sting*, 1 book] Diogenes Laertius, *Lives* 5.43 = **1**; Athenaeus, *The Sophists at Dinner* 7.95 314B-C = **369**; Apuleius, *Self-Defence* 41 = **360** ("that are stung", ms.)
- b *On Poisonous Bites*] Priscian of Lydia, *Answers to Chosroes*, preface (*Suppl. Arist.* vol.1.2 p.42.6) = app. **341**
- 7a *On as Many Creatures as are said to be Grudging*, 1 book] Diogenes Laertius, *Lives* 5.43 = **1**
- b *On Creatures that are said to be Grudging*] Photius, *Library* 278 528a40 (vol.8 p.166.18 Henry) = **362A**
- c *Grudging Creatures*] Photius, *Lexicon*, on *hippomanes* (vol.1 p.112.2-3 Porson) = app. **362A** (emendation by Albert; see vol.1 p.296.17 Naber)
- d *On Grudging Creatures*] Apuleius, *Self-Defence* 51 = **362B**
- 8a *On <Creatures> that Remain on Dry Land*, 1 book] Diogenes Laertius, *Lives* 5.43 = **1**
- b *On <Creatures> that Spend Time on Dry Land*] Athenaeus, *The Sophists at Dinner* 7.90 312B = **363** no. 2
- c *On Creatures That Live on Dry Land*] Athenaeus, *The Sophists at Dinner* 7.104 317F = **365B**
- d *On Fish*] manuscripts
- 9a *On (Creatures) that Change Color*, 1 book] Diogenes Laertius, *Lives* 5.44 = **1**
- b *On (Creatures) that Change Color*] Athenaeus, *The Sophists at Dinner* 7.104 317F = **365B**; Photius, *Library* 278 525a30 (vol.8 p.157.18 Henry) = **365A**
- 10 *On (Creatures) that Retreat into Holes*, 1 book] Diogenes Laertius, *Lives* 5.44 = **1**; Athenaeus, *The Sophists at Dinner* 2.63 63C = **366**; Athenaeus, *The Sophists at Dinner* 3.65 105D = **367**; Athenaeus, *The Sophists at Dinner* 7.95 314B = **369**
- 11 *On the Intelligence and Habits of Living Creatures*, 1 book] Diogenes Laertius, *Lives* 5.49 = **1**
- 12 *On Ways and Characters and Habitats*, 1 book] Priscian of Lydia, *Answers to Chosroes*, preface (*Suppl. Arist.* vol.1.2 p.42.6-7)
- see also **137**, no. 10b (*On Coming-to-be*, manuscripts: *On the Coming-to-be <of Animals>* Meurs)

Scripta de animalibus

- 351** Apuleius, *Apologia* 36 (BT p.41.16-17, 20-6 Helm, ed. a. 1959)

ceterum quam ob rem plurimos iam piscis cognoverim . . . discat Aemilianus . . . ; legat veterum philosophorum monumenta, tandem ut intellegat non me primum haec requisisse, sed iam pridem maiores meos, Aristotelen dico et Theophrastum et Eudemum et Lyconem ceterosque Platonis minores, qui plurimos libros de genitu animalium deque victu deque particulis deque omni differentia reliquerunt. 5

2-7 *Eudemus*, fr. 125 *Wehrli* et *Lyco*, fr. 30 *Wehrli*

- 352** Hieronymus, *Adversus Iovinianum* 2.6 (PL t.23 col.293A, ed. a. 1845)

legat qui vult Aristotelem et Theophrastum prosa, Marcellum Sidetem et nostrum Flavium hexametris versibus disserentes; Plinium quoque Secundum et Disocoridem et ceteros tam physicos quam medicos, qui nullam herbam, nullam lapidem, nullum animal tam reptile quam volatile et natatile non ad suae artis utilitatem referunt. 5

- 353** Dionysius Cartusianus, *Enarratio in librum Sapientiae* 7.20, art.7 (t.7 p.495bC ed. a. 1896-1913)

“naturas”, id est proprietates, vires, efficacias, “animalium”: de quibus et philosophi, Aristoteles, Theophrastus et alii multi scripserunt.

- 354** Albertus Magnus, *De animalibus* 21.1.2 (p.1325.35-1326.1 et 1326.6-11 Stadler)

de aliorum autem animalium perfectione dupliciter dicit esse loquendum Theophrastus. sunt enim quaedam illorum aliis perfectiora secundum corpus, sunt et quaedam aliis perfectiora secundum animae potentias. et utraque istarum perfectionum est duplex: quoniam ea quae est secundum corpus, aut est secundum corporis quantitatem, aut secundum qualitatem aequalitatis sive complex- 5

Writings on Living Creatures

- 351** Apuleius, *Self-Defence* 36 (BT p.41.16-17, 20-6 Helm, ed. 1959)

But as to why I have already learned about many (sorts of) fish . . . let Aemilianus learn this . . . ; let him read the records of the old philosophers, so that he can at last understand that I am not the first person to have investigated these matters, but that my seniors (did so) long ago — I mean Aristotle and Theophrastus and Eudemus and Lyco and the others later than Plato, who left very many books about the generation of animals and about their ways of life and their parts and about every sort of difference (between them).

- 352** Jerome, *Against Jovinian* 2.6 (PL vol.23 col.293A, ed. 1845)

Let whoever wishes read Aristotle and Theophrastus who discourse in prose, Marcellus of Side and our own Flavius who do so in hexameter verse; also Plinius Secundus (Pliny the Elder) and Dioscorides and the others, both natural scientists and doctors, who do not fail to relate any plant, any stone, or any animal, creeping or flying or swimming, to its usefulness for their art.

- 353** Denis the Carthusian, *Exposition of the Book of Wisdom* 7.20, art.7 (vol.7 p.495bC ed. 1896-1913)

"The natures", that is the properties, powers and efficacies, "of living creatures": concerning which the philosophers too, Aristotle, Theophrastus and many others, have written.

- 354** Albert the Great, *On Animals* 21.1.2 (p.1325.35-1326.1 and 1326.6-11 Stadler)

Concerning the perfection of the other animals Theophrastus says one must speak in two ways. For some of them are more perfect than others with regard to their bodies, and some too are more perfect than others with regard to the capacities of soul. And each of these perfections is double. For that which is with regard to the body is either with regard to the quantity of the body, or with regard to the

ionis. et ea quidem quae est secundum corporis quantitatem adhuc
1326 in duas distribuitur

adhuc et ea quae est secundum animam dividitur et efficitur
duplex. aut est in participando vires plures animae interiores, aut ¹⁰
in participando plures vires exteriores in numero sensuum. et
secundum participationem quidem potentiarum interius apprehen-
dentium, adhuc sunt duo modi quorum unus est secundum
numerus potentiarum et alter secundum modum et qualitatem... .

2-4 cf. *Porphyrii librum De abstinentia* 3.25 = 531, *Theophrasto nominato*

vid. 139

Differentiae secundum loca

355A Aelianus, *De natura animalium* 3.32-8 (BT t.1 p.73.32-76.2 Hercher)

ἡ Κρήτη καὶ τοῖς λύκοις καὶ τοῖς ἑρπετοῖς θηρίοις ἐχθίστη ἐστίν.
ἀκούω (δὲ) Θεοφράστου λέγοντος καὶ ἐν τῷ Μακεδονικῷ Ὀλύμπῳ τοῖς
λύκοις ἄβατα εἶναι. αἶγες δὲ ἄρα αἱ Κεφαλληνίδες οὐ πίνουσι μηνῶν
ἔξ. οἷς δὲ Βουδινὰς οὐκ ὄψει λευκάς, ὥς φασι, μελαίνας δὲ πάσας.

διαφορότης δὲ ἄρα τῶν ζώων καὶ ιδιότης εἴη ἂν καὶ ταύτη· τὰ μὲν ⁵
γὰρ αὐτῶν ἐστὶ δακετὰ καὶ ἐνίησιν ἀπὸ τοῦ ὀδόντος φάρμακον, βλητικὰ
33 δὲ ὅσα παίσαντα εἴτα μέντοι καὶ ἐκεῖνα τὸ τοιοῦτον κακὸν ἐνίησιν. ἡ
Λίβυσσα δ' ἀσπίς, ἀκούω, τὸν πρὸς τὸ φύσημα αὐτῆς ἀντιβλέψαντα
[ὅταν πρησθῇ τὸν τράχηλον] τυφλοῖ τὴν ὄψιν· ἡ δὲ ἄλλη οὐ τυφλοῖ
μὲν, ἀποκτείνει δὲ ῥᾶστα. λέγονται δὲ βόες Ἑπειρωτικαὶ πλεῖστον ὅσον ¹⁰
ἀμέλγεσθαι καὶ αἶγες αἱ Σκυρίαὶ γάλα ἀφθονότατον παρέχειν, ὅσον οὐκ
ἄλλαι αἶγες. αἱ δὲ Αἰγύπτιαι ἔστιν αἱ πέντε ἀποτίκτουσι, καὶ αἱ πλεῖσται
δίδυμα. λέγεται δὲ αἴτιος ὁ Νεῖλος εἶναι, εὐτεκνότατον παρέχων ὕδωρ.
ἐνθεν τοι καὶ τῶν νομέων τοὺς ἄγαν φιλοκάλους καὶ τῆς ποίμνης τῆς
σφετέρας ἔχοντας πεφροντισμένως ὕδωρ ἐκ τοῦ Νείλου ταῖς ἐαυτῶν ¹⁵

1-3 *Plinius, Nat. hist.* 8.227, *Theophrasto non nominato* 13 *de aqua Nili* cf.
Theophrastum ap. Athenaeum 2.15 41F = 214A

2 δὲ add. *Hercher* 4 Βουδινὰς *Hercher*: Ἀβυδηνὰς *codd.* 6 βλητικὰ
Schneider: βλητὰ *codd.* 7 τὸ *Hercher*: τι *codd.* 9 ὅταν—τράχηλον *secl.*
Hercher 12 ἔστιν αἱ *Hercher*: ἐκάστη *codd.* ἀποτίκτουσι *Hercher*:
ἀποτίκτει *codd.*

quality of its temperament or constitution. And that indeed which is
 1326 with regard to the quantity of the body is yet again divided into two

... .

And again that (perfection) which is with regard to the soul is divided and made double. (For it is) either in participating in more of the internal powers of the soul, or in participating in more of the external powers (which make up) the number of the senses. And with regard to participation in the capacities that apprehend inwardly, indeed, there are again two manners (of it), one of which is with regard to the number of the capacities, and the other with regard to their manner and quality

see 139

Differences According to Place

355A Aelian, *On the Nature of Animals* 3.32-8 (BT vol.1 p.73.32-76.2 Hercher)

Crete is very hostile to wolves and reptiles; and I hear from Theophrastus that there are places on Macedonian Olympus, too, where wolves do not go. Goats in Cephallenia do not drink for six months. You will not see white Budinian sheep, they say, but they are all black.

It seems that there is a difference and peculiarity between creatures in this respect, too: some of them bite and inject poison from their teeth, but (others) sting, those that when they have struck inject
 33 such a deadly substance. The Libyan asp, I hear, blinds the sight of the man who faces its breath; the other kind does not blind, but kills very swiftly. It is said that the cattle in Epirus give the greatest possible amount of milk, and the goats on Scyros a most abundant amount, more than other goats. In Egypt there are some (goats) that produce five young, and most of them (produce) twins. It is said that it is the Nile which is responsible for this, providing water which greatly promotes conception. And for this reason those goatherds who greatly desire fine (herds) and show care for their own herds employ a device to bring as much water as possible from the Nile to

ἀγέλαις ἄγειν μηχανῇ ὅσον δυνατόν ἐστι, καὶ ταῖς γε στερίφαις ἔτι καὶ μᾶλλον.

- 34 Πτολεμαίῳ τῷ δευτέρῳ, φασὶν, ἐξ Ἰνδῶν κέρας ἐκομίσθη, καὶ τρεῖς ἀμφορέας ἐχώρησεν. οἶος ἄρα ὁ βοῦς ἦν, ὡς ἐκπεφυκέναι οἱ τηλικούτον κέρας. 20
- 35 περδίκων φθέγμα ἔν οὐδέποτε' (ἄν) ἀκούσειας ἀπάντων, ἀλλὰ ἔστι διάφορα. καὶ Ἀθήνησί γε οἱ ἐπέκεινα τοῦ Κορυδαλλέων δήμου ἄλλο [γε] ἤχουσι, καὶ οἱ ἐπίταδε ἄλλο. τίνα δέ ἐστι τοῖς φθέγμασι τὰ ὀνόματα, ἐρεῖ Θεόφραστος. ἐν δὲ τῇ Βοιωτίᾳ καὶ τῇ ἀντιπέρας Εὐβοίᾳ ὁμόφωνοί τέ εἰσι καὶ ὡς ἂν εἴποι τις ὁμόγλωττοι. ἄφωνα δέ ἐστι τὸ παράπαν ἐν 25 Κυρήνῃ μὲν οἱ βάτραχοι, ἐν Μακεδονίᾳ δὲ ὕς. καὶ τεττίγων τι γένος, ἄφωνοι καὶ οὗτοι.
- 36 γένος φαλαγγίου φασὶν εἶναι, καλοῦσι δὲ ῥᾶγα τὸ φαλάγγιον, εἴτε ὅτι μέλαν ἐστι καὶ τῷ ὄντι προσέοικε σταφυλῆς ῥαγὶ καὶ πῶς ὁρᾶται καὶ περιφερές, εἴτε δι' αἰτίαν ἑτέραν [καταγνῶναι τοῦτο ῥᾶγον οὐκ ἔστι]. 30 γίνεται δὲ ἐν τῇ Λιβύῃ, καὶ ἔχει πόδας μικροῦς· στόμα δὲ εἴληχεν ἐν μέσῃ τῇ γαστρί, καὶ ἔστιν ἀποκτεῖναι τάχιστον.
- 37 ἐν Σερίφῳ βάτραχοι, τὸ παράπαν οὐκ ἂν αὐτῶν ἀκούσειας φθεγγομένων· εἰ δὲ αὐτοὺς κομίσειας ἀλλαχόθι, διάτορόν τε καὶ τραχύτατον ἤχουσιν. ἐν Πιέρῳ δὲ τῆς Θετταλίας λίμνη [ἥ] ἐστίν, οὐκ 35 ἀέναντος, ἀλλὰ χειμῶνος ἐκ τῶν συρρεόντων ἐς αὐτὴν ὑδάτων τίττεται. οὐκοῦν ἐὰν ἐμβάλῃ τις βατράχους ἐς αὐτήν, σιωπῶσιν, ἀλλαχοῦ φθεγγόμενοι. ὑπὲρ δὲ τῶν Σεριφίων βατράχων κομπάζουσι Σερίφιοι ἐλθεῖν ἐκ τοῦ κατὰ τῆς Γοργόνης ἄθλου τὸν Περσέα πολλὴν περιελθόντα γῆν, καὶ οἷα εἰκὸς καμόντα ἀναπαύσασθαι τῆς λίμνης πλησίον καὶ 40 κατακλινῆναι ὑπνου δεόμενον. τοὺς δὲ βατράχους βοᾶν καὶ ἐρεσχελεῖν τὸν ἥρωα καὶ τὸν ὕπνον αὐτῷ διακόπτειν [καὶ λυπεῖν δηλονότι]. τὸν Περσέα δὲ εὖξασθαι τῷ πατρὶ τοὺς βατράχους κατασιγᾶσαι. τὸν δὲ ὑπακοῦσαι καὶ χαριζόμενον τῷ υἱεῖ τῶν ἐκείθι βατράχων αἰώνιον σιγὴν

25-6 *Aristoteles, Hist. an.* 8.28 606a6; [*Aristoteles*], *Mir. ausc.* 68 835a33-5 (*qui etiam sues memorat, aliter tamen*); *Plinius, Nat. hist.* 8.227, 11.267 (cf. *etiam* 10.79 = 355C; *Theophylactus Simocatta, Quaest. nat.* 18 (p.36.7-8 *Positano*); *quorum omnium nemo Theophrastum nominat* 26-7 *Antigonus, Hist. mir. coll.* 2; *Strabo*, 6.1.9 (p.260 *Casaubon*); *Plinius, Nat. hist.* 11.95; *Pausanias*, 6.6.4; *Aelianus, De nat. an.* 5.9; *Solinus, Coll. rer. mem.* 2.40 (p.41.5 *MommSEN*) *hoc de Rhegio referunt, Theophrasto non nominato* 33-8 *Plinius, Nat. hist.* 8.227, *Theophrasto non nominato* 33-5, 45-7 *Theophylactus Simocatta, Quaest. nat.* 18 (p.35.16-36.6 *Positano*); *Ioannes Tzetzes, Historia (Chiliades)* 8.167, 84-8 (p.299 *Leone*); *quorum nemo Theophrastum nominat* 33-5 [*Aristoteles*], *Mir. ausc.* 70 835b3-4 33-4, 38-45 *Antigonus, Hist. mir. coll.* 4, *Theophrasto non nominato* 33-4 *Diogenianus, Centuriae* 1.49 et 3.44 (t.1 p.188.9-11 et 222.8-9 *Leutsch et Schneidewin*), *Theophrasto non nominato*

their own herds, and still more in the case of those (animals) that are barren.

34 A horn, they say, was brought from India to Ptolemy II¹, and that it held three *amphorae*². What must the ox have been like, for a horn of that size to grow on it!

35 You will never hear one sound from all partridges, but (the sounds) are different. At least, at Athens those beyond the deme Corydallus have one note, and those on this side another. What the names of these sounds are, Theophrastus will say. In Boeotia, however, and in the part of Euboea opposite they have the same sound and, as someone might say, the same language. The frogs are completely silent in Cyrene, as are the pigs in Macedonia; and there is a kind of cicada that is silent as well.

36 They say that there is a kind of venomous spider, and they call the spider *rhax*, either because it is black and is in reality like a grape (*rhax*) in a bunch, and in a way is seen to be round, too, or for some other reason. It occurs in Libya, and has short legs; it has a mouth in the middle of its belly, and is very swift in killing.

37 In Seriphus there are frogs which you will not hear uttering any sound at all; but if you take them somewhere else, they make a piercing and very harsh sound. And on Pierus in Thessaly there is a lake, not a perennial one but created by the waters which flow together into it in winter. Now if someone puts frogs into it they become silent, even though they are vocal elsewhere. Concerning the frogs in Seriphus, the people there boast that Perseus came there after his struggle with the Gorgon, having traversed many lands, and naturally being weary rested near the lake and lay down there needing to sleep. But the frogs made a great noise and worried the hero and interrupted his sleep. Perseus prayed to his father (Zeus) to silence the frogs; and he heard him and, to please his son, condemned

¹ Ptolemy II Philadelphus became joint ruler with his father in 285 B.C. and sole ruler in 283. This anecdote is, therefore, unlikely to come from Theophrastus if Ptolemy already had his title "the Second" at the time the anecdote was first recorded. See the Commentary.

² About 120 liters.

19 οἷος] ὅσος *coni.* Hercher in *app. crit.* p.xv: οὗτος AL 21 ἄν *add.* Hercher
 23 γε *secl.* Hercher 30 καταγῶναι—ἔστι *secl.* Hercher 31 μικροῦς *Gesner* :
 μακροῦς *codd.* 34 τε Hercher : τι *codd.* 35 ἡ *secl.* Hercher 42 καὶ
 λυπεῖν δηλονότι *secl.* Hercher

καταψηφίσασθαι. λέγει δὲ Θεόφραστος ἐκβάλλον τὸν μῦθον καὶ 45
Σεριφίους τῆς ἀλαζονείας παραλύων τὴν τοῦ ὕδατος ψυχρότητα αἰτίαν
εἶναι τῆς ἀφωνίας τῶν προειρημένων.

- 38 ἐν τοῖς ὑγροῖς χωρίοις καὶ ἐνθα νοτιώτατος ὁ ἀήρ ὑπεράγαν, οἱ
ἀλεκτρυόνες οὐκ ἄδουσι, φησὶ Θεόφραστος. ἡ δὲ ἐν Φενεῷ λίμνη ἰχθύων
ἄγονός ἐστι. ψυχροὶ δὲ ἄρα ὄντες τὴν σύγκρασιν οἱ τέττιγες εἴτα μέντοι 50
πυρούμενοι τῷ ἡλίῳ ἄδουσι, ἐκεῖνος λέγει.

48 νοτιώτατος *Hercher*: νοτιώτερος *codd.*
πυρουμένου τοῦ ἡλίου *codd.*

51 πυρούμενοι τῷ ἡλίῳ *Jacobs*:

355B Athenaeus, *Deipnosophistae* 9.43 390A (BT t.2 p.350.14-18 Kaibel)

Θεόφραστος γοῦν ἐν τῷ Περὶ ἑτεροφωνίας τῶν ὁμογενῶν, “οἱ
Ἀθηῆναι,” φησὶν, “ἐπὶ τάδε πέρδικες τοῦ Κορυδαλλοῦ πρὸς τὸ ἄστὺ
κακκαβίζουσιν, οἱ δ’ ἐπέκεινα τιτυβίζουσιν.”

1-3 *Eustathius*, In *Homeri Iliadem* 23.99 (t.4 p.693.9-10 *van der Valk*), *Theophrasto nominato*; *Aristoteles*, *Hist. an.* 4.9 536b13-15; cf. *Antigoni Hist. mir. coll.* 6, *Theophrasto non nominato*

355C Plinius, *Naturalis historia* 10.79 (CB t.10 p.55.8-12 de Saint-Denis)

multa praeterea similia, quae prudens subinde omitto in singulis
generibus, fastidio parcens, quippe cum Theophrastus tradat invec-
ticias esse in Asia etiam columbos et pavones et cervos et in
Cyrenaica vocales ranas.

4 cervos] corvos *Palmarius*

356 Aelianus, *De natura animalium* 10.35 (BT t.1 p.260.23-4 Hercher)

Παφλαγόνων δὲ ἄρα περδίκων διπλὴν ὀρᾶσθαι [καὶ] καρδίαν
Θεόφραστός ποῦ φησιν.

1-2 *Aelianus*, *De nat. an.* 11.40; *Athenaeus*, *Deipnosophistae* 9.43 390C; *Gellius*,
Noctes Atticae 16.15.1, *quibus locis Theophrastus nominatur*; *Plinius*, *Nat. hist.*
11.183, *Theophrasto non nominato*



the frogs there to everlasting silence. But Theophrastus, rejecting the story and freeing the Seriphians from their imposture, says that it is the coldness of the water that is the reason for the dumbness of the afore-mentioned (creatures).

- 38 In damp places and where the air is excessively moist, cocks do not crow, says Theophrastus. The lake at Pheneus produces no fish. And cicadas, which are cold in constitution, nevertheless sing when they are warmed by the sun, he (Theophrastus) says.

355B Athenaeus, *The Sophists at Dinner* 9.43 390A (BT vol.2 p.350.14-18 Kaibel)

Theophrastus at any rate, in *On Difference of Voice in (Creatures) of the Same Kind*, says, "At Athens the partridges on this side of Corydallus, towards the city, cackle, but those beyond it twitter."

355C Pliny, *Natural History* 10.79 (CB vol.10 p.55.8-12 de Saint-Denis)

There are many similar points besides, which I am continually careful to omit in my account of the individual kinds, to avoid being tiresome; thus Theophrastus relates that even doves and peacocks and stags¹ are not indigenous to Asia, nor croaking frogs to Cyrenaica.

¹ With Palmarius' emendation, "ravens".

356 Aelian, *On the Nature of Animals* 10.35 (BT vol.1 p.260.23-4 Hercher)

Now Theophrastus somewhere says that a double heart is seen in the partridges in Paphlagonia.

1 διπλὴν—καρδίαν] δικάρδιοι εἰσιν Aelianus, *De nat. an.* 11.40: δύο ἔχειν καρδίας Athenaeus: bina corda Gellius et Plinius καὶ del. Reiske

357 Plinius, *Naturalis historia* 8.173 (CB t.8 p.84.3-4 Ernout)

Theophrastus vulgo parere in Cappadocia tradit, sed esse id animal ibi sui generis.

1-2 *Aristoteles, Hist. an.* 1.6 491a2, 6.4 577b23, 6.36 580b1 1 [*Aristoteles*],
Mir. ausc. 69 835b1

1 Cappadocia *Plinius et [Aristoteles]: Syria Aristoteles, Hist. an.*

358 Plinius, *Naturalis historia* 11.281 (CB t.11 p.118.14-17 Ernout)

adeoque magna differentia est victus ut in tractu pisce viventium
Theophrastus prodat boves quoque pisce vesci, sed non nisi vivente.

1-2 cf. *Aeliani librum De nat. an.* 15.25 et 17.30, *Theophrasto non nominato*

vid. 365B

Examina animalium

359A Photius, *Bibliotheca* 278 527b11-528a39 (CB t.8 p.164.3-166.17 Henry)

ἐκ τοῦ Περί τῶν ἀθρόως φαινομένων ζώων
ὅτι τῶν ἀθρόον φαινομένων ζώων οὐχ ἡ αὐτὴ πάντων αἰτία, ἀλλὰ
τῶν μὲν καὶ ἡ γένεσις εὐθὺς φανερά, ὥσπερ τῶν μυιῶν αἱ ἐν τοῖς
στρατοπέδοις καὶ ἐν ταῖς πανηγύρεσι καὶ μετὰ τὸ παρελθεῖν αὐτὰ ἔτι
μᾶλλον γίνονται· τούτων γὰρ ἡ τε κόπρος αἰτία καὶ ἡ τῶν ἄλλων σῆψις. 5
ἄλλα δὲ προϋπάρχει μὲν, ἐκφαίνεται δὲ διὰ τοὺς ὑετούς, ὥσπερ οἱ τε
κοιλίαι καὶ οἱ μικροὶ βάτραχοι· οὐ γὰρ ὕονται, ὥς τινες ψήθησαν, ἀλλὰ
προφαίνονται μόνον κατὰ γῆς ὄντα πρότερον, διὰ τὸ εἰσρεῖν τὸ ὕδωρ
εἰς τὰς θαλάμας αὐτῶν. ἄλλο δὲ γένος ἐστὶ τοῦτο βατράχων παρὰ τὸ 10
ἐν ταῖς λίμναις καὶ τοῖς τέλμασι. τὸ δὲ πλῆθος καὶ τοῦτο καὶ τῶν ἄλλων,
ὅταν εὐθηνήσωσιν.

ὅτι μᾶλλον μετὰ τὰς διαλύσεις καὶ τῶν πανηγύρεων καὶ τῶν
στρατοπέδων, ἣ ἔτι συνισταμένων αἱ μυῖαι γίνονται. συμβαίνει γὰρ
παρόντων μὲν διὰ τὰς καθημερινὰς χρείας καὶ κινήσεις φθεῖρεσθαι τὰς

7 cf. *Athenaei Deipnosophistas* 8.6 333A-B



357 Pliny, *Natural History* 8.173 (CB vol.8 p.84.3-4 Ernout)

Theophrastus records that (mules) generally produce young in Cappadocia, but that that animal there is of a peculiar species.

358 Pliny, *Natural History* 11.281 (CB vol.11 p.118.14-17 Ernout)

And there is so great a variation in diet, that Theophrastus records that in a region where the people live on fish the cattle too eat fish, but only live ones.

see **365B**

Swarms of Creatures

359A Photius, *Library* 278 527b11-528a39 (CB vol.8 p.164.3-166.17 Henry)

From the (book by Theophrastus) *On Creatures that Appear in Swarms*

(I read)¹ that creatures that appear in swarms do not all have the same cause. In some cases their origin is immediately apparent, as with the blow-flies that occur in encamped armies and festival assemblies, and still more after they have departed; for these are caused by the dung and other rotting matter. Others are already present, but emerge to view on account of rain, like the snails and the little frogs; for these are not rained down, as some people thought, but merely show themselves, having been underground beforehand, because the water flows into their burrows. These are a different kind of frogs from those in the lakes and marshes; but there is an abundance both of these and of the others, when they flourish.

(I read) that the blow-flies occur more after festival assemblies and camps have broken up than while they are still assembled. For while (the people) are still present the generation of them (the blow-flies) is undone by the daily business and disturbance, as there is

¹ See the opening of **365A**.

1 ἐκ τοῦ Α: τοῦ αὐτοῦ ἐκ τοῦ Μ
Α: καὶ ἐκφαίνεται Μ

3 μυῖων Μ: μῶν Α

6 ἐκφαίνεται δὲ

γενέσεις αὐτῶν, κινήσεως αἰεὶ καὶ μεταβολῆς γινομένης, ὥς καὶ ἐν τοῖς 15
ἄλλοις, καὶ ἐν αὐτοῖς τοῖς καθάρμασιν ἐκβαλλομένοις αὐτῶν· ὅταν δὲ
διαλυθῶσιν, ἡσυχίας γινομένης ταχὺ συντελεῖται διὰ τὸ μὴ ὑπ' οὐδενὸς
κωλύεσθαι, μέχρις οὗ ἂν ξηρανθῇ τὸ ἐν τοῖς καθάρμασιν ὑγρόν.

ἡ μὲν οὖν τῶν μυιῶν γενέσεις ταχεῖαν καὶ πολλήν, ὥς εἴρηται, τὴν
γένεσιν λαμβάνει· οἱ δὲ ἀττέλεβοι καὶ αἱ ἀκρίδες πανταχοῦ μὲν εἰσιν, 20
165 ὥς εἰπεῖν, πλήθεται δὲ ταῦτα τῷ τε τόπους οἰκείους λαμβάνειν καὶ τῷ
μὴ διαφθεῖρεσθαι αὐτῶν τὰ ὠά, ὃ συμβαίνει διὰ τὴν ἀργίαν τῆς χώρας·
ἐν γὰρ τῇ γεωργουμένη ἀπόλλυνται. διὸ καὶ ἐκ τῆς ἐρήμου καὶ ἀργούσης
καταφέρονται πρὸς τὴν οἰκουμένην καὶ ἐργάσιμον. ἐγγιγνίζουσι δὲ ἡ
διὰ τὸ περιέχεσθαι τὸ χωρίον ὄρεσιν ὑψηλοῖς καὶ ὑπερᾶραι ταῦτα μὴ 25
δύνασθαι, ἡ διὰ τὸ ἐπιτήδειον τῆς χώρας· τοιαύτη ἦ τε μαλακὴ καὶ
νοτίδα ἔχουσα καὶ δροσοβόλος.

χαλεπαὶ μὲν οὖν καὶ αἱ ἀκρίδες, χαλεπώτεροι δὲ οἱ ἀττέλεβοι, καὶ
τούτων μάλιστα οὓς καλοῦσι βρούκους. ἡ δὲ γενέσις αὐτῶν ἐξ ἀλλήλων.
τινὲς δὲ οἴονται οὐκ ἀκριβεῖ σημεῖω, τῷ χρώματι παραπλήσιά τινας 30
αὐτῶν ἔχειν τοῖς ἐν τῇ χώρᾳ, ὅτι καὶ αὐτόματος· δῆλον γὰρ ὅτι τὸ
τοιούτον ἀπὸ τῆς τροφῆς, ἀλλ' οὐκ ἀπὸ τῆς γενέσεως λαμβάνουσιν. ἡ
δὲ φθορὰ τούτων ἡ μὲν ἐστὶν οἷον φυσικὴ τις καὶ λοιμώδης (ὑπὸ κύνᾳ
γὰρ οἰστρᾷ, καὶ ἐγγίνεται τι σκωλήκιον ἐν τῇ κεφαλῇ, καὶ φθείρεται),
ἡ δὲ ἐν τῇ μετακινήσει καὶ τῇ πτήσει· ὅταν γὰρ ἀρθῶσιν, ὑπὸ τῶν 35
ἀνέμων καταφέρονται εἰς τὴν θάλασσαν καὶ φθείρονται. φθείρονται δὲ
καὶ διὰ χειμῶνα καὶ ψύχος καὶ αὐτὰ καὶ τὰ ὠά αὐτῶν. φθείρονται δὲ
καὶ ἐκ μηχανῆς ἀνθρώπων· τάφρους γὰρ ποιοῦντες συνελαύνουσιν εἰς
αὐτάς, καὶ καταχωννύντες διαφθεῖρουσιν.

ὅτι τῶν ὄφεων δύο τινὰ τῆς γενέσεως αἰτία ἐστίν· ἡ γὰρ ἀήρ 40
ἔπομβρος, ἡ πόλεμοι καὶ χύσεις αἱμάτων, ὃ σχεδὸν καὶ τῶν ἄλλων
θηρίων τῆς γενέσεως αἷτιον. ἐξ οὗ ποτε καὶ περὶ Θετταλίαν πλήθος
ὄφεων ἰστοροῦσι γενέσθαι.

166 ὅτι καὶ οἱ μύες ἐν ταῖς ἀρούραις ἀθρόον γίνονται, καὶ ἐν τοῖς
ἀνύμοις μᾶλλον ἢ ἐν ταῖς ἐπομβρίαις· πολέμιον γὰρ αὐτοῖς τὰ ὕδατα. 45
πολύγονον δὲ τὸ ζῶον. ἀπόλλυται δὲ τῇ μὲν ἐμφανεί καὶ ἔξωθεν φθορᾷ
διὰ πληθὸς ὑδάτων· τοῦτο γὰρ ἔξω χειμάζει καὶ εἰς τὰς μυωπίας

33-4 cf. *Aristotelis Historiam animalium* 5.28 556a1-2 42-3 cf. [*Aristotelis*]
Mir. ausc. 23 832a14-18; *Plinii Nat. hist.* 10.62; *Plutarchi librum De Iside et*
Osiride 74 380F; *Stephani Byzantini Ethnica*, s.v. *Θεσσαλία* (p.310.22-4 *Meineke*);
Solini Coll. rer. mirab. 40.27 (p.171.10-12 *Mommsen*), *quorum omnium nemo*
Theophrastum nominat 44-8 cf. *Aristotelis Historiam animalium* 6.37 580
b25-8

15 ὥς καὶ A: ὥς M 29 βρούκους *Sylburg*: βαρούκτους M 39 αὐτὰς
Bekker: αὐτοὺς M: ταύτας *Sylburg*

constant disturbance and change in the refuse that they (the people) throw out, just as there is in everything else. But when (the camps and assemblies) break up, then there is quiet and the generation of the blow-flies is swiftly completed because it is not prevented by anything, until the moisture in the refuse dries up.

Well, blow-flies are generated swiftly and in large numbers, as has been said. But locusts and grasshoppers occur more or less every-
 165 where; abundance of these is caused by their occupying suitable places and by their eggs not being destroyed, which happens because the place is not cultivated. For in places that are farmed they are destroyed. And for this reason they descend from deserted and uncultivated places upon those that are inhabited and cultivated. They become permanent either because the place is surrounded by high mountains which they cannot cross over, or because of the suitability of the land; and this applies to places that are soft and possess moisture and are dewy.

Well, grasshoppers are troublesome, but locusts are more so, and above all those which they call *broukoi*. They are produced from one another. Some people, on the basis of imprecise evidence — namely, that some (locusts) are very close in color to the (colors) of the land (in each place) — think that they are produced spontaneously; but it is clear that they derive such (a color) from their food, rather than from their origin. They are destroyed in one way which is as it were natural and the result of pestilence (for in the dog-days they become frenzied and a certain grub grows in their heads, and they are destroyed), and in another (which occurs) in their migration and flight; for when they swarm, they are carried down into the sea by the winds and are destroyed. And they are also destroyed by storms and by cold, both themselves and their eggs. And they are also destroyed by human contrivance; for men dig ditches, drive the locusts into them, and destroy them by burying them.

(I read) that there are two causes of the generation of serpents: either air which is very rainy, or wars and shedding of blood, which is generally the cause of the generation of other creatures too. As a result of this they record that there once occurred an abundance of serpents in Thessaly.

(I read) that mice, too, occur in swarms in cultivated land, and in
 166 droughts more than in times of heavy rain; for water is inimical to them. The creature is a prolific one. They are destroyed visibly and from without by abundant rain; for the storm overwhelms them outside, and the water flows into their mouse holes. And they are also

παρεισρεῖ. φθείρουσι δ' αὐτοὺς καὶ αἱ ἄγριαι γαλαῖ. ἔστι δέ τις αὐτῶν
καὶ ἀφανὴς καὶ ἀθρόα φθορὰ καθάπερ τις ἐπισυμβαίνουσα λοιμώδης·
τίκτεται γὰρ καὶ τούτοις ἐν τῇ κεφαλῇ σκώληξ, καὶ φθείρονται. ὃ καὶ 50
οἱ ἔμπειροι ἐπισκοποῦντες, ἐπὶ ἴδωσι, τὴν φθορὰν αὐτῶν προνοοῦσι
καὶ προαγγέλλουσιν. ὅτι οἱ μῦες ἱστοροῦνται καὶ σίδηρον κατεσθίειν
καὶ χρυσίον· διὸ καὶ ἀνατέμνοντες αὐτοὺς οἱ ἐν τοῖς χρυσείοις τὸν
χρυσὸν ἀνιμῶνται.

ὅτι ἐν Αἰγύπτῳ δίποδάς φασι μῦας γίνεσθαι καὶ μεγάλους. ἔχουσι 55
δὲ οὗτοι καὶ τοὺς ἐμπροσθίους πόδας, ἀλλ' οὐ βαδίζουσιν ἐπ' αὐτοῖς,
χρῶνται δὲ αὐτοῖς οἷα χερσίν. ὅταν δὲ φεύγωσι, πηδῶσιν.

50 Plinius, *Nat. hist.* 10.186, *Theophrasto non nominato* 55-7 cf. *Aristotelis*
Hist. anim. 6.37 581a2-5, *quo loco dicitur hos mures* πλήθει πολλοὺς
γίνεσθαι

359B Aelianus, *De natura animalium* 15.26 (BT t.1 p.384.22-385.19 Her-
cher)

385 ἐκ Σούσων τῶν Περσικῶν ἐς Μηδίαν ἀπιόντι ἐν τῷ δευτέρῳ σταθμῷ
πάμπολύ τι λέγεται σκορπίων πλῆθος γίνεσθαι, ὥστε τὸν τῶν Περσῶν
βασιλέα, ὅποτε δίοι, πρὸ τριῶν ἡμερῶν προστάττειν πᾶσι θηρεύειν
αὐτούς, καὶ τῷ πλείστους θηράσαντι δῶρα διδόναι. εἰ γὰρ τοῦτο μὴ
γένοιτο, ὁ χῶρος ἄβατός ἐστιν· ὑπὸ παντὶ γὰρ λίθῳ καὶ βῶλῳ πάσῃ 5
σκορπίος ἐστί. λέγουσι δὲ καὶ ὑπὸ σκολοπενδρῶν ἐξαναστῆναι
'Ροιτιεῖς· τοσοῦτο πλῆθος αὐτοῖς ἐπεφοίτησε τούτων. φασὶ δὲ καὶ ἐν
Κυρῇνῃ μυῶν διάφορα γίνεσθαι γένη οὐ μόνον ταῖς χροαῖς, ἀλλὰ καὶ
ταῖς μορφαῖς· ἐνίους γὰρ αὐτῶν πλατυπροσώπους εἶναι καθάπερ τὰς
γαλαῖς, καὶ αὖ πάλιν ἄλλους ἐχινώδεις [ὀξείας ἀκάνθας ἔχοντας], 10
οὔσπερ οὖν καὶ οἱ ἐπιχώριοι καλοῦσι ἐχινέας. ἐν Αἰγύπτῳ δὲ ἀκούω
διπόδας εἶναι μῦς, καὶ μεγίστους μεγέθει φύεσθαι, τοῖς γε μὴν
ἐμπροσθίοις ποσὶν ὡς χερσὶ χρῆσθαι· εἶναι γὰρ αὐτοὺς τῶν ὀπισθεν
βραχυτέρους. [εἶδον τούτους, Λιβυκοὶ εἰσιν.] βαδίζουσι δὲ ὀρθοὶ ἐπὶ

destroyed by wild ferrets. But they are also destroyed invisibly and all together by something that comes on them like a plague; for a grub is born in their heads too, and they are destroyed. Those who are expert observe this, and when they see it, they are aware of the destruction of (the mice) beforehand and foretell it. (He also says) that mice are recorded as eating both iron and gold; and for this reason men in gold-mines cut them up and draw out the gold.

(I read) that they say that in Egypt mice occur which have two legs and are large (i.e. jerboas). These do have front legs as well, but they do not walk on them but use them like arms. When they are being pursued, they jump.

359B Aelian, *On the Nature of Animals* 15.26 (BT vol.1 p.384.22-385.19 Hercher)

385 As you go from Susa in Persia to Media, on the second stage of the journey, it is said that there is a very great multitude of scorpions; accordingly, when the king of the Persians is travelling through there, he commands three days in advance that everyone should hunt them, and gives presents to the person who catches most. For if this was not done, the place would be impassable; for under every stone and every clod there is a scorpion. They also say that the people of Rhoeteum were driven out by millipedes; so great a multitude of these invaded them. And in Cyrene they say that there are kinds of mice which differ not only in color but also in form; for some of them have flat faces like martens, and others again are hedgehog-like (*echinōdeis*)¹, and these the inhabitants call *echineis*. In Egypt I hear that there are two-legged mice, and that they grow to a very great size, and use their front legs as arms; for they are shorter than the back ones.² They walk upright on their two legs; but when they

τοῖν δύοιν ποδοῖν· ὅταν δὲ διώκωνται, πηδῶσι. Θεόφραστος λέγει ταῦτα. 15

1-6 [Aristoteles], *Mir. ausc.* 27 832a26-30 6-7 Plinius, *Nat. hist.* 8.104, *Theophrasto nominato*; Aelianus, *De nat. an.* 11.28, *Theophrasto non nominato*; Petrus Berchorius, *Reductorium morale* 14.60.14 (t.2 p.611b58-9 ed. a. 1731), ex Plinio, *Theophrasto nominato* 7-15 Constantinus Porphyrogenitus, *Aristophanis Byzantini Hist. anim. epit.* 2.361 (Suppl. Arist. t.1.1 p.107.16-23), ex Aeliano, *Theophrasto nominato*; Plinius, *Nat. hist.* 10.186, de Aegypto, *Theophrasto non nominato* 7-14 cf. Herodotum 4.192.3 7-11 [Aristoteles], *Mir. ausc.* 28 832a31-b4 10-15 Aristoteles, *Hist. anim.* 6.37 581a1-5 11-14 *ibid.* 8.28 606b5-9, sed Arabia, non Aegypto memorata 11-15 Plinius, *Nat. hist.* 8.132, *Theophrasto non nominato*

1 ἀπίοντι Schneider: ἀπιόντων codd. 3 δύοι Schneider: δὴ ἴοι codd. 8

359C Plinius, *Naturalis historia* 8.221-2 (CB t.8 p.101.8-15 Ernout)

plura eorum genera in Cyrenaica regione, alii lata fronte, alii
222 acuta, alii irenaceorum genere pungentibus pilis. Theophrastus
auctor est in Gyara insula cum incolas fugaverint, ferrum quoque
rosisse eos, id quod natura quadam et ad Chalybas facere in ferrariis
officinis; aurariis quidem in metallis ob hoc alvos eorum excidi 5
semperque furtum id deprehendi, tantam esse dulcedinem furandi.

3-4 [Aristoteles], *Mir. ausc.* 25 832a22; Antigonius, *Mir. hist.* 18a, nullo auctore
nominato; Aelianus, *De nat. an.* 5.14, *Aristotele nominato*; Stephanus Byzantinus,
Ethnica, s.v. Γύραρος (p.213.19-20 Meineke), *Antigono nominato* 3 Plinius,
Nat. hist. 8.104, non Theophrasto sed Varrone nominato 3-6 [Aristoteles],
Mir. ausc. 26 823a23-5; Plutarchus, *De cupiditate divitiarum* 7 526B, *Theophrasto*
non nominato

Animalia mordentia et pungentia

360 Apuleius, *Apologia* 41 (BT p.48.11-14 Helm, ed. 1959)

quod ego gratulor nescire istos legisse me Theophrasti quoque
Περὶ δακέτων καὶ βλητικῶν et Nicandri θηριακά; ceterum me etiam
veneficii reum postularent.

2 βλητικῶν vulg.: βαητων F 3 veneficii Fulvius: beneficiis F(b in ras.
ut videtur)Φ reum mg. ed Iuntinae posterioris: eum codd.

are being pursued, they jump. Theophrastus says these things.

¹ The manuscripts add "having sharp spines". This is probably a gloss (and was therefore deleted by Hercher), but it explains the sense correctly.

² At this point the manuscripts have: "I have seen these; they are Libyans." The words have been deleted as a gloss by Jacobs. They were already present in the text of Aelian excerpted by Constantine Porphyrogenitus and incorporated in his summary of Aristophanes of Byzantium's *Research(es) concerning Living Creatures* and of other zoological works.

γίνεσθαι Jacobs : γένεσθαι codd. 10 ἐχινώδεις Gesner : ἐχεώδεις codd., Constantinus Porphyrogenitus δξείας—ἐχοντας del. Hercher, exhib. Constant. Porphyr.: Aegypti muribus durus pilus sicut irenaceis Plinius 14 εἶδον—εἰσιν del. Jacobs, exhib. Constant. Porphyr.

359C Pliny, *Natural History* 8.221-2 (CB vol.8 p.101.8-15 Ernout)

There are several kinds of them (mice) in the region of Cyrenaica, some with broad heads, others with pointed ones, and others like hedgehogs with prickly bristles. Theophrastus states that on the island of Gyara, when (the mice) had put the inhabitants to flight, they gnawed iron, too, and that they also do this by a certain natural inclination in the iron-foundries among the Chalybes; and indeed in gold mines, (he says), their bellies are cut out for this reason and evidence of this theft is always found; so great is the pleasure (they take) in the thieving.

3 Gyara] Κύπρω [Aristoteles] : πάρω Aeliani codd.
quaedam codd.

4 quadam Rhenanus :

Creatures that Bite and Sting

360 Apuleius, *Self-Defence* 41 (BT p.48.11-14 Helm, ed. 1959)

And in view of this I congratulate myself that they do not know that I have also read Theophrastus' *On (Creatures) that Bite and Sting* and Nicander's *On Antidotes*; otherwise they would accuse me of poisoning, too.

361 Aelianus, De natura animalium 9.15 (BT t.1 p.223.13-17 Hercher)

λέγονται δὲ οἱ Σκύθαι πρὸς τῷ τοξικῷ, ᾧ τοὺς οἰστοὺς ἐπιχρίουσι, καὶ ἀνθρώπειον ἰχῶρα ἀναμιγνύναι φαρμάσσοντες, ἐπιπολάζοντά πως αἷματι, ὄνπερ ἴσασιν ἀποκρῖναι ἑαυτοῖς. τεκμηριῶσαι τοῦτο καὶ Θεόφραστος ἱκανός.

1-4 *Constantinus Porphyrogenitus, Aristophanis Byzantii Hist. animal. epit.* 2.63 (*Suppl. Arist.* t.1.1 p.52.7-11) 1-3 cf. [*Aristotelis*] *Mir. ausc.* 141 845a1-9

1 χρίουσι *Constantinus Porphy.* 3 ὄνπερ ἴσασιν ἀποκρῖναι ἑαυτοῖς *coni.* →

vid. 369

Animalia quae invida dicuntur

362A Photius, Bibliotheca 278 528a40-b27 (CB t.8 p.166.18-167.14 Henry)

τοῦ αὐτοῦ ἐκ τοῦ Περί τῶν λεγομένων ζώων φθονεῖν.

ὅτι ὁ γαλεώτης, φασί, φθονῶν τῆς ὠφελείας τοῖς ἀνθρώποις, καταπίνει τὸ δέρμα ὅταν ἐκδύηται· ἔστι γὰρ βοήθημα ἐπιλήπτῳ. καὶ ὁ ἔλαφος τὸ δεξιὸν κατορύττει κέρας, πρὸς τε τὰ τῆς φρύνης φάρμακα καὶ πρὸς ἄλλα πολλὰ χρήσιμον. καὶ ἡ ἵππος ἀπεσθίει τῶν πῶλων τὸ 5 ἵππομανές· καὶ γὰρ καὶ τοῦτο πρὸς ἔνια χρήσιμον. καὶ ἡ φώκη ὅταν μέλλῃ ἀλίσκεσθαι, ἐξεμεῖ τὴν πιτύαν, χρησιμεύουσαν καὶ ταύτην τοῖς ἐπιλήπτοις. καὶ ὁ χερσαῖος ἐχίνος ἐνουρεῖ τῷ δέρματι καὶ διαφθεῖρει. καὶ ἡ λυγξ κατακρύπτει τὸ οὖρον, ὅτι πρὸς τὰς σφραγίδας καὶ πρὸς 10 ἄλλας χρείας ἐπιτήδειον.

ἀλλ' ὅτι μὲν οὐ διὰ φθόνον ταῦτα ποιεῖ τὰ ζῶα, ἀλλ' οἱ ἄνθρωποι ἐκ τῆς ἰδίας ὑπολήψεως ταύτην αὐτοῖς περιῆψαν τὴν αἰτίαν, παντὶ 167 δῆλον. πόθεν γὰρ τοῖς ἀλόγοις ἡ τοσαύτη σοφία, ἣν καὶ οἱ λογικοὶ μετὰ συγχῆς μελέτης μανθάνουσιν; ἀλλ' ἡ μὲν φώκη διὰ τὸν φόβον ἴσως ταραττομένη ἐμεῖ τὴν πιτύαν, καὶ ὁ γαλεώτης καταπίνει τὸ δέρμα 15 φυσικόν τι ποιῶν πάθος, καθάπερ αἱ κύνες καὶ αἱ ὕες καὶ σχεδὸν τὰ τετράποδα πάντα· κατεσθίει γὰρ τὰ χόρια μετὰ τοὺς τόκους. καὶ ὁ ἐχίνος δὲ διὰ φόβον ἢ δι' ἄλλο τι πάθος φυσικὸν ἐνουρεῖ, ἀλλ' οὐχ ἵνα φθείρῃ

361 Aelian, *On the Nature of Animals* 9.15 (BT vol.1 p.223.13-17 Hercher)

It is said that the Scythians, when they drug their arrows, mix with the poison, which they smear on them, serum from the human body, which floats in a certain way on the surface of the blood, and which they know how to separate for their use. Theophrastus is an adequate authority for this.

Eichholz: ὄνπερ ἴσασιν ἀπόκριμα αὐτοῖς *codd.*, *Constantinus Porphy.*: ὄν περι(σεῖ)σασιν ἀπόκριμα αὐτοῖς *coni. Post*

see **369**

Creatures that are said to be Grudging

362A Photius, *Library* 278 528a40-b27 (CB vol.8 p.166.18-167.14 Henry)

By the same man (Theophrastus), from the (book) *On Creatures said to be Grudging*.

(I read)¹ that the gecko, they say, grudging the benefit to men, swallows its skin when it sheds it; for it is a remedy for epileptics. And the stag buries its right horn, which is useful against toad's-poison and for many other things. And the mare bites off the "mare's frenzy" of the foals; for this too has certain uses. And when the seal is going to be captured, it vomits up its rennet, this too being useful for epileptics. And the hedgehog makes water on its skin and spoils it. And the lynx conceals its urine, because it is suitable for rings and for other uses.

However, it is clear to everyone that the animals do not do these things because they are grudging, but rather that men have imposed this motive upon them as a result of their own supposition. For how
 167 could irrational creatures have so much knowledge, seeing that the rational ones only acquire it by prolonged study? No, the seal, perhaps, vomits up its rennet because it is agitated by fear; and the gecko's swallowing of its skin may be something which it does because it is affected in some natural way, just like bitches and sows and almost all quadrupeds — for they swallow the afterbirth after they have given birth. And the hedgehog makes water on its skin on

τὸ δέρμα. πολλὰ δὲ καὶ ἄλλα πράττεται τοῖς ἀλόγοις, ὧν οὐκ ἔχομεν λόγον ἀποδοῦναι, οἷον διὰ τί ἡ ὄρνις ὅταν τέκη περιρρίπτει τὰ κάρφη; 20 διὰ τί οἱ κύνες ἐπαίροντες τὰ σκέλη προσουροῦσι; διὰ τί ἡ αἶξ, ὅταν λάβῃ τὸ ἡρυγγίον εἰς τὸ στόμα, μένει καὶ τὰς ἄλλας ἵστασθαι ποιεῖ; καὶ τὸ τῆς λυγκὸς οὖν καὶ τὸ τῆς ἐλάφου ὁ αὐτὸς κατάλογος περιέξει.

2-8 *Antigonus, Hist. mir.* 20, non *Theophrasto, sed Aristotele nominato* 2-6 *Photius, Lexicon, s.v. ἵππομανές (pars 1 p.112.2-7 Porson), Theophrasto nominato (emend. Albert; vid. t.1 p.296.17 ed. Naber)* 2-3 [*Aristoteles*], *Mir. ausc.* 66 835a27-9 3-5 *Aristoteles, HA* 9.5 611a26; [*Aristoteles*], *Mir. ausc.* 75 835b27-8; *Constantinus Porphyrogenitus, Aristophanis Byzantini Hist. anim. epit.* 2.488 (*Suppl. Arist. t.1.1 p.127.10-11 Lambros*) 6-8 [*Aristoteles*], *Mir. ausc.* 77 835b30-2; *Aelianus, De nat. anim.* 3.19, *Theophrasto non nominato* 7-8 cf. *Theophrasti HP* 9.11.3; *Plutarchi librum De ser. num. vind.* 7 (552F-553A), *Theophrasto non nominato* 8-10 *Aelianus, De nat. anim.* 4.17, *Theophrasto non nominato* 8 *Plinius, Nat. hist.* 8.134, *Theophrasto non nominato* 9-10 [*Aristoteles*], *Mir. ausc.* 76 835b29-30; *Plinius, Nat. hist.* 8.137; *Isidorus, Etymol.* 12.2.20; *Petrus Berchorius, Reductorium morale* 10.61.1 (t.2 p.379b76-80 ed.a.1731), *Plinio Isidoroque nominatis, quorum omnium nemo Theophrastum nominat; cf. Theophrasti librum De lapidibus* 28, quo tamen loco causa celandi non refertur 16-17 *Constantinus Porphyrogenitus, Aristophanis Byzantini Hist. anim. epit.* 2.170 (*Suppl. Arist. t.1.1 p.78.6-7*); *Aristophanes ipse in P. Lit.*

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362B Apuleius, *Apologia* 51 (BT p.58.6-13 Helm, ed. 1959)

longum est, si velim Theophrasti quoque sententiam de eodem morbo recensere; est enim etiam eius egregius liber De caducis. quibus tamen in alio libro, quem De invidentibus animalibus conscripsit, remedio esse ait exuvias stelionum, quas velut senium more ceterorum serpentium temporibus statutis exuant; sed nisi confestim 5 eripias, malignone praesagio an naturali adpetentia ilico convertuntur et devorant.

362C Aelianus, *De natura animalium* 3.17 (BT t.1 p.66.14-30 Hercher)

λέγει μὲν οὖν Εὐριπίδης δυσώνυμον [ὄντα] τὸν φθόνον· οὗτος δὲ ἄρα ἐνοικεῖ καὶ τῶν ζῶων ἔστιν οἷς. ὁ γοῦν γαλεώτης, ὡς φησι Θεόφραστος, ὅταν ἀποδύσῃται τὸ γῆρας, ἐπιστραφεὶς εἴτα μέντοι καταπιὼν ἀφανίζει αὐτό· δοκεῖ δὲ ἐπιλήψεως εἶναι τὸ γῆρας τὸ τοῦδε τοῦ ζῴου ἀντίπαλον. οἶδε δὲ καὶ ἔλαφος τὸ δεξιὸν κέραν ἔχων ἐς πολλὰ 5 ἀγαθόν, καὶ μέντοι (καὶ) κατορύττει τε αὐτό καὶ ἀποκρύπτει φθόνῳ τοῦ

account of fear or because it is affected in some other natural way, but not in order to spoil it. And there are many other things which irrational (animals) do which we cannot explain; for example, why does the hen cover itself with chaff when it has laid an egg? Why do dogs lift up their legs when they make water? Why, when a goat takes eryngo into its mouth, does it come to a standstill and make the others do so? So the same list will include the facts about the lynx and about the deer too.

¹ See the opening of 365A.

Lond. 164 (ed. H.J.M. Milne, *Class. Rev.* 36 [1922] 67; pap. 1501 Pack²; *sed vid. Regenbogen* 1430), *Theophrasto neutro loco nominato* 20 *Aristoteles*, HA 6.2 560b7-9 21 *ibid.* 6.20 574a17-18 21-2 *ibid.* 9.3 610b29; *Antigonus*, *Hist. mir.* 107, *sine auctoris nomine*; *scholion in Nicandri Theriaca* 645 (a, p.240.20-241.1 *Crugnola*), *Aristotele nominato* (cf. 405B); *Plinius*, *Nat. hist.* 8.204, *nullo auctore nominato*

3 δέρμα M, [Arist.]; γήρας Photius in *Lexico et Antigonus* (cf. *etiam* 362B, C, D)
 4 δεξιὸν] ἀρίστερον *Aristoteles* in HA 6 πρὸς ἔνια] πρὸς φίλτρον Photius in
Lexico (et cf. 362E) 16 αἱ κύνες *Schneider* : οἱ κύνες M καὶ σχεδὸν
Sylburg : σχεδὸν καὶ M

362B Apuleius, *Defence* 51 (BT p.58.6-13 Helm, ed. 1959)

It would be a long business, if I should want to recount the opinion of Theophrastus also about the same illness (epilepsy); for there is an excellent book by him too *About Epileptics*. In another book, which he wrote *On Grudging Creatures*, he says that they (epileptics) are cured by the cast-off skins of geckoes, which they shed like old age at fixed times, in the same way as serpents do, too; but unless you snatch them quickly, they immediately turn round and devour them, whether through an envious presentiment (of their usefulness) or through a natural impulse.

362C Aelian, *On the Nature of Animals* 3.17 (BT vol.1 p.66.14-30 Hercher)

Well then, Euripides says that jealousy is hateful. And it seems that this is present even in some animals. At any rate, according to Theophrastus, when the gecko has shed its skin it turns round and does away with it by swallowing it; and it seems that the shed skin of this creature is a remedy for epilepsy. And the stag too knows that its right horn is useful for many things, and indeed it even buries

τοσούτων τινὰ ἀπολαῦσαι. ἵγγας δὲ ἐρωτικὰς τῷ πᾶσι συντίκτουσα ἵππος οἶδε· ταῦτά τοι καὶ ἅμα τῷ τεχθῆναι τὸ βρέφος ἦδε τὸ ἐπὶ τῷ μετώπῳ σαρκίον ἀπέτραγεν. ἵππομανες ἄνθρωποι καλοῦσιν αὐτό. καὶ οἱ γόητες τὰ τοιαῦτά φασιν ὁρμάς τινας ἐλκτικὰς ἐς μίξιν ἀκατάσχετον καὶ οἷστρον ἀφροδίσιον παρέχειν καὶ ἐξάπτειν. οὐκ οὖν τὴν ἵππον ἐθέλουν ἀνθρώπους μεταλαγχάνειν τοῦ γοητεύματος τοῦδε, ὥσπερ οὖν ἀγαθοῦ μεγίστου φθονοῦσαν. οὐ γάρ;

1 *Euripides, TGF² fr. 403*

1 ὄντα *del. Hercher*
τοσούτου *codd.*

6 καὶ *add. Hercher*
8 ἦδε *De Lacy: ἢ δὲ Hercher*

6-7 τοῦ τοσούτων *Jacobs: τοῦ*

362D Plinius, *Naturalis historia* 8.111-2 et 115 (CB t.8 p.61.21-62.5 et 63.14-23 Ernout)

similis et vitulo marino victus in mari ac terra, simile fibris et ingenium. evomit fel suum ad multa medicamenta utile, item coagulum ad comitiales morbos, ob ea sese peti prudens. Theophrastus auctor est anguis modo et stelliones senectutem exuere itaque protinus devorare praeripientis comitali morbo remedia. eosdem 5
112 pestiferi ferunt in Graecia morsus, innocuos esse in Sicilia. cervis quoque est sua malignitas, quamquam placidissimo animalium.
115 . . . cornua mares habent solique animalium omnibus annis stato veris tempore amittunt. ideo sub ista die quam maxime invia petunt: latent amissis velut inermes, sed et hi bono suo invidentes. dextrum 10
cornu negant inveniri ceu medicamento aliquo praeditum, idque mirabilius fatendum est, cum et in vivariis mutant omnibus annis. defodi ab iis putant. accensi autem utrius libeat odore et serpentes fugantur et comitiales morbi deprehenduntur.

3-5 Plinius, *Naturalis historia* 30.88-9, *Theophrasto non nominato* 5-6 [*Aristoteles*], *Mir. ausc.* 148 845b4-6

4 anguis *Gelenius, cf. 30.89: angues codd.* itaque] atque *coni. Mayhoff*
6 pestiferi *E³: ponti DF¹: positi E¹La: posti R¹: innocui Mayhoff ex [Aristotele]*
morsus innocuos *F²: morsus innotuos E³: mortuos E¹dla: mortuus DF¹R: morsus noxios Mayhoff ex [Aristotele]*

362E Scholion in Theocriti *Idyllium* 2.48-9 (a, p.280.11-281.4 Wendel)

“ἵππομανὲς φυτόν”· οὔτε φυτόν ἐστὶν οὔτ’ ἐν Ἀρκαδίᾳ γινόμενον,

and conceals it, through jealousy that anyone should enjoy so many benefits. And the mare knows that it produces love-charms together with its foal; it is for this reason that, as soon as the foal is born, it bites off the piece of flesh on its forehead, which men call "mare's-frenzy". The magicians say that such things produce and kindle certain impulses which draw people into uncontrollable sexual intercourse and a madness for sex. So the mare does not want men to have a share of this spell, as if she were grudging of so great a benefit. Is it not so?

362D Pliny, *Natural History* 8.111-12 and 115 (CB vol.8 p.61.21-62.5 and 63.14-23 Ernout)

Similar (to that of the beaver and toad) is the way of life of the seal on the land and in the sea, and similar to (that of) the beaver is its nature. It vomits up its bile, which is useful for many drugs, and also its rennet (which is useful) for epilepsy, knowing that it is hunted for these things. Theophrastus says that, like the snake, geckoes too shed their old skin, and so immediately swallow it, snatching it first (as it provides) cures for epilepsy. They say that the identical bites (those of the geckoes) are those of a poisonous (creature) in Greece, but are harmless in Sicily. Deer, too, have their own
 112 form of spite, although they are the most gentle of animals. . . . The
 115 males have horns, and, alone of all animals, they lose them every year at a fixed time in the spring. So at that time they seek out the most remote places; having lost their horns they remain in hiding as if unarmed, but also, they too, being grudging of the good they possess. It is said that the right horn is not found, just as if endowed with some medicinal quality; and it must be admitted that this is the more amazing, since in game-parks, too, they lose (their horns) every year. It is thought that they bury them. When they are burned, moreover, (then) by the smell of either of the two snakes are driven away and epileptic fits checked.

362E Scholium on Theocritus' *Idyll* 2.48-9 (a, p.280.11-281.4 Wendel)

"the plant *hippomanes* (mare's-frenzy)": it is not a plant and it

ἀλλὰ τὸ ἐπιφύομενον τοῖς πώλοις κατὰ τὴν γένεσιν ἐπὶ τοῦ μετώπου
σαρκίον, ὅπερ συντελεῖ πρὸς φίλτρα, ὥς Ἀριστοτέλης καὶ Θεόφραστος.

1-3 *scholion Vaticanum in Vergilii Georgicon 3.280 (t.3.1 p.298.9 Thilo), Theophrasto nominato; Plinius, Naturalis historia 8.165 et Aelianus, De natura animalium 14.18 et Servius, In Vergilii Aeneida 4.516, quibus locis Theophrastus non nominatur*

362F Plinius, *Naturalis historia* 37.52-3 (CB t.37 p.56.1-15 de Saint-Denis)

de lyncurio proxime dici cogit auctorum pertinacia, quippe,
etiamsi non electrum id esse contendunt, tamen gemmam esse
volunt, fieri autem ex urina quidem lyncis, sed et genere terrae,
protinus eo animali urinam operiente, quoniam invideat homini,
53 ibique lapidescere; esse autem, qualem in sucinis, colorem igneum, 5
scalpique nec folia tantum aut stramenta ad se rapere, sed aeris
etiam ac ferri lamnas, quod Diocli cuidam Theophrastus quoque
credit. ego falsum id totum arbitror, nec visam in aevo nostro
gemmam ullam ea appellatione. falsum et quod de medicina simul
proditur, calculos vesicae poto eo elidi et morbo regio succurri, si 10
ex vino bibatur aut spectetur etiam.

3-4, 5-8 *Theophrastus, De lapidibus 28, qui tamen hoc quidem loco de invidia lyncis nihil dicit*

3 et genere terrae B: et genere terra L: egestam terra dh: egesta terra p

362G Solinus, *Collectio rerum mirabilium* 2.38-9 (p.44.4-14 Mommsen)

in hoc animalium genere numerantur et lynces, quarum urinas
coire in duritiem pretiosi calculi fatentur qui naturas lapidum
exquisitius sunt persecuti. istud etiam ipsas lynces persentiscere hoc
documento probatur, quod egestum liquorem ilico harenarum
cumulis quantum valent contegunt, invidia scilicet ne talis egeries 5
39 transeat in nostrum usum, ut Theophrastus perhibet. lapidi isti ad
sucinum color est, pariter spiritu adtrahit propinquantia, dolores
renum placat, medetur regio morbo, lyncurium Graece dicitur.

1-8 *Isidorus, Etymol. 12.2.20, Theophrasto non nominato; Marbodius Redonensis, Liber de gemmis 24 (PL t.171 col.1754B-1755A), Theophrasto nominato (sed Theophrasti nomine cum sequentibus, i.e. vv.6-8, coniuncto) 1-2 Hermannus de Carinthia, De essentiis 2 75'E (p.200.20 Burnett), Theophrasto nominato*

does not grow in Arcadia (sc. as Theocritus says), but it is the piece of flesh that is growing on the foreheads of foals at their birth, and it is useful for love-charms, as Aristotle and Theophrastus (say).

¹ The scholiast is mistaken; Theocritus is referring to an Arcadian plant, apparently the thorn-apple.

362F Pliny, *Natural History* 37.52-3 (CB vol.37 p.56.1-15 de Saint-Denis)

One is compelled to speak next about *lyncurium* by the stubbornness of the authorities; for, even though they do not maintain that this is amber, nevertheless they do claim that it is a gem-stone, and moreover that it comes from the urine of the lynx — but also from a sort of earth; the animal covers up its urine at once, because it be-
 53 grudges it to men, and it turns to stone where it is. They say that its color is fiery, like that of pieces of amber, that it is engraved and that it draws to itself not only leaves and straw but also sheets of bronze and iron, concerning which even Theophrastus believes a certain Diocles. But I think that all this is false, and that no gem-stone with this name has been seen in our time. False too is what is said at the same time about its medicinal properties, that bladder-stones are broken down when it is taken in liquid form, and that it relieves jaundice if taken in wine or even looked at.

362G Solinus, *Collection of Amazing Facts* 2.38-9 (p.44.4-14 Mommsen)

Among this class of animals are also counted the lynxes. Those who have investigated more carefully the natures of (precious) stones assert that the urine of these creatures coagulates and hardens into a small and valuable stone. That even the lynxes themselves are aware of this is demonstrated by the following fact; when they have produced this fluid they immediately cover it over as well as they can with piles of sand, clearly because they grudge it that such a waste product should be made use of by us, as Theophrastus says.
 39 This stone has a color like amber and, like it, attracts things near it by its exhalation; it soothes pains in the kidneys and cures jaundice. In Greek it is called *lyncurium*.

362H Plutarchus, Quaestiones conviviales 7.2.1 700C-D (BT t.4 p.217.15-218.7 Hubert)

ἐν ταῖς Πλατωνικαῖς συναναγνώσεσιν ὁ λεγόμενος κερασβόλος καὶ ἀτεράμων ζήτησιν ἀεὶ παρεῖχεν· οὐχ ὅστις εἶη, δῆλον γὰρ ἦν ὅτι τῶν σπερμάτων τὰ προσπίπτοντα τοῖς τῶν βοῶν κέρασιν ἀτεράμονα τὸν καρπὸν ἐκφύειν νομίζοντες οὕτως τὸν αὐθάδη καὶ σκληρὸν ἄνθρωπον ἐκ μεταφορᾶς κερασβόλον καὶ ἀτεράμονα προσηγόρευον· ἀλλὰ περὶ 5
D αὐτῆς διηπορεῖτο τῆς αἰτίας καθ' ἣν τοῦτο πάσχει τὰ προσπίπτοντα τοῖς κέρασι τῶν βοῶν σπέρματα. καὶ πολλάκις ἀπειπάμεθα τοῖς φίλοις, οὐχ ἥκιστα Θεοφράστου δεδιττομένου τὸν λόγον, ἐν οἷς πολλὰ συναγῆσθαι καὶ ἰστόρηκεν τῶν τὴν αἰτίαν ἀνεύρετον ἡμῖν ἐχόντων· οἷός ἐστιν ὁ 10
τῶν ἀλεκτορίδων ὅταν τέκωσι περικαρφισμός, ἥ τε καταπίνουσα φώκη τὴν πυτίαν ἀλισκομένη, καὶ τὸ κατορυσσόμενον ὑπὸ τῶν ἐλάφων κέρας, καὶ τὸ ἡρύγγιον, ὃ μιᾶς αἰγὸς εἰς τὸ στόμα λαβούσης ἅπαν ἐφίσταται τὸ αἰπόλιον· ἐν τούτοις γὰρ καὶ τὰ κερασβόλα τῶν σπερμάτων προτίθεται, πρᾶγμα πίστιν ἔχον ὅτι γίγνεται, τὴν δ' αἰτίαν ἔχον ἄπορον 15
ἢ παγγάλεπον.

1-2 Plato, *Leges* 9 853D 6-8, 13-14 cf. *Theophrasti CP* 4.12.13 12-13 Plutarchus, *De ser. num. vind.* 14 558E et *Maxime cum princip. philos. disser.* 1 776E, *Theophrasto neutro loco nominato; scholion in Nicandri Theriaca* 645 (b, p.241.4-7 *Crugnola*), ex *Plutarcho* 776E 8 δεδιττομένου *Kronenberg*: δέ
→

362I Scholion in Homeri Odysseam 23.167 (t.2 p.719.2-5 Dindorf)

οἱ δὲ περὶ Πλάτωνα κερασβόλον φασὶν ἀτεράμοις καὶ σκληροῖς τὴν ψυχὴν, μεταφορικῶς. Θεόφραστος γάρ φησιν ὃ ἂν σπέρμα ἐν τῷ καταρρίπτεσθαι ἄπηται τῶν κεράτων τοῦ ἀροῦντος βοὸς σκληρὸς γίνεται.

1 Plato, *Leges* 9 853D →

Pisces in siccis inventi

363 Loci in opusculo Theophrasti De piscibus (in sicco degentibus) ad quos auctores posteriores Theophrastum nominantes spectant

1 § 2] Aelianus, *De natura animalium* 5.27; Athenaeus, *Deipnosophis-*

362H Plutarch, *Table-talk* 7.2.1 700C-D (BT vol.4 p.217.15-218.7 Hubert)

In (our) readings of Plato together the so-called “hoofstruck” and “hardened” man always provoked enquiry. Not as to who he was, for it is clear that, thinking that those of the seeds that fell against the hoofs of the oxen produced hardened grain, they thus called the unyielding and stubborn man “hoofstruck” and “hardened” metaphorically. But the puzzle was about the reason why this happens to the seed that falls against the hoofs of the oxen. And I often refused my friends (an explanation), especially as Theophrastus shunned the explanation, in (writings) in which he has collected and examined many of the things the explanation of which we cannot discover; for example the way in which hens cover themselves with chaff when they have laid an egg, the seal which swallows its rennet when it is captured, the horn which is buried by the stags, and the eryngo; when one goat takes this into its mouth the whole herd comes to a standstill. For among these he also raises the matter of the hoofstruck seeds, which we are assured happens, but of which the explanation is impossible, or very difficult, to discover.

αἰνιττομένου *codd.*

11 πυτίαν ἀλισκομένη *Meziriacus*: πίτυν ἀναλISCOμένη

codd.

362I Scholium on Homer's *Odyssey* 23.167 (vol.2 p.719.2-5 Dindorf)

Plato says that the soul of those who are hardened and stubborn is “hoofstruck”, metaphorically. For Theophrastus says that whatever seed in being cast down touches the hoofs of the ploughing ox becomes hard.

1 κερασβόλον *Dindorf*: ἀκερασβόλον *codd.*

2 Θεόφραστος *Ruhnken*: εὐφραστος *codd.*

Fish Found in Dry Places

363 Passages in Theophrastus' work *On Fish (that live on dry land)* to which later authors refer mentioning Theophrastus by name

1 § 2] Aelian, *On the Nature of Animals* 5.27; Athenaeus, *The Sophists at*

tae 8.4 332B; Plinius, *Naturalis historia* 9.175; ex quo Thomas Cantimpratensis, *De natura rerum* 7.18 (p.256.24-9 Boese); ex quo Albertus Magnus, *De animalibus* 24.22 (p.1522.11-16 Stadler)

- 2 § 4] Athenaeus, *Deipnosophistae* 7.90 312B; 7.104 317F = **365B**
- 3 § 7] Athenaeus, *Deipnosophistae* 8.2 331C, addita oppidi Tii commemoratione; Plinius, *Naturalis historia* 9.176, addita oppidi Cromnae commemoratione; ex quo Thomas Cantimpratensis, *De natura rerum* 7.36 (p.262.24-8 Boese); ex quo Albertus Magnus, *De animalibus* 24.52 (p.1533.32-5 Stadler); quorum et Thomas et Albertus invicem Plinii verba ita elaborant ut apud Albertum de cavernis fluviisque subterraneis necnon piscibus per eos migrantibus agatur. vid. Sharples in *Journal of the Warburg and Courtauld Institutes* 47 (1984) 186 et adnot. 5; *ibid.* 51 (1988) 181-4
- 4 § 8] Athenaeus, *Deipnosophistae* 8.2 331C; Plinius, *Naturalis historia* 9.177
- 5 §§ 9-10] Plinius, *Naturalis historia* 9.177, qui cum pisces ex ovis in luto depositis natos et pisces in sicco degentes confundit, tum pisces branchiis ad cibum petendum uti dicit, quod apud Theophrastum ipsum non invenitur, denique mentionem ovorum testudinum addit
- 6 § 11] Athenaeus, *Deipnosophistae* 8.2 331D; Plinius, *Naturalis historia* 9.178, addita puteorum commemoratione

364 Theophrastus, *De odoribus* quod fertur sectio 70 (p.376.30-2 Wimmer, ed. a. 1866)

ἐν τῇ ἐρυθρᾷ θαλάττῃ διακοπτομένων τῶν λίθων ἔνδον ἐμπεφυκότα φαίνεται ἰχθύδια καὶ καρίδες καὶ ἄλλ' ἅττα ζῶα ἐπικλῆ * * *

3 καρίδες *Turnebus*: κανίδες *codd.* ἐπικλῆ] ἐγκεκλεισμένα *Turnebus*, qui 71 (= 200) cum 70 ut unum et continuum textum interpretari conatur

vid. 175

Dinner 8.4 332B; Pliny, *Natural History* 9.175; from him Thomas of Cantimpré, *On the Nature of Things* 7.18 (p.256.24-9 Boese); from him Albert the Great, *On Living Creatures* 24.22 (p.1522.11-16 Stadler)

- 2 § 4] Athenaeus, *The Sophists at Dinner* 7.90 312B; 7.104 317F = **365B**
- 3 § 7] Athenaeus, *The Sophists at Dinner* 8.2 331C (adding a reference to the town Tium); Pliny, *Natural History* 9.176 (adding a reference to the town Cromna); from him Thomas of Cantimpré, *On the Nature of Things* 7.36 (p.262.24-8 Boese); from him Albert the Great, *On Living Creatures* 24.52 (p.1533.32-5 Stadler); both Thomas and Albert in turn elaborate Pliny's account in such a way that in Albert it is a matter of caverns and underground rivers and fish migrating through them. See Sharples in *Journal of the Warburg and Courtauld Institutes* 47 (1984) 186 and n.5; *ibid.* 51 (1988) 181-4
- 4 § 8] Athenaeus, *The Sophists at Dinner* 8.2 331C; Pliny, *Natural History* 9.177
- 5 §§ 9-10] Pliny, *Natural History* 9.177 (who not only confuses fish born from eggs deposited in mud and fish that spend time on dry land, but also says that the fish use their gills to seek food, which is not found in Theophrastus, and finally adds a reference to tortoise eggs)
- 6 § 11] Athenaeus, *The Sophists at Dinner* 8.2 331D; Pliny, *Natural History* 9.178 (adding a reference to wells)

364 Theophrastus, *On Odors* "section 70"¹ (p.376.30-2 Wimmer, ed. 1866)

In the Red Sea, when the stones are cut in two, little fish are seen which have grown inside them, and shrimps and certain other creatures ***

¹ Not in fact part of the work *On Odors*; see **200**

Animalia colorem mutantia

365A Photius, Bibliotheca 278 525a30-b21 (CB t.8 p.157.18-158.21 Henry)

ἀνεγνώσθη ἐκ τῶν Θεοφράστου Περὶ τῶν μεταβαλλόντων τὰς χροάς.
ὅτι τὰς χροάς μεταβαλλόμενοι καὶ ἐξομοιούμενοι φυτοῖς καὶ τόποις
καὶ λίθοις, οἷς ἂν πλησιάσωσι, πολύπους ἐστὶ καὶ χαμαιλέων καὶ τὸ
θηρίον ὁ τάρανδος ὃ ἐν Σκύθαις φασὶν ἢ Σαρμάταις γενέσθαι.

μεταβάλλει δ' ὁ χαμαιλέων εἰς πάντα τὰ χρώματα, πλὴν τὴν εἰς 5
τὸ λευκὸν καὶ τὸ ἐρυθρὸν οὐ δέχεται μεταβολήν· καὶ οὐ πρὸς τὰ
παρακείμενα μόνον χρώματα μεταβάλλει, ἀλλὰ καὶ αὐτὸς καθ' ἑαυτόν,
ἐάν τις μόνον ἄψηται αὐτοῦ, τὸ χρῶμα μεταβάλλει.

158 ὁ δὲ τάρανδος τὸ μὲν μέγεθος ἐστὶ κατὰ βοῦν, τὸ πρόσωπον δὲ
ὅμοιος ἐλάφῳ, πλὴν πλατύτερος, ὥσανεὶ ἐκ δύο συγκείμενος ἐλαφείων 10
προσώπων. δίχηλον δὲ ἐστὶ καὶ κερασφόρον. ἔχει δὲ τὸ κέρας
ἀποφυάδας ὥσπερ τὸ ἐλάφου, καὶ τριχωτὸν ἐστὶ δι' ὅλου· περὶ γὰρ τὸ
ὁστοῦν δέρματός ἐστι περίτασις, ὅθεν ἢ ἔκφυσις. τὸ δὲ δέρμα τῷ πάχει
δακτυλιαῖόν ἐστιν, ἰσχυρὸν δὲ σφόδρα· διὸ καὶ τοὺς θώρακας ἐξ-
αυάζοντες αὐτὸ ποιοῦνται. σπάνιον δὲ τὸ ζῶον καὶ ὀλιγάκις 15
φαινόμενον. θαυμαστὴ δ' ἡ μεταβολὴ καὶ ἐγγὺς ἀπιστίας. τοῖς μὲν γὰρ
ἄλλοις ἐν τῷ δέρματι γίνεται ἡ μεταβολή, ἀλλοιουμένης τῆς ἐντὸς
ὕγρότητος, εἴτε αἱματώδους ἢ καὶ τινος ἄλλης τοιαύτης οὔσης, ὥστε
φανερὰν εἶναι τὴν συμπάθειαν· ἡ δὲ τῶν τριχῶν μεταβολή, ξηρῶν τε
οὐσῶν καὶ ἀπηρτημένων καὶ ἀθρόον οὐ πεφυκυῶν ἀλλοιοῦσθαι, 20
παράδοξος ἀληθῶς καὶ ἀπίθανος, μάλιστα πρὸς πολλὰ ποικιλλομένη.

ὁ δὲ χαμαιλέων δοκεῖ τῷ πνεύματι ποιεῖν τὰς μεταβολάς· πνευμα-
τικὸν γὰρ φύσει. σημεῖον δὲ τὸ πνεύμονος μέγεθος· σχεδὸν γὰρ δι' ὅλου

Creatures that Change Color

365A Photius, *Library* 278 525a30-b21 (CB vol.8 p.157.18-158.21 Henry)

Read from the (writings) of Theophrastus *On (Creatures) that Change Color*.

(I read) that the creatures that change their color and take on the colors of the adjacent plants and localities and stones are the octopus and the chameleon and the wild animal called the *tarandos*¹ which they say occurs among the Scythians or the Sarmatians.

The chameleon changes to all colors, except that it does not admit of change to white or red. And it does not only change to match the colors of its surroundings, but also changes its color of its own accord if one as much as touches it.

158 The *tarandos* is about the size of an ox, but its face is like that of a stag, except that it is broader, as if it were made from the faces of two stags joined together. It has cloven hoofs, and horns; its horns are branching, like that of the stag, and are covered with hair all over, for around the bone there is stretched a covering of hide, from which the outgrowth (of hair) takes place. Its hide is as thick as a finger, and very strong; and for this reason they even make breastplates by drying it out. The creature is rare and infrequently seen. Its changing (of color) is remarkable and almost incredible. For with the other creatures the change takes place in the skin, through an alteration of the moisture within, whether it is of the nature of blood or something else of a similar sort, so that it is clear (that the color) is affected in a corresponding way (to the changes in the fluid within); but that *hairs* should change color, being dry, and separate, and altogether not of such a nature as to change, is truly contrary to expectation and incredible, especially as they take on diverse (colors) to match many (different surroundings).

The chameleon seems to effect its changes in color by means of its breath; for it is full of breath by nature. A sign of this is the size of

τοῦ σώματος τέταται. ἅμα δὲ καὶ ἐξαιρόμενος αὐτὸς καὶ φυσώμενος
δῆλός ἐστιν.

25

2-3 *de polypo* cf. [Phocylidis] *Sententias* 49 (BT p.100.2 Young); *Antigoni Hist. mir.* 25; *Athenaei Deipnos.* 7.106 318D-E (= Ion, TrGF² 739); *Solini Coll. rer. mem.* 30.26 (p.134.19-20 Mommsen); *quibus locis Theophrastus non nominatur* 3-4 et 9-21 [Aristoteles], *Mir. ausc.* 30 832b7; *Antigonos, Hist. mir.* 25, *Aristotele nominato*; *Stephanus Byzantinus, Ethnica*, s.v. Γελωνός (p.201.13-202.6 Meineke), *Aristotele nominato*, et ex eo *Eustathius, In Dionysium Periegetam* 310 (t.2 p.272.17-22 Müller); *Philo Judaeus, De ebrietate* 174 (t.2 p.203.18-204.2 Cohn et Wendland), et ex eo *Johannes Damascenus, Sacra parallela* Z 2 (PG t.95 col.1584B); *Plinius, Naturalis historia* 8.123-4; *Aelianus, De nat. an.* 2.16; [Eustathius Antiochenus], *In Hexaemeron* (PG t.18 col.739C-D); *Solinus, Coll. rer. mem.* 30.25-6 (p.134.25-135.3 Mommsen); *Manuel Philae, De animalibus* 58.1216-1226 (p.29 Dübner), *quorum omnium nemo Theophrastum nominat*

→

365B Athenaeus, *Deipnosophistae* 7.104 317F (BT t.2 p.199.9-19 Kaibel)

Θεόφραστος δ' ἐν τῷ Περὶ τῶν μεταβαλλόντων τὰς χροᾶς τὸν
πολύποδά φησι τοῖς πετρώδεσι μάλιστα (ἥ) μόνοις συνεξομοιοῦσθαι,
τοῦτο ποιοῦντα φόβῳ καὶ φυλακῆς χάριν. ἐν δὲ τῷ Περὶ τῶν ἐν τῷ ξηρῷ
διατριβόντων ζῶων οὐ δέχεσθαι φησι τοὺς πολύποδας τὴν θάλατταν.
ἐν δὲ τῷ Περὶ τῶν κατὰ τόπους διαφορῶν ὁ Θεόφραστος πολύποδας οὐ
γίνεσθαι φησιν περὶ Ἑλλήσποντον. ψυχρὰ γὰρ ἡ θάλασσα αὕτη καὶ
ἦττον ἀλμυρά, ταῦτα δ' ἀμφοτέρω πολέμια πολύποδι.

5

1-3 *Aristoteles, De part. an.* 4.5 679a13; *Ovidius, Halieutica* 33-4; *Plinius, Nat. hist.* 9.87; *Manuel Philes, De anim. prop.* 102.1790-5 (p.43.14-19 Dübner); *quorum nemo Theophrastum nominat* 3-4 *Theophrastus, De piscibus* 4 (p.456.24-5 Wimmer, ed. a. 1866) 5-6 cf. *Theophrasti librum De piscibus* 5 (p.456.34-6 Wimmer, ed. a. 1866)

→

365C Plutarchus, *Aetia physica* 19 916B (BT t.5.3 p.15.14-19 Hubert et Pohlenz et Drexler)

διὰ τί τὴν χροᾶν ὁ πολύπους ἐξαλλάττει; πότερον, ὥς Θεόφραστος
ᾤετο, δειλὸν ἐστὶ φύσει ζῶον· ὅταν οὖν ταραχθῇ, τρεπόμενον τῷ
πνεύματι συμμεταβάλλει τὸ χρῶμα καθάπερ ἄνθρωπος· διὸ καὶ
λέλεκται· “τοῦ μὲν γὰρ τε κακοῦ τρέπεται χρώς.”

1-2 cf. *Aristotelis librum De part. an.* 4.5 679a12-14 et 679a25 2-3 *Plinius, Nat. hist.* 9.87; *Michael Psellus, De omnif. doct.* 181.3-4 (p.90 Westerink),
ex *Plutarcho*; *quorum neuter Theophrastum nominat* 4 *Homerus, Ilias* 13.279

→

its lungs; for they extend through almost its entire body. And it is clear that it puffs itself up when it is agitated.

¹ Probably the elk.

1 ἐκ τῶν A: om. M 4 τάρανδος Photii cod. A, [Aristotelis] codd. plerique, Antigonus, Aelianus, Methodius, Manuel: τάρανδρος [Aristotelis] cod. G, Philo, Plinius; τάνανρος [Aristotelis] cod. H; τάραδος Photii cod. M: parandrum Solinus Σαρμάταις Photius: Γελωνοῖς [Aristoteles], Philo, Stephanus: Λώοις Methodius: Aethiopia Solinus 9 τάρανδος A: τάραδος M 12 τριχωτόν M: τριχότατον A 22 χαμαιλέων M: πολύπους A²B: quid exhibuerit A¹ incertum 23 πνεύμονος] πνεύματος cod. alt. Stephani, Heinsius, Henry

365B Athenaeus, *The Sophists at Dinner* 7.104 317F (BT vol.2 p.199.9-19 Kaibel)

Theophrastus, in *On (Creatures) that Change Color*, says that the octopus takes on the color chiefly, or only, of stony places, doing this through fear and for the sake of self-protection. In *On Creatures that Live on Dry Land* he says that octopuses do not take in sea-water. And in *On Differences with regard to Locality* Theophrastus says that there are no octopuses in the region of the Hellespont. For the sea there is cold and less salty, and these are both adverse conditions for an octopus.

2 (ῆ) add. Casaubon μόνοις] τόποις Stephanus

365C Plutarch, *Natural Explanations* 19 916B (BT vol.5.3 p.15.14-19 Hubert and Pohlenz and Drexler)

Why does the octopus change its color? Is it, as Theophrastus thought, by nature a cowardly creature? So when it is alarmed, there is a change in the air (*pneuma*) in it, and its color changes along with this — as with a man; for which reason it is said: “For the coward’s color changes.”

1 χρώαν Bernardakis: χροῖαν codd.

365D Plutarchus, *De sollertia animalium* 27 978E-F (BT t.6.1 p.58.17-59.2 Hubert et Drexler)

μεταβάλλει γὰρ ὁ μὲν χαμαιλέον οὐδέν τι μηχανώμενος οὐδὲ κατακρύπτων ἑαυτὸν ἀλλ' ὑπὸ δέους ἄλλως τρέπεται, φύσει ψοφοδεὲς ὢν καὶ δειλός· συνέπεται δὲ καὶ πνεύματος πλήθος, ὥς Θεόφραστος· ὀλίγον γὰρ ἀποδεῖ πᾶν τὸ σῶμα τοῦ ζῴου πλήρες εἶναι πνεύμονος, ᾧ F τεκμαίρεται τὸ πνευματικὸν αὐτοῦ καὶ διὰ τοῦτο πρὸς τὰς μεταβολὰς 5 εὐτρεπτον. τοῦ δὲ πολὺποδος ἔργον ἐστὶν οὐ πάθος ἢ μεταβολή· μεταβάλλει γὰρ ἐκ προνοίας, μηχανῇ χρώμενος τοῦ λανθάνειν ἃ δέδιδε καὶ λαμβάνειν οἷς τρέφεται· παρακρουόμενος γὰρ (τὰ μὲν) αἰρεῖ μὴ φεύγοντα, τὰ δ' ἐκφεύγει παρερχόμενα.

4-6 cf. *Aristotelis Hist. an.* 2.11 503b3 et 23-7 4 *Plinius, Nat. hist.* 11.188, *Theophrasto non nominato* 6-9 *Aristoteles, Hist. an.* 9.37 622a8-10; *Antigonos, Hist. mir.* 50; *Oppianus, Halieutica* 2.232-40, cf. 2.297-8; *quorum nemo Theophrastum nominat* —→

Animalia latentia

366 Athenaeus, *Deipnosophistae* 2.63 63C (CB t.1 p.155.16-20 Desrousseaux)

Θεόφραστος δὲ ἐν τῷ *Περὶ φωλευόντων* “οἱ κοχλῖαι,” φησί, “φωλεύουσι μὲν καὶ τοῦ χειμῶνος, μᾶλλον δὲ τοῦ θέρους. διὸ καὶ πλεῖστοι φαίνονται τοῖς μετοπωρινοῖς ὕδασιν. ἡ δὲ φωλεία τοῦ θέρους καὶ ἐπὶ τῆς γῆς καὶ ἐπὶ τῶν δένδρων.”

367 Athenaeus, *Deipnosophistae* 3.65 105D (BT t.1 p.241.12-14 Kaibel)

Θεόφραστος δ' ἐν τῷ *Περὶ τῶν φωλευόντων* τοὺς ἀστακοὺς καὶ καράβους καὶ καριῖδας ἐκδύεσθαι φησι τὸ γῆρας.

1-2 *Aristoteles, HA* 8.17 601a10-11; *Plinius, Nat. hist.* 9.95, *Theophrasto non nominato*

- 365D** Plutarch, *On the Intelligence of Animals* 27 978E-F (BT vol.6.1 p.58.17-59.2 Hubert and Drexler)

For the chamaeleon changes (color) not by any design, nor concealing itself, but does so from fear and to no purpose, being naturally frightened by noise and cowardly. And in accordance with this, too, is the great amount of breath (in it), as Theophrastus says; for almost the entire body of the creature is filled by its lungs, and from this he infers that it is full of breath and for this reason able to change (color). But the change (of color) of the octopus is something that it does, rather than something that happens to it; for it changes (color) deliberately, using this as a device both to hide from (the creatures) it fears and to capture (those) on which it feeds. For by (this) deceit it captures the latter, as they do not try to escape, and escapes the former, as they pass it by.

5 *post πνευματικόν habet πλήθος Ψ*

8 τὰ μὲν *add. Meziriacus*

Creatures that Hide

- 366** Athenaeus, *The Sophists at Dinner* 2.63 63C (CB vol.1 p.155.16-20 Desrousseaux)

Theophrastus, in *On (Creatures) that Retreat into Holes*, says, "Snails retreat into holes in winter too, but more during the summer; and for this reason they are seen in greatest numbers at the time of the autumn rains. Their retreat in summer takes place both on the ground and in trees."

- 367** Athenaeus, *The Sophists at Dinner* 3.65 105D (BT vol.1 p.241.12-14 Kaibel)

Theophrastus, in *On (Creatures) that Retreat into Holes*, says that lobsters and crayfish and shrimps shed their old skin.

368 Athenaeus, *Deipnosophistae* 7.63 301E-F (BT t.2 p.164.22-5 Kaibel)

μίσγεται δὲ μετὰ τὴν φωλείαν, ὥς φησι Θεόφραστος, καὶ ἕως μὲν
F ἂν ἔχη μικρὰ τὰ κυήματα, δυσάλωτος, ὅταν δὲ μείζω γένηται, διὰ τὸν
οἶστρον ἀλίσκεται. φωλεύει δὲ ὁ θύννος καίτοι πολυαίματος ὦν.

1-3 καὶ—ἀλίσκεται] *Aristoteles, Hist. an.* 8.15 599b24-6 2-3 διὰ τὸν οἶσ-
τρον] cf. *Aristotelis Hist. an.* 8.19 602a25-31; *Athenaei Deipnosoph.* 7.64 302B-
C, *Aristotele nominato*; *Plinii Nat. hist.* 9.54; *Oppiani Halieutica* 2.506-32; *quibus*
locis Theophrastus non nominatur 3 cf. *Aristotelis Hist. an.* 8.15 599b8

369 Athenaeus, *Deipnosophistae* 7.95 314B-C (BT t.2 p.191.18-24 Kaibel)

Θεόφραστος δ' ἐν τῷ Περὶ τῶν φωλευόντων διὰ τὸ ψυχός φησι τὴν
νάρκην κατὰ γῆς δύεσθαι. ἐν δὲ τῷ Περὶ τῶν δακέτων καὶ βλητικῶν
C διαπέμπεσθαί φησι τὴν νάρκην τὴν ἀφ' αὐτῆς δύναμιν καὶ διὰ τῶν
ξύλων καὶ διὰ τῶν τριοδόντων, ποιούσαν ναρκᾶν τοὺς ἐν χεροῖν
ἔχοντας. 5

1-2 *Plinius, Nat. hist.* 9.57, *Theophrasto non nominato* 2-5 *Plinius, Nat.*
hist. 32.7; *Galenus, De usu respirationis* 4 (t.4 p.497.9-13 Kühn) et *De locis affectis*
6.5 (t.8 p.421.16-422.2 Kühn), *quorum neuter Theophrastum nominat*

→

370A Plinius, *Naturalis historia* 8.128 (CB t.8 p.67.23-68.3 Ernout)

mirum dictu, credit Theophrastus per id tempus coctas quoque
ursorum carnes, si adserventur, increscere, cibi nulla tunc argumenta
nec nisi umoris minimum in alvo inveniri, sanguinis exiguas circa
corda tantum guttas, reliquo corpore nihil inesse.

1-2 *Theophrastus, De odoribus* 63; [*Aristoteles*], *Mir. ausc.* 67 835a30-3; *Petrus*
Berchorius, Reductorium morale 10.108.12 (t.2 p.411b69-72 ed. a. 1731), *ex Plinio,*
Theophrasto nominato 2-3 *Aristoteles, Hist. An.* 8.17 600b8-9 3-
4 cf. *Plinii Nat. Hist.* 11.224, *Theophrasto non nominato*

→

370B Scholion in Theocriti *Idyllium* 1.115 (a, p.67.8-10 Wendel)

φωλάδες ἄρκτοι· οὐ μάτην οὕτω καλεῖ, ἀλλ' ὅτι, ὥς φησι καὶ
Θεόφραστος καὶ Σώστρατος ἐν ἀ'(λέ)γει Περὶ ἄρκτων, πολὺν [χρόνον]

- 368** Athenaeus, *The Sophists at Dinner* 7.63 301E-F (BT vol.2 p.164.22-5 Kaibel)

(The tunny-fish) mates after hibernating, as Theophrastus says, and as long as the embryos are small it is hard to catch, but when
F they become larger it is caught because of the *oistros*¹. The tunny-fish hibernates even though it has much blood.

¹ A parasite that infects it, *Brachiella thynni*.

- 369** Athenaeus, *The Sophists at Dinner* 7.95 314B-C (BT vol.2 p.191.18-24 Kaibel)

Theophrastus, in *On (Creatures) that Retreat into Holes*, says that it is on account of the cold that the electric ray burrows under the
C earth. And in *On (Creatures) that Bite and Sting* he says that the electric ray sends the force from itself even through pieces of wood and fishspears, numbing those who are holding them.

3 ἀφ' αὐτῆς] ἀπ' αὐτῆς AC: corr. 5

- 370A** Pliny, *Natural History* 8.128 (CB vol.8 p.67.23-68.3 Ernout)

Amazing to relate, Theophrastus believes that during the time (of the bears' hibernation) even boiled bear's flesh, if kept, grows in size; and that no evidence of food is found in their belly then and only the smallest amount of liquid, and that there are only a few drops of blood in the region of the heart and none at all in the rest of the body.

2 carnes] στέαρ Theophrastus, [Aristoteles]

- 370B** Scholion on Theocritus' *Idyll* 1.115 (a, p.67.8-10 Wendel)

"cave-hiding bears": he does not call them this for no reason, but because, as Theophrastus says and Sostratus states in Book 1 (of) *On*

αἱ ἄρκτοι φωλεύουσι χρόνον.

1-3 Eustathius, In Homeri Odysseam 11.248 (p.1682.36); Theophrasto non nominato

2 Σώστρατος GEAT: Σώπατρος K ἐν α' λέγει Dübner: ἐνάγει GEAT: →

Alia de animalibus

371 Athenaeus, Deipnosophistae 9.37 387B (BT t.2 p.343.24-9 Kaibel)

Θεόφραστος δὲ ὁ Ἑρέσιος, Ἀριστοτέλους μαθητῆς, ἐν τῇ γ' Περὶ ζῴων μνημονεύων αὐτῶν οὕτωςί πως λέγει· “ἐστὶ δὲ καὶ τοῖς ὄρνισι τοιαύτη διαφορά· τὰ μὲν γὰρ βαρέα καὶ μὴ πτηνικά, καθάπερ ἄτταγῆν, πέρδιξ, ἀλεκτρυών, φασιανός, εὐθὺς βαδιστικά καὶ δασέα.”

3 βαρέα Dalechamp: βραχέα AE: βραχύπτερα Coray: βραδέα Renehan

372 Hieronymus, In Hieremiam 3.75.2 (CCSL t.74 p.167.9-15 Reiter)

aiunt scriptores naturalis historiae, tam bestiarum et volucrum quam arborum herbarumque, quorum principes sunt apud Graecos Aristoteles et Theophrastus, apud nos Plinius Secundus, hanc perdicis esse naturam, ut ova alterius perdicis, id est aliena, furetur et eis incubet foveatque, cumque fetus adoleverint, avolare ab eo et alienum parentem relinquere. 5

1-5 Dionysius Cartusianus, Enarratio in Ieremiam Prophetam, 17.20 art. 31 (t.9 p.151aC-D ed. Colon.), ex Hieronymo, Theophrasto nominato 3-6 haec neque ap. Aristotelem neque ap. Theophrastum neque ap. Plinium reperiuntur; exhibent tamen (nullo auctoris nomine) Physiologus Graecus 18 (p.68.9-69.2 Sbordone; cf. etiam redact. alt. Byzant. 13 p.207.6-210.3 Sbordone et Physiolog. Latin. version. B, 25 p.45-6 Carmody et version. Y, 31 p.125.34-126.3 Carmody); [Eustathius Antiochenus], In Hexaemeron (PG t.18 col.733B); Ambrosius, Exaemeron 6.3.13 (CSEL t.32.1 p.211.5-13), ex quo pendere Hieronymum censet Courcelle, et Epist. 32.6 (PL t.16 col.1116B); Hippolytus Martyr, De Christo et Antichristo 55 (PG t.10 col.773B-776A); Filastus, De haeresibus, praef. 2.7-12 (CCSL t.9 p.217), quos omnes cum ipso Hieronymo ex Physiologo pendere censet Sbordone; item Cassiodorus, Ep. 2.14 (PL t.69 col.552B-C); Isidorus, Etymol. 12.7.63; Rupertus Tuitensis, In Deuteronomium 1.14 (PL t.167 933A-B), quos omnes ex Ambrosio pendere →

Bears, bears retreat into their dens for a long time.

om.K Περὶ ἄρκτων om. K 2-3 πολὺν—χρόνον K (χρόνον *alt. del*
Ziegler, *primum del. Wendel*): ὅτι πρῶτον αἱ ἄρκτοι φωλεοῖς ἐχρῶντο ἢ
φωλεύουσι χρόνον *vel sim. cett.*

Other Items about Living Creatures

- 371 Athenaeus, *The Sophists at Dinner* 9.37 387B (BT vol.1 p.343.24-9 Kaibel)

Theophrastus of Eresus, the pupil of Aristotle, mentions them (pheasants) in Book 3 of his *On Living Creatures*, and says something like this: “Such a distinction applies to birds, too; for some of them are heavy and do not fly, like the francolin, the partridge, the cock and the pheasant; (they are) at once able to walk and covered with thick plumage (as soon as they are hatched).”

- 372 Jerome, *On Jeremiah* 3.75.2 (CCSL vol.74 p.167.9-15 Reiter)

Writers on natural history, on animals and birds as well as on trees and plants, the chief of whom are Aristotle and Theophrastus among the Greeks, and Plinius Secundus (Pliny the Elder) among us,¹ say that it is the nature of the partridge to steal the eggs of another partridge, that is, not its own, and sit on them and hatch them; and when the brood have grown up they fly away from it, and leave their foster-parent.

¹ Engelbrecht regards the whole of “on animals — among us” as an inappropriate gloss.

censet Sbordone; item Epiphanius, Physiologus 9 (PG t.43 col.525A)
Hieremias 17.11

3-4

1-3 tam bestiarum—Plinius Secundus *secl. Engelbrecht*

373 Athenaeus, *Deipnosophistae* 14.69 654D (BT t.3 p.448.6-9 Kaibel)

Ἀριστοτέλης δὲ ἡ Θεόφραστος ἐν τοῖς Ὑπομνήμασι “τῶν φασιανῶν,” φησὶν, “οὐ κατὰ λόγον ἢ ὑπεροχὴ τῶν ἀρρένων, ἀλλὰ πολλῶ μείζων.”

1-3 *Aristoteles, fr. 632 Rose*³

1-3 *ex alio Athenaei loco interiecta ratus secl. Kaibel*

374 Scholion in Apollonii Rhodii *Argonautica* 1.972 (p.85.11-15 Wendel)

λέγεται δὲ ἴουλος καὶ ζῳόν τι, θηρίδιον πολύπουν· ἐκατέρωθεν γὰρ ἔχει πολλοὺς πόδας ὥσπερ ἡ σκολόπενδρα. Θεόφραστος δὲ ἐν τῇ πρὸς Φανίαν ἐπιστολῇ καὶ ὄνον φησὶν αὐτὸν καλεῖσθαι, ὥς παρὰ Σοφοκλεῖ ἐν Κωφοῖς Σατύροις· “κυλισθεῖς ὥς τις ὄνος ἰσόσπριος”.

1-2 *Aristoteles, De part an. 4.6 682b3-6 (cf. HA 4.1 532b18)* 1 et 3 *Hesychius, Lexicon, s.v. ἴουλοι (no. 762, t.2 p.368 Latte); cf. eundem, s.v. ὄνος ἰσόσπριος (no. 917, t.2 p.765 Latte), et Photium, Lexicon, s.v. ὄνος ἰσόσπριος (pars 1 p.337.17-18 Porson); quorum nemo Theophrastum nominat* 1 *scholion in Lycophronis Alexandram 23 (p.23.14-15, 23-4 Scheer); Photius, Lexicon,*

→

375 Manuel Philes, *De animalium proprietate* 85.1521-2 et 1532-5 (p.37.8-9 et 19-22 Dübner)

πρηστὶς, κριὸς, ζύγαινα, πάρδαλις, λέων,
καὶ φύσαλος, μέγιστα κητῶν εὐρέθη.

· · ·
τούτων δὲ καὶ ἓν, ὥς Θεόφραστος λέγει,
ἀναρραγῇ πρὸς ὕψος ἐκ τοῦ πυθμένος,
παπαὶ κλύδων πόρρωθεν, οὐκ ὄντος γνόφου,
καὶ χέρσος ὑγρά, καὶ κινούμενος λόφος.

1-2 et 4-7 *cf. Aeliani librum De nat. an. 9.49, Theophrasto non nominato*

vid. 139 v.35-44

vid. 567-568

- 373** Athenaeus, *The Sophists at Dinner* 14.69 654D (BT vol.3 p.448.6-9 Kaibel)

Aristotle, or Theophrastus in his *Memoranda*, says “in the case of pheasants the males do not exceed (the females in size) proportionately (to what is the case with other birds), but much more.”

- 374** Scholium on the *Argonautica* of Apollonius of Rhodes 1.972 (p.85.11-15 Wendel)

Ioulos is also the name of a living thing, a little creature with many legs (the wood-louse); for it has many legs on each side, like the millipede. Theophrastus in his letter to Phantias says that it is also called *onos* (“ass”), as in Sophocles’ *Dumb Satyrs*: “rolled up like some *onos* like a bean”.

s.v. ἰούλος (pars 1 p.109.4-5 Porson); Eustathius, In Homeri *Odysseam* 18.555 (p.1162.42); quorum nemo Theophrastum nominat 3 ita quoque Theophrastus, HP 4.3.6; Aristoteles HA 5.31 557a23; Dioscorides, De mat. med. 2.35 (t.1 p.133.5-6 Wellmann), Theophrasto non nominato 4 Sophocles, TrGF fr. 363

- 375** Manuel Philes, *On the Properties of Animals* 85.1521-2 and 1532-5 (p.37.8-9 and 19-22 Dübner)

Saw-fish(?), ram, hammer-headed shark, sea-leopard, sea-lion, and whale; these are the greatest sea-beasts that are found. . . . And if just one of these, as Theophrastus says, bursts out upwards from the depths, oh, there is a wave from afar off, without any storm-cloud, and the dry land becomes wet, and the hill-top shakes.

see **139** 1.35-44

see **567-568**

Generatio

376A Albertus Magnus, De animalibus 3.2.8 (p.346.4-11 Stadler)

haec est etiam causa, quod antiquissimi Aristotelis discipuli sicut Theophrastus et Porfirius distinxerunt inter virtutem informativam et virtutem formativam, dicentes quod virtus informativa, sive quod melius dicitur informabilis, est virtus in qua forma formatur, et est in materia. forma autem secundum se habet virtutem formativam sive formantem; et formativam quidem dederunt spermati masculi, informativam autem dederunt spermati feminae. cum tamen utraque habeat formam, sed una determinatam agentem per speciem suam, alia autem nichil omnino dat materiae nisi hoc quod ex ipsa hoc quod formatur possit fieri potentia ordinata et incoata.

9-10 cf. *Alberti Magni Analytica posteriora* 1.1.3 (t.2 p.9a6-23 Borgnet) = 303 v.1-11

376B Albertus Magnus, De animalibus 9.2.3 (p.714.29-36 Stadler)

et quia non est nisi materia conveniens, ideo spermatis nomen non habet nisi aequivoce, quia spermatis nomen, sicut in secundo nostrorum Philosophorum ostendimus, sonat causam efficientem et formantem. et ideo etiam Aristoteles et Theophrastus et omnes Peripathetici potius dabant ei nomen menstrui, cum cuius virtutibus convenit, quam nomen spermatis, vocantes generaliter menstruum omne quod est in matrice materialiter deserviens ad conceptum.

1-7 cf. *Avicennae librum De animalibus* 9.8 (fol. 21^r18-21 ed. a. 1500), *Theophrasto non nominato* 2-3 *Albertus Magnus, Physica* 2.2.3

376C Albertus Magnus, De animalibus 15.2.10 (p.1051.19-30 Stadler)

secundum antiquos Peripatheticos, Aristotelem videlicet et suos sequaces, Porfirium maxime et Theophrastum, completur generatio ex spermate viri sive maris, etiamsi sperma nullum emittatur a femina, ita quod quidam eorum tradiderunt, quod mulieres et feminae animalium nullum proprie loquendo sperma habeant. hoc autem

Reproduction

376A Albert the Great, *On Animals* 3.2.8 (p.346.4-11 Stadler)

This is also the reason why the earliest followers of Aristotle, like Theophrastus and Porphyry, distinguished between the informative power and the formative power, saying that the informative power, or putting it better the informable power, is that in which the form is formed, and is in the matter. The form however possesses in itself the formative, or forming power; and they assigned the formative power to the seed of the male, but the informative power they gave to the seed of the female. Each (power) indeed possesses form, but one (possesses a form which is) determinate and acts by its own kind, the other however gives nothing at all to the matter except this, that what is formed can come to be from (the matter) by a power which is ordered and inchoate.

376B Albert the Great, *On Animals* 9.2.3 (p.714.29-36 Stadler)

And since (the menstrual discharge) is nothing but suitable material (for generation), for this reason it only possesses the name of "seed" equivocally; for the name of "seed", as we showed in the second book of our *Physics*, signifies an efficient cause and one that imparts form. And for this reason Aristotle and Theophrastus and all the Peripatetics give it the name of "menstrual" (i.e. "monthly"), (since) it corresponds with the powers of this, rather than the name of "seed"; they applied "menstrual" generally to everything that is in the womb and serves as matter for generation.

376C Albert the Great, *On Animals* 15.2.10 (p.1051.19-30 Stadler)

According to the ancient Peripatetics, namely Aristotle and his followers, especially Porphyry and Theophrastus, generation is brought to completion by the seed of the man or the male (creature), even if no seed is emitted by the woman, in accordance with what certain of them say, that women and female animals do not have any

maxime probari dicunt ex hoc quod conceptus aliquando formatur quando in coitu nihil emittat femina, sed tantum matrix in sanguine menstruo concipit glutiendo sperma maris, et quod conceptus nullus est omnino ex hoc quod ambo sperma a toto suo corpore emittant. semen enim ut dicunt est id quod est formativum, et sanguis 10 menstruus, praeter omnia alia quae emittit mulier, sufficiens est materia et cibus generationis.

4-12 *Avicenna, De animalibus* 15.2 (fol. 48^o22-6 ed. a. 1500), *Theophrasto non nominato*

377 Albertus Magnus, *De animalibus* 16.1.4 (p.1075.1-37 Stadler)

tota autem ista philosophia accipitur a Theophrasto qui librum *De animalibus* composuit in quo etiam de virtutibus spermatis praedictam tradidit sententiam, addens hoc solum quod in spermate sit omnium virtus partium animae impressa a partibus animae generantis; et quia virtus partium animae operatur ad animatum et 5 instrumenta animati, ideo virtutes spermatis omnino ad eandem membrorum similitudinem operantur.

omnes autem isti consentiunt has virtutes spermatis esse actus et impressiones animae, sed non animam nec partem animae esse; sed potius virtutes quae sunt in calore et spiritu et humore 10 spermatis, et habere virtutes huiusmodi operum qualia dicta sunt, ex hoc quod sunt actus animae. formaliter enim causatum ab aliquo habet operationes illius a quo formaliter causatum est, eo quod omnis operatio est a forma. concedunt tamen isti masculum et feminam esse principia generationis, et masculum quidem esse prin- 15 cipium activum, et feminam esse principium passivum sicut dictum est. dicunt etiam ad generationem necessaria esse vasa seminaria in quibus maturetur et digeratur calor et spiritus qui sunt in semine; et informantur ad hoc quod operari possit. asserunt etiam illi matricem oportere esse locum generationis quia non fovetur calor 20 vitalis nisi vitali calore, nec spiritus vitalis fovetur nisi spiritu vitae. fomentum autem vocant et nutrimentum et continentiam, propter quod dicunt embria sive spermata concepta adhaerere matri super

seed properly so called. And they say that this is chiefly proved by the fact that a foetus is sometimes formed when the female emits nothing in coition, but the womb merely conceives in the menstrual blood by swallowing the seed of the male, and that no conception at all results from both (parents) emitting seed (derived) from the whole of their bodies. For seed, as they say, is that which is formative, and the menstrual blood, apart from all the other things which the woman emits, is the sufficient matter and nourishment for generation.

377 Albert the Great, *On Animals* 16.1.4 (p.1075.1-37 Stadler)

Moreover, all this philosophical doctrine is taken over by Theophrastus, who wrote a book *On Animals* in which he also handed down the afore-mentioned opinion concerning the powers of the seed,¹ adding only this, that in the seed there is the power of all the parts of the soul, imprinted (on it) by the parts of the soul that performs the generation; and because the power of the parts of the soul works to produce the ensouled being and the organs of the ensouled being, for this reason the powers of the seed work wholly to produce the same resemblance (to the parent) in the bodily members.

And all these² agree that these powers of the seed are actions and imprintings by the soul, but are not themselves soul or a part of the soul; but rather (they are) powers which are in the heat and breath and moisture of the seed, and they possess the powers for (producing) works of the sort that have been described, as a result of the fact that they are actions of the soul. For that which has been caused by something with regard to its form possesses the (capacities for) working of that thing by which it has been caused with regard to its form, for the reason that all working is from form. They agree, however, that male and female are the principles of generation, and that the male is the active principle and the female the passive principle, as has been said. They also say that generation requires seminal vessels in which the heat and breath which are in the seed can be matured and set in order, and informed into that which is able to produce works. They also assert that the womb is necessary as the place of generation because vital heat is only fostered by vital heat, and vital breath is only fostered by the breath of life; and they call (the womb) "fostering" and "nourishment" and "containment", because they say that the embryo, or the seed when conception has taken

poros venarum et arteriarum. quoniam sicut spiritus vitalis nutritur et fovetur spiritu respirato, ita etiam spiritus formativus qui est in semine, nutritur spiritu qui pulsatur per poros arteriarum matris, et calor nutritur per sanguinem et calorem qui resudat in ipsum per poros venarum — cum tamen spiritus matricis et sanguis nichil forment vel operentur in embriis nisi fomentum et nutrimentum, sicut dictum est; sicut et cibus ingrediens in corpus nutritum nichil format vel agit, sed potius formatur et agitur a virtutibus corporis. et hoc nescientes distinguere quidam medicorum dixerunt quod spiritus et calor matris movent et formant semen antequam habeat animam.

haec igitur est Theophrasti sententia in spermatis operatione et dictarum quaestionum solutione. et haec valde propinqua est opinioni Aristotelis quia et ipse Theophrastus ab ipso Aristotele instructus probatissimus fuit inter omnes discipulos ipsius.

378 Albertus Magnus, De animalibus 20.1 (Op. omn. t.12 p.1a9-13 Geyer)

huc usque de animalium membris et generatione et natura et accidentibus determinata sunt, quaecumque a Peripateticis invenimus scripta, Aristotele videlicet, quem praecipue secuti sumus, et Theophrasto et Avicenna.

place, adheres to the womb above the pores of the veins and arteries. For, just as the breath of life (within us) is nourished and fostered by the breath that is breathed in, so the formative breath that is in the seed is nourished by the breath that pulsates through the pores of the mother's arteries, and the heat is nourished by the blood and the heat which exudes into (the heat in the seed) through the pores of the veins. However, the breath and blood of the womb do not form or produce anything in embryos apart from fostering them and nourishing them, as has been said; just as food, too, that enters into the body that is nourished does not form anything or act in any way, but is rather informed and acted upon by the powers of the body. Some doctors, not being able to draw this distinction, said that the breath and heat of the mother move and inform the seed before it possesses a soul.

This therefore is the opinion of Theophrastus concerning the working of the seed and the solution of the stated problems. And this is exceedingly close to the view of Aristotle, because Theophrastus himself also, having been taught by Aristotle himself, was the most excellent of all his pupils.

¹ Albert has been setting out the views of Avicenna, Alexander, "that philosopher whom the Arabs and Greeks call Theodorus", and others on the formative powers in the seed.

² Avicenna and Theodorus, but not it would seem Alexander (Albert, p.1074.8-15).

378 Albert the Great, *On Animals* 20.1 (*Op. omn.* vol.12 p.1a9-13 Geyer)¹

What has been determined up to this point concerns the parts and generation and nature and accidents of animals, everything that we have found written by the Peripatetics, namely Aristotle, whom we have chiefly followed, and Theophrastus and Avicenna.

¹ Albert's treatise *On the Nature and Origin of the Soul* initially formed the twentieth book of his work *On Animals*, and was linked to the preceding books by this passage. Subsequently Albert refashioned *On the Nature and Origin of the Soul* as a separate work and replaced this passage by a new preface.

- 379 Albertus Magnus, *Problemata determinata* quadraginta tres, quaestio 35 (Op. omn. t.17.1 p.61.74-62.11 Weisheipl)

virtus tamen corporis caelestis per irradiationem a duodecim circulis factam ad centrum concepti seminis intrat in corpus tale, et hoc Aristoteles vocat caeli calorem sicut et lumen caeli. et in lumine virtus intrat in elementa et format qualitates eorum ad
 62 tendendum in hanc vel illam formam figura totius constellationis
 figuratam. cuius signum dicunt esse philosophi Peripatetici Porphy-
 rius et Theophrastus, quod aliquando, quamvis in semine virtus
 generantis ad formam animati ad simile generanti moveat et
 quamvis virtus elementi dirigat, tamen figuram humanam <non>
 habebit propter figurationes radiorum et stellarum in aliam figuram
 trahentium, sicut quod dicitur, quod conceptus luminaribus existen-
 10 tibus in Ariete versus caput Gorgonis, si Iuppiter respectu forti non
 adiuvet et Venus non respiciat, natus et homo erit et figuram
 corporis humani non habebit.

3 Aristoteles, *De caelo* 2.7 289a19-20

9 non *add.* Weisheipl

- 380 Constantinus Porphyrogenitus, *Aristophanis Byzantii Historiae animalium epitome*, etc., 1.98 (Suppl. Arist. t.1.1 p.29.19-21 Lambros)

μόνη τῶν διπόδων γυνή ζωοτοκεῖ, τὰ δὲ ἄλλα δίποδα φωτοκεῖ. μόνη ἡ γυνή τῶν ζωοτόκων ὑπηνέμια τίκτει [τὸν λεγόμενον Ὀσιριν ἐν Αἰγύπτῳ]. μαρτυρεῖ δὲ Θεόφραστος λέγοντι Ἀριστοτέλει ἄνευ ὀχείας γίνεσθαι τὸν λεγόμενον Ὀσιριν ἐν τῷ πέμπτῳ τῶν Περὶ ζῴων.

3 Ἀριστοτέλει] *non extat locus*

2-3 τὸν—ἐν Αἰγύπτῳ *ut glossema delendum vel καθάπερ post τίκτει addendum censuit M. D. Reeve* 4 τῶν Lambros: τῷ P

- 379 Albert the Great, *Forty Three Settled Problems*, question 35 (*Op. omn.* vol.17.1 p.61.74-62.11 Weisheipl)

But the power of the heavenly substance, through the irradiation that takes place from the twelve circles into the center of the seed that has been conceived, enters into a body of this sort (i.e. embryonic); and this Aristotle calls the heat of heaven and similarly also the light of heaven. And in (this) light the power enters into the elements and fashions their qualities so that they incline to this or
 62 that form, patterned by the pattern of the whole horoscope. The Peripatetic philosophers Porphyry and Theophrastus say that there is a sign of this in the fact that sometimes, although in the seed the power from the parent causes a movement towards the form of a living-creature similar to the parent, and although the power of the element(al material) directs (the process of generation), nevertheless (the offspring) will not have a human shape, because of the shaping effects of the rays and the heavenly bodies which distort it into another shape; as it is said that if conception takes place when there are heavenly bodies in the sign of the Ram towards the head of the Gorgon, and if Jupiter does not assist with a strong influence and Venus does not exert influence, (then) what is born will both be human and not have the shape of a human body.

- 380 Constantine Porphyrogenitus, *Summary of the Research(es) concerning Living Creatures of Aristophanes of Byzantium* 1.98 (*Suppl. Arist.* vol.1.1 p.29.19-21 Lambros)

Woman alone of two-footed creatures brings forth live young; other two-footed creatures produce eggs. Woman alone of creatures that bring forth live young (rather than eggs) produces offspring without being impregnated.¹ Theophrastus bears witness that Aristotle said that the so-called Osiris is produced without intercourse, in the fifth book of *On Living Creatures*.

¹ At this point, the Greek text has "the so-called Osiris in Egypt". The words have been deleted as a gloss.

381 Athenaeus, *Deipnosophistae* 9.46 391E (BT t.2 p.354.2-5 Kaibel)

ὁ δὲ Θεόφραστος τοὺς ἀγρίους φησὶν ὀχευτικωτέρους εἶναι τῶν ἡμέρων. λέγει δὲ καὶ ἄρρενας εὐθύς ἐξ εὐνῆς ἐθέλιν πλησιάζειν, τὰς δὲ θηλείας προβαινούσης μᾶλλον τῆς ἡμέρας.

382 Aelianus, *De natura animalium* 15.16 (BT t.1 p.379.16-21 Hercher)

Θεόφραστος οὗ φησι τοῦ ἔχεως τὰ βρέφη διεσθίειν τῆς μητρὸς τὴν γαστέρα, ὥσπερ οὖν θυροκοποῦντα — ἵνα τι καὶ παίσω — καὶ ἐξαράττοντα πεφραγμένην ἔξοδον, ἀλλὰ τοῦ θήλεος θλιβομένου καὶ τῆς γαστρὸς οἱ στεινομένης — Ὀμηρείως δὲ εἶπον —, τὴν δὲ οὐκ ἀντέχειν ἀλλὰ διαρρήγνυσθαι. 5

4 *e.g. Homerus, Ilias* 14.34

2 παίσω *Hercher*: παίξω *codd.*
 θῆλυν θλιβόμενον *codd.*

3 τοῦ θήλεος θλιβομένου *Hercher*: τὸν

383 *Geoponica, sive Cassianus Bassus, De re rustica eclogae* 15.1.20 (p.434.11-15 Beckh)

Θεόφραστος καὶ Ἀριστοτέλης φασὶ τὰ ζῷα οὐ μόνον ἐξ ἀλλήλων γεννᾶσθαι, ἀλλὰ καὶ αὐτόματα γίνεσθαι, καὶ ἀπὸ τῆς γῆς σηπομένης· αὐτῶν δὲ τῶν ζῷων καὶ τῶν φυτῶν μεταβάλλεσθαι τινα εἰς ἕτερα.

1-2 *Aristoteles, HA* 5.1 539a15-24, *De gen. an.* 3.11 762a9-b28; *cf. Theophrasti librum De piscibus* 9 (p.457.14-15 *Wimmer, ed. a. 1866*) et 11 (p.457.40-9) et *CP* 1.5.5; *vid. etiam* 359A 3 *Theophr. HP* 2.2.4-2.4.4

- 381** Athenaeus, *The Sophists at Dinner* 9.46 391E (BT vol.2 p.354.2-5 Kaibel)

Theophrastus says that wild (cocks) are more given to intercourse than tame ones. And he also says that the males want to mate as soon as they awake, but the females later in the day.

- 382** Aelian, *On the Nature of Animals* 15.16 (BT vol.1 p.379.16-21 Hercher)

Theophrastus says that the young of the viper do not eat through their mother's belly as if breaking open a door — to speak in jest — and smashing open an exit that had been blocked; rather, the female (viper) is under pressure and its belly is "straitened" — to use Homeric language — and it cannot hold out but bursts.

- 383** Geoponica, or Cassianus Bassus, *Selections on Farming* 15.1.20 (p.434.11-15 Beckh)

Theophrastus and Aristotle say that living creatures are not only begotten by one another, but also come into being spontaneously, and from the earth when it decays; and of living creatures and plants themselves some turn into other (types).

BOTANICA

Inscriptiones Librorum

384 Tabula inscriptionum ad opera botanica spectantium

- 1a Περί φυτῶν ἱστορία] codices Theophrasti; Athenaeus, Deipnosophistae 1.57 31E = **413** no. 111; 2.59 61E = **399**; 3.24 82E = **397** (ἐν δευτέρῳ); 3.25-6 83D = **413** no. 42 (ἐν τῷ τετάρτῳ; 3.26 83F = **413** no. 12 (κάν τῷ πρώτῳ τῆς αὐτῆς πραγματείας); 11.41 470F = **413** no. 51; 15.28 681E = **413** no. 64 (ἐν τῷ 5'); Galenus, De alimentorum facultatibus 1.28.2 (CMG t.5.4.2 p.254.18-23) = **413** no. 88 (ἐν τῷ ὀγδόῳ)
- b Φυτῶν ἱστορία] Athenaeus, Deipnosophistae 2.73 66E = **413** no. 114; 3.11 77A = **392** (ἐν δευτέρῳ); 3.11 77A = **413** no. 34 (ἐν τῷ τρίτῳ); Varro, De re rustica 1.5.1 = **387**
- c Περί φυτικῶν ἱστοριῶν α'—ι'] Diogenes Laertius, Vitae 5.46 = **1** (φυτικῶν Casaubon: φυσικῶν codd. plerique)
- d Φυτικὴ ἱστορία] Athenaeus, Deipnosophistae 3.11 77B = **413** no. 38 (ἐν τῷ τετάρτῳ); 3.13 77F = **394** (ἐν τῷ δευτέρῳ); 15.24 679C = **413** no. 69 (ἐν ἑκτῳ)
- e Ἱστορία (sc. φυτικὴ)] Athenaeus, Deipnosophistae 3.22 81F-82A = **413** no. 15 (ἐν β')
- f Ἱστορίαι] Theophrastus, De causis plantarum 1.1.1 (p.165.2 Wimmer, ed. a. 1866), 1.5.3 (p.169.38), 1.9.1 (p.173.42), 2.3.3 (p.195.31), 2.6.4 (p.200.44), 3.6.7 (p.225.11), 4.5.6 (p.251.20), 4.9.5 (p.256.22), 4.16.2 (p.264.52), 6.8.7 (p.300.29)
- g Περί φυτῶν] Alexander Aphrodisiensis, In Aristotelis De sensu 4 442b24-6 (CAG t.3.1 p.87.11), quo ducente [Aristotelis] librum De plantis Theophrasto attribuisse videntur Aquinas, De sensu et sensato 161 (p.48b40-2 Spiazzi) et Petrus de Alvernia, In De plantis, cod. Par. Lat. 16097 fol.204^r et 204^v; Apollonius, Hist. mir. 16 = **413** no. 109; 29 = **413** no. 105; 31 = **413** no. 108; 32 = **413** no. 43; 33 = **413** no. 89 (ἐν τῷ ζ'); 41 = **413** no. 109 (ἐν τῷ η')

BOTANY

Titles of Books

384 List of Titles Referring to Works on Botany

- 1a *Research on Plants*] manuscripts of Theophrastus; Athenaeus, *The Sophists at Dinner* 1.57 31E = **413** no. 111; 2.59 61E = **399**; 3.24 82E = **397** ("in the second book"); 3.25-6 83D = **413** no. 42 ("in the fourth book"); 3.26 83F = **413** no. 12 ("in the first book of the same treatise"); 11.41 470F = **413** no. 51; 15.28 681E = **413** no. 64 ("in book 6"); Galen, *On the Nutritive Faculties* 1.28.2 (CMG vol.5.4.2 p.254.18-23) = **413** no. 88 ("in the eighth book")
- b *Research concerning Plants*] Athenaeus, *The Sophists at Dinner* 2.73 66E = **413** no. 114; 3.11 77A = **392** ("in the second book"); 3.11 77A = **413** no. 34 ("in the third book"); Varro, *On Farming* 1.5.1 = **387**
- c *Researches on Plant (Matters)* (or *On Plant Researches*), 10 books] Diogenes Laertius, *Lives* 5.46 = **1** ("plant" Casaubon: "natural" most of the manuscripts)
- d *Plant Research*] Athenaeus, *The Sophists at Dinner* 3.11 77B = **413** no. 38 ("in the fourth book"); 3.13 77F = **394** ("in the second book"); 15.24 679C = **413** no. 69 ("in the sixth book")
- e *Research* (sc. "Plant")] Athenaeus, *The Sophists at Dinner* 3.22 81F-82A = **413** no. 15 ("in book 2")
- f *Researches*] Theophrastus, *Plant Explanations* 1.1.1 (p.165.2 Wimmer, ed. a. 1866), 1.5.3 (p.169.38), 1.9.1 (p.173.42), 2.3.3 (p.195.31), 2.6.4 (p.200.44), 3.6.7 (p.225.11), 4.5.6 (p.251.20), 4.9.5 (p.256.22), 4.16.2 (p.264.52), 6.8.7 (p.300.29)
- g *On Plants*] Alexander of Aphrodisias, *On Aristotle's On Sensation* 4 442b24-6 (CAG vol.3.1 p.87.11): this passage seems to have prompted the ascription of the pseudo-Aristotelian treatise *On Plants* to Theophrastus by Aquinas, *On Sensation and the Object of Sensation* 161 (p.48b40-2 Spiazzi) and by Peter of Auvergne, *On On Plants*, cod. Par. Lat. 16097 fol. 204^r and 204^v; Apollonius, *Amazing Stories* 16 = **413** no. 109; 29 = **413** no. 105; 31 = **413** no. 108; 32 = **413** no. 43; 33 = **413** no. 89 ("in book 7"); 41 = **413** no. 109 ("in book 8"); 43 = **413** no.

- 16; 47 = **400B**; 48 = **413** no. 103; 50 = **413** no. 107 (ἐν τῇ ἐσχάτῃ); Athenaeus, *Deipnosophistae* 2.15 41F = **214A**; 2.34 50B = **413** no. 29; 2.48 56F = **413** no. 74; 2.83 70D-E = **413** no. 60 (ἐν ἔκτῳ); 3.2 72C = **413** no. 46; 3.12 77E = **393** (ἐν τῷ δευτέρῳ); 14.64 651A = **401** (ἐν τετάρτῳ); Galenus, *De alimentorum facultatibus* 1.13.11 (CMG t.5.4.2 p.237.21-238.3) = **413** no. 92; Galenus, *In Hippocratis librum Epidemiarum* 6 (3.14, CMG t.5.10.2.2 p.144.4-5) = **413** no. 8 (ἐν τῷ πρώτῳ); Galenus, *Linguarum Hippocraticarum explicatio*, s.v. ἀκόνην (t.19 p.72.16-18 Kühn) = **413** no. 105; *ibid.*, s.v. γόγγρων (t.19 p.91.10 Kühn) = **413** no. 8; Harpocration, *Lexicon*, s.v. μελίνη (t.1 p.202.5 Dindorf) = **413** no. 85 (ἐν ζ'); *ibid.*, s.v. ὀλοσχοίνῳ (t.1 p.221.14-15 Dindorf) = **413** no. 48 (ἐν δ'); Photius, *Lexicon*, s.v. μελίνη (pars 1 p.256.2-4 Porson) = **413** no. 86 (ἐν ἐβδόμῳ); scholion in Apollonii Rhodii *Argonautica* 1.879-83 (a, p.74.17-18 Wendel) = **413** no. 64; scholion in Nicandri *Theriaca* 615 (b, p.231.12-14 Crugnola) = **413** no. 30 (ἐν τῇ γ'); in 645 (a, p.241.1-3 Crugnola) = **405B**; scholion in Platonis *Republicam* 488C (p.238.4-8 Greene) = **413** no. 99; Stephanus, *Ethnica*, s.v. Ἀψυνθος (p.153.10-11 Meineke) = **413** no. 108 (ἐν τῷ ἐνατῷ); Suda, s.v., Θεόφραστος (no. 199, LG t.1 pars 2 p.701.33 Adler) = **2**; *ibid.*, s.v., μελίνη (no. 507, LG t.1 pars 3 p.335.11-12 Adler) = **413** no. 86
- h Φυτικά] Athenaeus, *Deipnosophistae* 2.44 54F = **413** no. 90; 2.59 61F = **413** no. 5; 2.67 64D = app. **408** et **413** no. 84 (ἐν ζ'); 15.24 679D = **413** no. 69 (ἐν τῷ ἔκτῳ); Erotianus, fr. 29 (p.107.15-17 Nachmannson) = **413** no. 8; Oribasius, *Collectio medica* 11A54, addit. (CMG t.6.1.2, p.89 ad 18) = **413** no. 112; Photius, *Lexicon*, s.v. ἀκαλήφη (no. 705, t.1 p.793-4 Theodoridis) = **413** no. 80 (ἐν ἐβδόμῳ: φυσικῶν codd., φυτῶν Σb); Pollux, *Onomasticon* 10.170 (LG t.9.2 p.240.30 Bethe) = **402** (Ἀριστοτέλους ἢ Θεοφράστου: Φυσικοῖς codd.); scholion in Homeri *Odysseam* 10.510 (t.1 p.476.14-16 Dindorf) = **411A**; scholion in Nicandri *Alexipharmaca* 99 (a, 3-5, p.62 Geymonat) = **413** no. 39 (ἐν τῷ δ'; φυσικῶν codd.); Suda, s.v. ἀκαλήφη (no. 788, LG t.1 pars 1 p.75.7-9 Adler) = **413** no. 80 (ἐν ἐβδόμῳ)
- i Φυτά] *Collectio vocum utilium*, s.v. ἀκαλήφη (Anecd. Graec. t.1 p.60.24-5 Bachmann) = **413** no. 80 (ἐν ἐβδόμῳ φυτῶν)
- j Φυτικῶν πραγματεία] scholion in Oribasium, *Collectio medica* 11A70 (CMG t.6.1.2 p.92, ad 1) = **413** no. 37

- 16; 47 = **400B**; 48 = **413** no. 103; 50 = **413** no. 107 ("in the last book"); Athenaeus, *The Sophists at Dinner* 2.15 41F = **214A**; 2.34 50B = **413** no. 29; 2.48 56F = **413** no. 74; 2.83 70D-E = **413** no. 60 ("in the sixth book"); 3.2 72C = **413** no. 46; 3.12 77E = **393** ("in the second book"); 14.64 651A = **401** ("in the fourth book"); Galen, *On the Nutritive Faculties* 1.13.11 (CMG vol.5.4.2 p.237.21-238.3) = **413** no. 92; Galen, *On Hippocrates' Epidemics* 6 (3.14, CMG vol.5.10.2.2 p.144.4-5) = **413** no. 8 ("in the first book"); Galen, *Explanation of Hippocratic Expressions*, on *akonēn* (vol.19 p.72.16-18 Kühn) = **413** no. 105; *ibid.*, on *gongrōna* (vol.19 p.91.10 Kühn) = **413** no. 8; Harpocration, *Lexicon*, on *melinē* (vol.1 p.202.5 Dindorf) = **413** no. 85 ("in book 7"); *ibid.*, on *holoschoinōi* (vol.1 p.221.14-15 Dindorf) = **413** no. 48 ("in book 4"); Photius, *Lexicon*, on *melinē* (part 1 p.256.2-4 Porson) = **413** no. 86 ("in the seventh book"); scholium on Apollonius of Rhodes, *Argonautica* 1.879-83 (a, p.74.17-18 Wendel) = **413** no. 64; scholium on Nicander's *Remedies* 615 (b, p.231.12-14 Crugnola) = **413** no. 30 ("in book 3"); on 645 (a, p.241.1-3 Crugnola) = **405B**; scholium on Plato's *Republic* 488C (p.238.4-8 Greene) = **413** no. 99; Stephanus, *Place-Names*, on *Apsynthus* (p.153.10-11 Meineke) = **413** no. 108 ("in the ninth book"); *Suda*, on *Theophrastus* (no. 199, LG vol.1 part 2 p.701.33 Adler) = **2**; *ibid.*, on *melinē* (no. 507, LG vol.1 part 3 p.335.11-12 Adler) = **413** no. 86
- h *Plant (Matters)*] Athenaeus, *The Sophists at Dinner* 2.44 54F = **413** no. 90; 2.59 61F = **413** no. 5; 2.67 64D = app. **408** and **413** no. 84 ("in book 7"); 15.24 679D = **413** no. 69 ("in the sixth book"); Erotianus, fr. 29 (p.107.15-17 Nachmannson) = **413** no. 8; Oribasius, *Medical Collection* 11A54, addition (CMG vol.6.1.2, p.89, on line 18) = **413** no. 112; Photius, *Lexicon*, on *akalēphē* (no. 705, vol.1 p.793-4 Theodoridis) = **413** no. 80 ("in the seventh book": "natural" in the manuscripts, "plant" Eb); Pollux, *Nomenclature* 10.170 (LG vol.9.2 p.240.30 Bethe) = **402** ("by Aristotle or Theophrastus"; "natural" for "plant" in the manuscripts); scholium on Homer's *Odyssey* 10.510 (vol.1 p.476.14-16 Dindorf) = **411A**; scholium on Nicander's *Antidotes* 99 (a, 3-5, p.62 Geymonat) = **413** no. 39 ("in book 4": "natural" for "plant" in the manuscripts); *Suda*, on *akalēphē* (no. 788, LG vol.1 part 1 p.75.7-9 Adler) = **413** no. 80 ("in the seventh book")
- i *Plants*] *Collection of Useful Expressions*, on *akalēphē* (*Anecdota Graeca* vol.1 p.60.24-5 Bachmann) = **413** no. 80 ("in the seventh book of *Plants*")
- j *Treatise concerning Botanical (Matters)*] scholium on Oribasius, *Medical Collection* 11A70 (CMG vol.6.1.2 p.92, on line 1) = **413** no. 37

- k *Περὶ φρυγανικῶν καὶ ποιωδῶν*] *librum septimum (vel sextum una cum septimo; cf. Regenbogen 1373, 1452, Senn Pflanzenkunde 26-7, Keaney Hermes 96 [1968] 296-7) sic appellavit Hermippus (fr. 55 Wehrli)*
- l *Περὶ ἀγρίων δένδρων*] *liber tertius sic appellatur in cod. Urbin. Gr. 61, quem etiam titulum Hermippo attribuit Joachim*
- 2a *Φυτικῶν αἰτιῶν α'—η']* Diogenes Laertius, *Vitae* 5.46 = **1**; codices Theophrasti (*αἰτιῶν* vel *αἰτίων* indifferenter, cf. Einarson in praefatione editionis suae, t.1 p.2 n.1.; sex tantum libri in codicibus reperiuntur, sed cf. infra nos. 2f et 2g)
- b *Φυτικάι αἰτίαι*] Apollonius, *Historiae mirabiles* 46 = **417** no. 15 (*ἐν τῷ ε': φυσικῶν* cod.)
- c *Φυτικά αἴτια*] Athenaeus, *Deipnosophistae* 2.45 55E (bis) = **417** nos. 10, 11 (*ἐν τρίτῳ: φυσικῶν* codd.); 3.5 74A = **417** no. 7; 3.12 77C = **417** nos. 12, 13 (*ἐν ε'*); Clemens Alexandrinus, *Stromata* 3.3 24.3 (GCS t.2 p.207.2-5) = **417** no. 15 (*ἐν τῷ πέμπτῳ: φυσικῶν* codd.); Varro, *De re rustica* 1.5.1 = **387** ("phisicon" codd.)
- d *Αἴτια* (sc. *φυτικά*)] Athenaeus, *Deipnosophistae* 3.13 77F = **417** no. 6 (*ἐν τῷ β'*); vid. etiam scholion in Lucianum, *De saltatione* 5 (t.4 p.143.214-5 Iacobitz) = **414**
- e *Kitāb asbāb an-nabāt*] Ibn an-Nadīm, *Fihrist* 7.1, cap. de Theophrasto (p.252.9 Flügel) = **3A**; az-Zawzanī, *al-Muntaḥabāt min Aḥbār al-ḥukamā' li-l-Qiftī*, cap. de Theophrasto (p.107.5-6 Lippert) = **3B**
- f *Περὶ οἴνου καὶ ἐλαίου α'*] Diogenes Laertius, *Vitae* 5.45 = **1**; qui revera *De causis plantarum operis liber septimus fuisse videtur*
- g *Περὶ ὁδμῶν α'*] Diogenes Laertius, *Vitae* 5.45 = **1**; Athenaeus, *Deipnosophistae* 2.74 67B = **434** no. 1; 15.39 689D = **434** no. 2; Photius, *Lexicon*, s.v. *μεγαλλεῖον μύρον* (pars 1 p.251.11-13 Porson) = **434** no. 3 (*ὁσμῶν*); Suda, s.v. *Θεόφραστος* (no. 199, LG t.1 pars 2 p.701.33 Adler) = **2**: hic liber revera *De causis plantarum operis octavus fuisse videtur*; cf. Theophrasti *Causas plantarum* 6.20.4 (p.319.46-9 Wimmer ed. a. 1866): *Περὶ μὲν οὖν ὁσμῶν καὶ χυλῶν τῶν ἐν τοῖς φυτοῖς καὶ καρποῖς ἐκ τούτων θεωρητέον, ὅσα δ' ἤδη κατὰ τὰς μίξεις καὶ τὰ πάθη πρὸς ἄλληλα καὶ τὰς δυνάμεις ταῦτα καθ' αὐτὰ λεκτέον.*
- 3a *Περὶ χυλῶν α'—ε']* Diogenes Laertius, *Vitae* 5.46 = **1**; Theophrastus, *Historia plantarum* 1.12.1 (p.17.53-4 Wimmer, ed. a. 1866); fortasse

- k *On Under-shrubs and Herbs*] The seventh book (or the sixth together with the seventh; cf. Regenbogen 1373, 1452, Senn *Pflanzenkunde* 26-7, Keaney *Hermes* 96 [1968] 296-7) is so called by Hermippus (fr. 55 Wehrli)
- l *On Wild Trees*] The third book is so called in cod. Urbin. Gr. 61; Joachim attributes this title too to Hermippus.
- 2a *Plant Explanations*, 8 books] Diogenes Laertius, *Lives*, 5.46 = 1; manuscripts of Theophrastus ("explanations" or "causes" indiscriminately; cf. Einarson in the preface to his edition, vol.1 p.2 n.1; only six books are found in the manuscripts, but see below nos. 2f and 2g)
- b *Plant Explanations*] Apollonius, *Amazing Stories* 46 = 417 no. 15 ("in book 5": "natural" for "plant" in the manuscripts)
- c *Plant Causes*] Athenaeus, *The Sophists at Dinner* 2.45 55E (twice) = 417 nos. 10, 11 ("in the third book": "natural" for "plant" in the manuscripts); 3.5 74A = 417 no. 7; 3.12 77C = 417 nos. 12, 13 ("in book 5"); Clement of Alexandria, *Miscellanies* 3.3 24.3 (GCS vol.2 p.207.2-5) = 417 no. 15 ("in the fifth book": "natural" for "plant" in the manuscripts); Varro, *On Farming* 1.5.1 = 387 ("natural" in the manuscripts)
- d *Causes (sc. Plant)*] Athenaeus, *The Sophists at Dinner* 3.13 77F = 417 no. 6 ("in book 2"); see also scholium on Lucian, *On Dancing* 5 (vol.4 p.143.24-5 Iacobitz) = 414
- e *The Causes of Plants*] Ibn-an-Nadīm, *The Index* 7.1, chap. on Theophrastus (p.252.9 Flügel) = 3A; Zawzanī, *Selections from Qiftī's History of the Philosophers*, chap. on Theophrastus (p.107.5 Lippert) = 3B
- f *On Wine and Olive-oil*, 1 book] Diogenes Laertius, *Lives* 5.45 = 1; this seems in fact to have been the seventh book of the *Plant Explanations*
- g *On Odors*, 1 book] Diogenes Laertius, *Lives* 5.45 = 1; manuscripts of Theophrastus; Athenaeus, *The Sophists at Dinner* 2.74 67B = 434 no. 1; 15.39 689D = 434 no. 2; Photius, *Lexicon*, on *megalleion muron* (part 1 p.251.11-13 Porson) = 434 no. 3; *Suda*, on *Theophrastus* (no. 199, LG vol.1 part 2 p.701.33 Adler) = 2: this book seems in fact to have been the eighth book of the *Plant Explanations*; cf. Theophrastus, *Plant Explanations* 6.20.4 (p.319.46-9 Wimmer, ed. a. 1866): "Odors and flavors in plants and fruits should be considered on the basis of this discussion. But the things that result from their mixture and their effects on one another and their powers must be spoken of by themselves."
- 3a *On Flavors (or On Juices)*, 5 books] Diogenes Laertius, *Lives* 5.46 = 1; Theophrastus, *Research on Plants* 1.12.1 (p.17.53-4 Wimmer, ed. a.

hi quinque libri erant Historiae plantarum liber nonus in duas partes divisus et De causis plantarum libri sextus, septimus (= 2f supra), octavus (= 2g supra)

- b *Περὶ χυλοῦ*] Galenus, *Adversus Lycum* 4.6-7 (CMG t.5.10.3 p.15.17) = 418

vid. 137 no. 36 (*Περὶ χυμῶν, χροῶν, σαρκῶν*)

- 4 *Περὶ καρπῶν*] Diogenes Laertius, *Vitae* 5.50 = 1 (fortasse idem ac *De causis plantarum liber quintus*; ita Einarson et Link, LCL t.3 p.460)
- 5 *Περὶ μέλιτος α'*] Diogenes Laertius, *Vitae* 5.44 = 1; Photius, *Bibliotheca* 278 529b11 (CB t.8 p.169.25 Henry) = 435

Scripta de plantis

- 385 Cicero, *De finibus* 5.10 (BT p.160.12-17 Schiche)

Persecutus est Aristoteles animantium omnium ortus, victus, figuras, Theophrastus autem stirpium naturas omniumque fere rerum quae e terra gignerentur causas atque rationes; qua ex cognitione facilius facta est investigatio rerum occultissimarum.

- 386A Varro, *De re rustica* 1.1.7-8 (CB t.1 p.9.19-10.4 Heurgon)

iis igitur deis ad venerationem advocatis ego referam sermones eos quos de agri cultura habuimus nuper, ex quibus quid te facere oporteat animadvertere poteris. in quis quae non inerunt et quaeres, indicabo a quibus scriptoribus repetas et Graecis et nostris.

- qui Graece scripserunt dispersim alius de alia re sunt plus
8 quinquaginta. hi sunt, quos tu habere in consilio poteris, cum quid
consulere voles: Hieron Siculus et Attalus Philometor; de philoso-
phis Democritus physicus, Xenophon Socraticus, Aristoteles et
Theophrastus peripatetici, Archytas Pythagoreus; 5

1866); perhaps these five books are the ninth book of the *Research on Plants*, divided into two parts, plus the sixth, seventh (= 2f above) and eighth (= 2g above) books of the *Plant Explanations*

- b *On Flavor*] Galen, *Against Lycus* 4.6-7 (CMG vol.5.10.3 p.15.17) = **418**

see **137** no. 36 (*On Flavors, Colors, Fleshes*)

- 4 *On Fruits*] Diogenes Laertius, *Lives* 5.50 = **1** (perhaps identical to the fifth book of the *Plant Explanations*; thus Einarson and Link *LCL* vol.3 p.460)
- 5 *On Honey*, 1 book] Diogenes Laertius, *Lives* 5.44 = **1**; Photius, *Library* 278 529b11 (CB vol.8 p.169.25 Henry) = **435**

Writings on Plants

- 385** Cicero, *On Ends* 5.10 (BT p.160.12-17 Schiche)

Aristotle described the birth, mode of life and form of all living creatures, and Theophrastus the natures of plants and the causes and principles of almost all things which are born from the earth; from this knowledge the investigation of the most obscure matters was made easier.

- 386A** Varro, *On Farming* 1.1.7-8 (CB vol.1 p.9.19-10.4 Heurgon)

So, having called upon these gods to be worshipped, I will relate those conversations which we recently had about agriculture; from these you will be able to observe what you ought to do. As for the things that are not included here and which you want to know, I will indicate in what authors, both Greek and Roman, you can find them.

- Those who have written different (works) in Greek, each about
8 different matters, are more than fifty in number. The following are those whom you can consult when you want to consider anything: Hieron of Sicily and Attalus Philometor; of the philosophers Democritus the natural philosopher, Xenophon the Socratic, Aristotle and Theophrastus the Peripatetics, Archytas the Pythagorean;

386B Columella, De re rustica 1.1.7 (p.16.19-25 Lundström)

magna porro et Graecorum turba est de rusticis rebus praecipiens, cuius princeps celeberrimus vates non minimum professioni nostrae contulit Hesiodus Boeotius. magis deinde eam iuvare fontibus orti sapientiae Democritus Abderites, Socraticus Xenophon, Tarentinus Archytas, Peripatetici magister et discipulus Aristoteles 5 cum Theophrasto.

387 Varro, De re rustica 1.5.1-2 (CB t.1 p.23.7-16 Heurgon)

sed quoniam agri culturae quod esset initium et finis dixi, relinquitur quot partes ea disciplina habeat ut sit videndum. equidem innumerabiles mihi videntur, inquit Agrius, cum lego libros Theophrasti, qui inscribuntur Φυτῶν ἱστορίας et alteri φυτικῶν 5 αἰτίων. Stolo, isti, inquit, libri non tam idonei iis qui agrum colere volunt quam qui scholas philosophorum; neque eo dico quod <non> habeant et utilia et communia quaedam.

4 phisicon *codd.* 6-7 quod <non> habeant *A²M Politianus*: quo <non> habeant *Ursinus*: quod habeant *A¹b*: quot habeant *P*: quin habeant *v*

388 Galenus, Linguarum Hippocraticarum explicatio, prooemium (t.19 p.64.5-12 Kühn)

ταῦτά τε οὖν ἡμεῖς περιύδομεν καὶ πρὸς τούτοις ἔτι τὸ διηγέισθαι τὴν ιδέαν ἐκάστου φυτοῦ καὶ βοτάνης καὶ τῶν μεταλλευομένων· ἤδη δὲ καὶ τῶν ζώων ὅλων ὅσων ἂν ἐκάστοτε τύχη μεμνημένος ὁ Ἱπποκράτης, ἅπερ ὁ Διοσκουρίδης οὐκ αἰδεῖται μεταγράφων ἐκ τῶν Νίγρου τε καὶ Παμφίλου καὶ Διοσκουρίδους τοῦ Ἀναζαρβέως καὶ πρὸ τούτων 5 Κρατεῦα τε καὶ Θεοφράστου καὶ Ἡρακλείδου τοῦ Ταραντίνου καὶ ἄλλων μυρίων.

389 Simplicius, In Aristotelis Physica 1, prooemium (CAG t.9 p.3.5-10 Diels)

τῶν δὲ ἐμψύχων τὰ μὲν ἐστὶ ζῶα, τὰ δὲ φυτὰ, τὰ δὲ ζῳόφυτα· περὶ μὲν οὖν ζώων ἐν ταῖς περὶ ζώων παντοδαπαῖς πραγματείαις

386B Columella, *On Farming* 1.1.7 (p.16.19-25 Lundström)

Further, there is a great throng of Greeks providing instruction on farming. Their leader, the most celebrated poet Hesiod of Boeotia, contributed not a little to our profession. Then it was further assisted by those who arose from the springs of wisdom¹, Democritus of Abdera, Xenophon the Socratic, Archytas of Tarentum, and the Peripatetics, master and pupil, Aristotle together with Theophrastus.

¹ I.e., philosophy.

387 Varro, *On Farming* 1.5.1-2 (CB vol.1 p.23.7-16 Heurgon)

"But since I have said what is the beginning and the goal of agriculture, it remains to see how many parts this subject has." "Well," said Agrius, "as far as I'm concerned they seem countless to me when I read the books by Theophrastus which are entitled *Research (concerning) Plants*, and the second (group) *Plant Explanations*." "Those books," said Stolo, "are not so suitable for those who want to cultivate the land as for those who (want to cultivate) the schools of the philosophers; but I do not mean by this that they do not contain some things that are both useful and of general interest."

388 Galen, *Explanation of Expressions in Hippocrates*, Introduction (vol.19 p.64.5-12 Kühn)

So we have passed over these things, and in addition to them the description of the form of each plant and herb and of the things obtained by mining; and also of all the living creatures which Hippocrates happens to mention on each occasion — although Dioscurides is not ashamed to copy them from the (works) of Niger and Pamphilus and Dioscurides of Anazarbus, and before these (from those) of Crateuas and Theophrastus and Heraclides of Tarentum and countless others.

389 Simplicius, *On Aristotle's Physics* 1, preface (CAG vol.9 p.3.5-10 Diels)

Of things with soul some are animals, some plants, and some zoophytes. Well, they¹ discussed animals in the treatises of every type concerning animals, in one way relating the facts concerning

διελέχθησαν πῃ μὲν ἱστορικῶς τὰ περὶ αὐτῶν ἀφηγούμενοι ὡς ἐν ταῖς
Περὶ ζώων ἱστορίαις, πῇ δὲ αἰτιολογικῶς διδάσκοντες, ὡς ἐν τοῖς Περὶ
ζώων γενέσεως καὶ μορίων καὶ κινήσεως καὶ ὕπνου καὶ τῶν τοιούτων. 5
ὁμοίως δὲ καὶ περὶ φυτῶν κατὰ τὸν διττὸν τοῦτον ἐδίδαξαν τρόπον.

3 διελέχθησαν *F*: διειλέχθησαν *D*: διηλέχθη *a* 4 διδάσκοντες *DF*: διδ-
άσκων *a* 6 ἐδίδαξαν *F*: ἐδίδαξε *aD*

390 Michael Ephesius, In Aristotelis De respiratione 21 480b21-30 (CAG
t.22.1 p.148.28-149.8 Wendland)

ταῦτα εἰπὼν, εἵτα φήσας, ὅτι περὶ ὑγείας καὶ νόσου οἰκεῖόν ἐστιν
εἰπεῖν τῷ φυσικῷ μέχρι του, καὶ ὅτι οὐ δεῖ λανθάνειν ἢ διαφέρουσιν
ιατρικὴ τε καὶ φυσικὴ, καὶ πῶς διαφέρουσι ταῦτα, τὴν ὑγείαν καὶ νόσον,
θεωροῦσαι, καὶ ὅτι σύνορός ἐστιν ἡ φυσικὴ τῇ ἱατρικῇ, τούτου μὲν
πέπανται τοῦ βιβλίου· τὰ δ' ἐξῆς ἔδει μὲν ἔχειν τὸν περὶ γάλακτος 5
λόγον· πάλαι γὰρ ἐσύστερον εἶρεῖν ὑπερέθετο. ἐν ᾧ καὶ περὶ πέψεως καὶ
ἀπεψίας εἰπεῖν ἀρμόττει. τούτοις δ' οἰκεῖος καὶ ὁ περὶ ὑγείας καὶ νόσου.
τῆς γὰρ τροφῆς κρατουμένης μὲν εἰκὸς ὑγείαν, ἀπέπτου δὲ γενομένης
τὰς νόσους γεννᾶσθαι. ταῦτα δὲ καὶ τὰ τούτοις ἐξῆς, ὄντα δὲ περὶ φυτῶν
καὶ χυλῶν, Ἀριστοτέλους μὲν οὐχ εὐρίσκομεν διὰ τὸ τὰς συντάξεις 10
ἀπολωλέναι, ἐκ δὲ τῶν Θεοφράστου δεῖ λαμβάνειν, μέχρις ἂν εὑρεθῇ
τὰ ὑπ' Ἀριστοτέλους γραφέντα.

391 Manuel Philes, Carmina 107, nuncupatio (t.2 p.150.19 Miller)

Πρὸς τὸν Βαρδαλῆν, ὅτε ἀνέπεμψεν αὐτῷ τὸν Θεόφραστον.

them as (reports of) research, as in the *Researches concerning Animals*, and in another way giving instruction about them from the point of view of explanation, as in the (treatises) *On the Generation of Animals* and (*On the*) *Parts (of Animals)* and (*On the*) *Motion (of Animals)* and (*On*) *Sleep* and the like. And in a similar way they also gave instruction concerning plants in this double manner.

¹ The writings of Theophrastus and Aristotle are considered together. Cf. 197A-C. The present passage follows immediately on that cited in the apparatus to 197B.

- 390 Michael of Ephesus, *On Aristotle's On Respiration* 21 480b21-30 (CAG vol.22.1 p.148.28-149.8 Wendland)

Having said this, (Aristotle) then says that it is proper to the natural scientist to speak about health and disease up to a certain point, and that one should not be unaware in what way medicine and natural science differ, and how they differ in their consideration of these, (that is of) health and disease, and that natural science and medicine are neighbors. (Thus) he finishes this book. What follows ought to contain the account of milk; for a long time before he undertook to speak subsequently (about this). And in this (discussion) it is fitting also to speak about concoction and absence of concoction. And the (discussion) of health and disease is also appropriate to these (matters); for it is reasonable that when nourishment is concocted health is produced, but when it is unconcocted disease. We do not find these (discussions), and the subsequent ones concerned with plants and flavors, from Aristotle himself, because the treatises are lost; but one must take them from the (works) of Theophrastus, until those written by Aristotle are found.

- 391 Manuel Philes, *Poems* 107, dedication (vol.2 p.150.19 Miller)

To Bardales, when he sent him the Theophrastus¹.

¹ I.e., as the contents of the poem make clear, a copy of the *Research on Plants*.

Plantae singulae

- 392 Athenaeus, Deipnosophistae 3.11 77A (BT t.1 p.179.21-3 Kaibel)

Θεόφραστος δ' ἐν δευτέρῳ Φυτῶν ἱστορίας συκῶν φησι γένος τοιοῦτόν τι οἶον ἢ [χαρίτιος] Ἀράτειος καλουμένην.

1-2 *haec non reperiuntur apud Theophrastum*

2 χαρίτιος *del.* Dindorf

- 393 Athenaeus, Deipnosophistae 3.12 77E (BT t.1 p.181.5-6 Kaibel)

ἐν δὲ τῷ δευτέρῳ Περὶ φυτῶν ὁ Θεόφραστος καὶ τὸν ἐρίνεον εἶναι φησι δίφορον.

1-2 *Plinius, Nat. hist. 16.114, Theophrasto non nominato; haec non reperiuntur in Theophrasti HP, sed cf. CP 2.9.13*

- 394 Athenaeus, Deipnosophistae 3.13 77F-78A (BT t.1 p.181.15-24 Kaibel)

ἐν δὲ τῷ δευτέρῳ τῆς Φυτικῆς ἱστορίας ὁ φιλόσοφος φησιν· “ἔστι καὶ ἄλλο γένος συκῆς ἐν τε τῇ Ἑλλάδι καὶ περὶ Κιλικίαν καὶ Κύπρον ὀλονθοφόρον, ὃ τὸ μὲν σῦκον ἔμπροσθε φέρει τοῦ θρίου, τὸν δὲ ὀλονθον ἐξόπισθεν. ὁ δὲ ὀλονθος ἐκ τοῦ ἔνου βλαστοῦ καὶ οὐκ ἐκ τοῦ νέου. πρῶτον δὲ τοῦτον τῶν σύκων πέπονά τε καὶ γλυκὺν ἔχει καὶ οὐχ ὥσπερ 5
78A τὸν παρ' ἡμῖν. γίνεται δὲ καὶ μείζων οὗτος πολὺ τῶν σύκων· ἡ δ' ὥρα μετὰ τὴν βλάστησιν οὐ πολὺ.”

1-4 ἔστι—ἐξόπισθεν] *Plinius, Nat. hist. 16.113, Theophrasto non nominato* 3-
4 τὸ—ἐξόπισθεν] *cf. Theophrasti CP 5.1.8 et HP 1.14.1*

3 θρίου *ex Theophr. CP Meineke*: φυτοῦ *A*: καρποῦ *CE*: sub folio *Plinius* 4
ὁ δὲ ὀλονθος *Wilamowitz*; αἱ δὲ ὅλως *codd.* 5 τοῦτον *Wilamowitz*; τοῦτο *codd.*

- 395 [Iulianus], Epistulae 24 (ad Sarapionem) 391C-392A (p.231.2-12 Bidez-Cumont)

D Θεόφραστος δὲ ὁ καλὸς ἐν γεωργίας παραγγέλμασι τὰς τῶν ἑτερο-

Particular Plants

- 392** Athenaeus, *The Sophists at Dinner* 3.11 77A (BT vol.1 p.179.21-3 Kaibel)

Theophrastus, in the second book of the *Research concerning Plants*,¹ says that there is a kind of fig-tree which is like the so-called Aratean.

¹ Not in fact found there.

- 393** Athenaeus, *The Sophists at Dinner* 3.12 77E (BT vol.1 p.181.5-6 Kaibel)

In the second book of (the *Research*) on *Plants*,¹ Theophrastus says that the wild fig too bears fruit twice in a year.

¹ Not in fact found there.

- 394** Athenaeus, *The Sophists at Dinner* 3.13 77F-78A (BT vol.1 p.181.1-24 Kaibel)

In the second book of the *Plant Research* the philosopher¹ says "there is also another sort of fig tree in Greece, and in the region of Cilicia and Cyprus, which bears "wild" figs² — the (true) fig in front of the fig-leaf, and the "wild" one behind. The "wild" fig (grows) from last year's shoot and not from the new one. They bear this (the "wild" fig) earlier than the (true) figs³, and it is ripe and sweet and not like (the "wild" figs) among us. And (this tree) grows to be much 78A larger than (other) fig-trees; its season of maturity is not long after the sprouting."

¹ Athenaeus means Theophrastus (cf. 77E-F, 83D); though here as elsewhere he may be mistaken in his attribution.

² *olonthoi*, fruit like that of the wild fig-tree.

³ The translation is here based on that of Einarson and Link in their note on CP 5.1.8 in the LCL.

- 395** Pseudo-Julian, *Letters* 24 (to Sarapion) 391C-392A (p.231.2-12 Bidez-Cumont)

D The admirable Theophrastus, in his advice on farming, setting

φύτων δένδρων γενέσεις ἐκτιθεῖς καὶ ὅσα ἀλληλούχοις ἐγκεντρίσεσιν εἵκει, πάντων, οἶμαι, τῶν φυτῶν μᾶλλον ἐπαινεῖ τῆς συκῆς τὸ δένδρον ὡς ἂν [τι] ποικιλῆς καὶ διαφόρου γενέσεως δεκτικὸν καὶ μόνον τῶν ἄλλων εὐκολον παντοίου γένους ἐνεγκεῖν βλάστην, εἴ τις αὐτοῦ τῶν κλάδων ἐκτεμὼν ἕκαστον, εἴτα ἐκρήξας ἄλλην ἐς ἄλλο τῶν πρέμνων 5
 392A ἐμφοῇ γόνην ἐναρμόσειεν, ὡς ἀρκεῖν ἤδη πολλάκις αὐτοῦ καὶ ἀνθ' ὀλοκλήρου κήπου τὴν ὄψιν, οἷον ἐν λειμῶνι χαριεστάτῳ ποικίλῃν τινὰ καὶ πολυειδῇ τῶν καρπῶν ἀφ' ἑαυτοῦ τὴν ἀγλαίαν ἀντιπεμφότος.

4-7 *Geoponica, sive Cassianus Bassus, De re rustica eclogae 10.76.8, Theophrasto non nominato*

1 παραγγέλμασι *Martinus*: παραγγέλματι *codd.* 2 ἐκτιθεῖς *Martinus*: ἐντι- →

- 396 *Geoponica, sive Cassianus Bassus, De re rustica eclogae 3.4.2 (p.91.6-9 Beckh)*

Θεόφραστος δέ φησι τούτῳ τῷ μηνὶ ἐλαίας καὶ ῥοιᾶς καὶ μυρσίνας εἰς πασσάλους κόψαντας δύνασθαι φυτεύειν ἐν τοῖς ὕγροῖς τόποις καὶ ἀρδομένοις.

- 397 *Athenaeus, Deipnosophistae 3.24 82E-F (BT t.1 p.191.23-192.2 Kaibel)*

Θεόφραστος ἐν δευτέρῳ Περὶ φυτῶν ἱστορίας λέγων περὶ ὧν ὁ καρπὸς οὐ φανερός, γράφει καὶ τάδε· “ἐπεὶ τῶν γε μειζόνων φανερά πάντων ἡ ἀρχή, καθάπερ ἀμυγδάλης, καρύου, βαλάνου, τῶν ἄλλων ὅσα F τοιαῦτα πλὴν τοῦ Περσικοῦ, τούτου δ' ἤκιστα· καὶ ἄλλιν ῥόας, ἀπίου, 5
 μηλέας.”

1-5 *haec non reperiuntur apud Theophrastum*

5 μηλέας *Schneider*: θηλέας A

- 398 *Plutarchus, Quaestiones convivales 5.8.2 683D (BT t.4 p.175.18-22 Hubert)*

ἀσθενῇ γὰρ αὐτῶν τὴν ὑγρότητα καὶ γλίσχραν οὖσαν οὐκ ἔῃ λαβεῖν σύστασιν ὁ ἥλιος, ἂν μὴ μεταβάλλειν ὁ ἀὴρ ἐπὶ τὸ ψυχρότερον ἄρχηται· διὸ καὶ μόνον τοῦτό φησιν Θεόφραστος τὸ δένδρον ἐν τῇ σκιᾷ βέλτιον ἐκπέττειν τὸν καρπὸν καὶ τάχιον.

out the ways in which trees are produced from alien stock, and which admit of union by grafts, praises the fig-tree, I think, more than any other plant, as receptive of different and varied sorts of generation and, alone of them all, compliantly bearing shoots of every sort, if someone cuts off each of its boughs, and then breaking
 392A off the shoots of different trees fits a different engrafted offspring into each of the stumps. Thus the sight of it is often equivalent to that of a complete orchard, (since), as in a most lovely meadow, it returns to you the splendor of many different and various sorts of fruit.

θεῖς *codd.* 2-3 ὅσα . . . εἴκει *Sintemis, Hercher*: ὅσαι . . . εἴκουσι *codd.* 4
 ἄν [τι] *Hercher*: ἄν τι *Ald.*: ἄν τι *codd.* 7 ἐμφυᾷ *Hercher*

- 396 *Geoponica*, or Cassianus Bassus, *Selections on Farming* 3.4.2 (p.91.6-9 Beckh)

Theophrastus says that in this month (April), if one cuts olive-trees and pomegranates and myrtles into pegs, one can plant them in places that are moist and watered.

- 397 *Athenaeus, The Sophists at Dinner* 3.24 82E-F (*BT* vol.1 p.191.23-192.2 Kaibel)

Theophrastus, in the second book of *Research on Plants*,¹ speaking of those whose fruit is not obvious, also writes as follows: "For of all the larger ones the growth is obvious at the beginning, as of the almond, hazel-nut and acorn, and all the others like this except for the walnut; of this it is very far (from obvious); and again (it is
 F obvious in the case) of the pomegranate, pear, and apple-tree."

¹ Not in fact found there.

- 398 *Plutarch, Table-Talk* 5.8.2 683D (*BT* vol.4 p.175.18-22 Hubert)

The moisture of these (pomegranates) is weak and meagre, and the sun does not allow it to thicken until the air has begun to change and become cooler. It is for this reason that Theophrastus says that this is the only tree that ripens its fruit better and more swiftly in the shade.

- 399 Athenaeus, *Deipnosophistae* 2.59 61E (CB t.1 p.151.18-23 Desrousseaux)

Θεόφραστος δὲ ἐν τῷ Περὶ φυτῶν ἱστορίας γράφει· ὑπόγεια δὲ τὰ τοιαῦτά ἐστι καὶ ἐπίγεια, καθάπερ οὖς καλοῦσιν τινες πέζικας, ἅμα τοῖς μύκησι γινομένους. ἄριζοι γὰρ καὶ αὐτοὶ τυγχάνουσιν. ὁ δὲ μύκης ἔχει προσφύσεως ἀρχὴν τὸν καυλὸν εἰς μῆκος, καὶ ἀποτείνουσιν ἀπ' αὐτοῦ ἐρέψεις.

5

1-5 *haec in Theophrasti HP non reperiuntur*

2 πέζικας CE (cf. *pezicae*, Plinius, *Nat. hist.* 19.38): πέζαις (αἱς *deleta*) B 4 ἀρχήν] δίκην Kaibel 5 ἐρέψεις Desrousseaux: ἐρεψιν Salmasius: ῥίψαι C (*mendo notato*), E: ῥι B: ῥίξαι Schweighäuser: ῥίψι Wimmer

- 400A Athenaeus, *Deipnosophistae* 2.60 62A-C (CB t.1 p.152.9-10, 152.11-153.11 Desrousseaux)

λέγει δὲ περὶ αὐτῶν Θεόφραστος . . . “καὶ ἡ τῶν ἐγγεωτόκων τούτων γένεσις ἅμα καὶ φύσις, οἷον τοῦ τε ὕδνου καὶ τοῦ φυομένου περὶ Κυρήνην ὃ καλοῦσι μίσυ. δοκεῖ δ' ἡδὺ σφόδρα τοῦτ' εἶναι καὶ τὴν ὁσμὴν ἔχειν κρεώδη, καὶ τὸ ἐν τῇ Θράκῃ δὲ γενόμενον ἴτον. περὶ δὲ B τούτων ἰδιόν τι λέγεται· φασι γάρ, ὅταν ὕδατα μετοπωρινὰ καὶ βρονταὶ 5 γίνωνται σκληραί, τότε γίνεσθαι, καὶ μᾶλλον ὅταν αἱ βρονταί, ὡς ταύτης αἰτιωτέρας οὖσης. οὐ διετίζειν δέ, ἀλλ' ἐπέτειον εἶναι· τὴν δὲ χρεῖαν καὶ τὴν ἀκμὴν ἔχειν τοῦ ἥρος. οὐ μὴν ἀλλ' ἐνιοὶ γε ὡς σπερματικῆς οὖσης τῆς ἀρχῆς ὑπολαμβάνουσιν. ἐν γοῦν τῷ αἰγιαλῷ τῶν Mitulηναίων οὐ φασι πρότερον εἶναι πρὶν ἢ γενομένης ἐπομβρίας τὸ 10 σπέρμα κατενεχθῆ ἀπὸ Τιάρων· τοῦτο δ' ἐστὶ χωρίον ἐν ᾧ πολλὰ γίνεται. C γίνεται δὲ ἔν τε τοῖς αἰγιαλοῖς μάλιστα καὶ ὅπου χώρα ὑπαμμος· καὶ γὰρ αἱ Τιάραι τοιαῦται. φυέται δὲ καὶ περὶ Λάμψακον ἐν τῇ Ἀβαρνίδι καὶ ἐν Ἀλωπεκοννήσῳ κὰν τῇ Ἡλείῳ.”

2-14 καὶ τοῦ φυομένου—*ad fin.*] Plinius, *Nat. hist.* 19.36-7, *Theophrasto non nominato* 6-7 cf. *Plutarchi Quaest. conviv.* 4.2 664B, *Theophrasto non nominato*

4 ἴτον CR: ἴστον E: *itum* Plinius: οἰτόν Kaibel (cf. *Hesychium*, s.v. οὐτόν [t.2 p.789 Latte], οὐτόν· τὸ ὑπ' ἐνίων οἰτόν, *Theophrasto non nominato*) 6 γίνωνται, σκληρὰ τότε γίνεσθαι Schneider, *sed* *tonitrua crebra*, *tunc nasci exhib.* Plinius 8 *tenerruma autem verno esse Plinius* 13 αἱ Τιάραι Schneider: αἱ τι, *addito compendio quod* ὡς *vel* ὡν *significat*, CE Ἀβαρνίδι Schneider: ἀκαρνίδι CEB: *om.* Plinius 14 ἡλεία *superscr.* ὡν BC: ἡλιεῶν E: Ἰλιεῶν Wilamowitz: *circa Elim Plinius*

- 399 Athenaeus, *The Sophists at Dinner* 2.59 61E (CB vol.1 p.151.18-23 Desrousseaux)

Theophrastus in the (work) *Research on Plants*¹ writes: "Such (plants)² occur both beneath and above ground, like those which some call puff-balls, which grow together with mushrooms. For (the puff-balls) too are without roots. But the mushroom has a long stalk as its first point of attachment, and 'roofs' extend from it."

¹ Not in fact found there.

² Athenaeus has been discussing fungi in general.

- 400A Athenaeus, *The Sophists at Dinner* 2.60 62A-C (CB vol.1 p.152.9-10, 152.11-153.3 Desrousseaux)

About these (truffles) Theophrastus says . . . ¹ "And the coming-to-be of these things that are created in the earth and their growth are simultaneous²; for example the truffle and the one that grows in the region of Cyrene that they call *misu*³ — this is held to be very pleasant (to eat) and to have an aroma like meat — and also the *iton*
B which occurs in Thrace. There is something said about these which is peculiar to them; for they say that they come to be when there are autumn rains and harsh thunder⁴, and more when there is thunder, since this is more responsible (for them). They do not last beyond the year, but for one year only; they are (best) used, and are at their prime, in the spring. Nevertheless, some people suppose that their origin is from seed. For on the coast at Mytilene they do not grow, they say, until there is heavy rain and the seed is carried down from
C Tiarae; this is a place in which there are many of them. They occur above all on coasts and where the country is slightly sandy; and Tiarae is like this. And they grow in the region of Lampsacus, in Abarnis, and also in Alopeconnesus and in the territory of Elis."

¹ In the omitted passage Athenaeus cites (with variations) Theophrastus, *Research on Plants* 1.6.9; cf. 413 no. 6.

² I.e., they are produced instantaneously at their full size; cf. Pliny, *Natural History* 19.35. But the sentence in Athenaeus may be incomplete, and the meaning is unclear.

³ A pale truffle-like fungus (genus *Terfezia*).

⁴ Or, with Schneider's emendation, "they come to be bitter (or hard) when there are autumn rains and thunder". The parallel text in Pliny is against this; but cf. 400B.

400B Apollonius, *Historiae mirabiles* 47 (Parad. Gr. p.140.258-9 Giannini)

τὰ ὕδνα βροντῶν συνεχῶν γινομένων σκληρότερα γίνεται, καθάπερ Θεόφραστος ἐν τῷ Περὶ φυτῶν εἴρηκεν.

2 τῷ *Ideler* (*conferens* 43, 48, 50): τοῖς *vulg.*

401 Athenaeus, *Deipnosophistae* 14.64 651A-B (BT t.3 p.440.9-14 Kaibel)

λέγεται δέ τι καὶ φυτὸν σίδη ὅμοιον ροιᾷ, γινόμενον ἐν τῇ περὶ Ὀρχομενὸν λίμνῃ ἐν αὐτῷ τῷ ὕδατι, οὗ τὰ μὲν φύλλα τὰ πρόβατα ἐσθίει, τὸν δὲ βλαστὸν αἱ ὕες, ὥς ἱστορεῖ Θεόφραστος ἐν τετάρτῳ Περὶ φυτῶν, γίνεσθαι λέγων καὶ τῷ Νείλῳ ὁμώνυμόν τι αὐτῇ ἄνευ ῥιζῶν.

1-3 *Theophrastus*, HP 4.10.1, 3, 7 1-2 cf. *scholion in Nicandri Theriaca* 887 (a, p.306.11-14 *Crugnola*), *Theophrasto nominato* 1 et 4 *Hesychius*, s.v. σίδη (no. 594, t.4 p.28.1-2 *Schmidt*, ed. a. 1862), *Theophrasto nominato* 4 *haec apud Theophrastum non reperiuntur*

402 Pollux, *Onomasticon* 10.170 (LG t.9.2 p.240.30-1 Bethe)

καὶ ἐν Ἀριστοτέλους δὲ ἡ Θεοφράστου Φυτικοῖς γέγραπται “καλάμου, ὀρόφου, θρυαλλίδος, στροβίλου, πίτυος”.

1-2 *Aristoteles*, fr. 268 *Rose*³

1 Φυτικοῖς *Rose*: Φυσικοῖς *codd.*

403 [Alexander Aphrodisiensis], In *Aristotelis De sophisticis elenchis* 4 166b4-6 (CAG t.2.3 p.33.29-34.2 Wallies)

λέγει δὲ Θεόφραστος τὸ φυτὸν τῆς πεύκης ὁμβρίοις ὕδασι καὶ πηγαίοις μὴ σήπεσθαι, θαλαττίοις δὲ μάλιστα.

1-2 cf. *Theophrasti Hist. plant.* 5.4.3, *qui tamen haec de quercu non de pinu dicit necnon de materia, non de arbore ipsa disserere videtur; etiam scholion in Homeri Iliadem* 23.328 (t.5 p.421.18-20 *Erbse*), *quod Theophrastea rectius refert*; **413** no. 53

1 τὰ φυτὰ *b*

400B Apollonius, *Amazing Stories* 47 (*Parad. Gr.* p.140.258-9 Giannini)

Truffles become more bitter¹ when there is continuous thunder, as Theophrastus stated in the (*Research*) on *Plants*.²

¹ Or "harder".

² Not in fact found there.

401 Athenaeus, *The Sophists at Dinner* 14.64 651A-B (BT vol.3 p.44.9-14 Kaibel)

There is also a certain plant called *sidē* (water-lily), similar to a pomegranate, which grows in the lake near Orchomenus, right in the water; its leaves are eaten by sheep and its shoots by pigs, as Theophrastus records in the fourth book of the (*Research*) on *Plants*, saying
B that there also grows in the Nile a certain (plant) with the same name as this, with no roots.¹

¹ This reference to the Egyptian plant is not in our text of Theophrastus.

402 Pollux, *Nomenclature* 10.170 (LG vol.9.2 p.240.30-1 Bethe)

And in the work *Plant (Matters)* by Aristotle or Theophrastus there is written "of reed, thatching-reed, plantain, stone-pine, Aleppo pine".

403 pseudo-Alexander of Aphrodisias, *On Aristotle's On Sophistical Refutations* 4 166b4-6 (CAG vol.2.3 p.33.29-34.2 Wallies)

Theophrastus says that the pine-tree¹ is not rotted by rain-water or spring-water, but is very much (rotted) by sea-water.

¹ Pseudo-Alexander specifies the *tree (phuton)*, and the passage of Homer that prompts the whole discussion (*Iliad* 23.327-8) refers to a dead *tree-stump* that has not been rotted. But Theophrastus in *Research on Plants* 5.4.3 is speaking not only of the *oak* rather than the pine, but also — as the reference to sea-water shows — of the uses to which the wood is put, rather than to the living or dead *tree*. The tree in the Homeric passage is "either an oak or a pine".

404 Hesychius, *Lexicon*, s.v. Διὸς ἄνθος (no. 1919, t.1 p.462 Latte)

Διὸς ἄνθος· τοῦτο οὐ λάχανον, ἀλλὰ φυτὸν ἀκανθῶδές φασιν εἶναι οἱ περὶ Θεόφραστον.

1-2 *Photius, Lexicon*, s.v. (no. 653, t.1 p.423.7 *Theodoridis*); *Suda*, s.v. (no. 1203, LG t.1 pars 2 p.113.5 Adler); *quorum neuter Theophrastum nominat*; cf. *Theophrasti Hist. plant.* 6.1.1

1 φυτὸν ἀκανθῶδες *e Suda Musurus*: Διὸς ἄνθος *cod.*

405A Scholion in Nicandri *Theriaca* 329 (c, p.145.15 Crugnola)

Θεόφραστος δὲ ἀρσενικῶς εἶπε τὸν ἄκανθον.

405B Scholion in Nicandri *Theriaca* 645 (a, p.240.17-18 et 241.1-3 Crugnola)

ἥ ἐ σύγ'· ἡρύγγου δὲ καὶ τοῦ ἀνθεμώδους ἀκάνθου τὰς ρίζας λαβὼν ἰσοβαρῇ ποίησον καὶ τρίψας πότισον. . . . μνημονεύει δὲ τοῦ ἀκάνθου καὶ Θεόφραστος ἐν τῇ Περὶ φυτῶν. ἔχει δὲ ἀμφοτέρω τὰ βοτάνια φύλλα ἀκανθώδη.

2-4 cf. *HP* 6.1.3, τὰ δὲ φυλλάκανθα, καθάπερ ἄκανος ἡρύγγιον κνήκος; *sed* ἄκανθος (*masc.*) *nusquam memoratur a Theophrasto*

3-4 ἔχει—ἀκανθώδη] μᾶλλον δὲ ἀμφοτέρας τὰς βοτάνιας φησὶ φύλλα ἀκανθώδη ἔχειν γ 4 *post* ἀκανθώδη *add.* ὥς φησι Θεόφραστος K

406 Athenaeus, *Deipnosophistae* 9.11 371A (BT t.2 p.310.14-19 Kaibel)

σευτλα· τούτων φησὶν ὁ Θεόφραστος εὐχυλότερον εἶναι τὸ λευκὸν τοῦ μέλανος καὶ ὀλιγοσπερμότερον καὶ καλεῖσθαι Σικελικόν. ἡ δὲ σευτλὶς ἕτερον, φησί, τοῦ τεύτλου ἐστί. διὸ καὶ Δίφιλος ὁ κωμωδοποιὸς ἐν Ἡρωὶ δράματι ἐπιτιμᾷ τινι ὥς κακῶς λέγοντι καὶ “τὰ τευτλα σευτλίδας καλῶν.”

5

1-2 *Theophrastus, HP* 7.4.4 3-5 *Diphilus, fr.* 47 (CAF t.2 p.557); cf. *etiam Alexem, fr.* 142.5-7 (CAF t.2 p.348-9) *et Euphronem, fr.* 3 (CAF t.3 p.320)

5 σευτλίδας Kock: τευτλίδας *Casaubon*: τοῦ ταίνας AC

- 404 Hesychius, *Lexicon*, on *Dios anthos* (no. 1919, vol.1 p.462 Latte)

Dios anthos (carnation): The followers of Theophrastus say that this is not a pot-herb, but a spiny plant.¹

¹ So the Suda; the transmitted text of Hesychius simply has “not a pot-herb, but a carnation”. In the *Research on Plants* Theophrastus includes *Dios anthos* in a list of cultivated undershrubs (6.1.1), and then deals with pot-herbs as another class of undershrubs and with plants used in garlands (6.1.2). Spiny plants are then mentioned at 6.1.3, but *Dios anthos* is not named among them.

- 405A Scholion on Nicander, *Remedies* 329 (c, p.145.15 Crugnola)

Theophrastus speaks of *akanthos* in the masculine gender.

- 405B Scholion on Nicander, *Remedies* 645 (a, p.240.17-18 and 241.1-3 Crugnola)

“Or you”: taking the roots of the eryngo and of the flowery acanthus make them equal in weight, grind them up, and drink them. . . . Theophrastus too mentions the *akanthos* in the (*Research*) on *Plants*. Both the plants (i.e. eryngo and acanthus) have spiny leaves.

- 406 Athenaeus, *The Sophists at Dinner* 9.11 371A (BT vol.2 p.310.14-19 Kaibel)

seutla (beets): Of these Theophrastus says that the white is more succulent than the black and has fewer seeds, and is called Sicilian. The *seutlis*, he says, is different from the *teutlon*. And for this reason Diphilus the comic poet, in his play *Hero*, censures someone for misuse of words and “calling the *teutla seutlides*”.

- 407 Athenaeus, *Deipnosophistae* 9.12 371C (BT t.2 p.311.20 Kaibel)

μνημονεύει τοῦ σταφυλίνου καὶ Θεόφραστος.

1 δαῦκον *memorat Theophrastus*, HP 9.15.5, 9.15.8, 9.20.2, *sed hoc aliud genus esse videtur*

- 408 Plinius, *Naturalis historia* 19.32 (CB t.19 p.35.6-17 André)

Theophrastus auctor est esse bulbi genus circa ripas amnium nascens, cuius inter summum corticem eamque partem qua vescuntur esse laneam naturam, ex qua impilia vestesque quaedam conficiantur. sed neque regionem in qua id fiat, nec quicquam diligentius praeterquam eriophorion id appellari in exemplaribus quae equidem invenerim tradit. neque omnino ullam mentionem habet sparti, cuncta magna cura persecutus CCCXC annos ante nos, ut iam et alio loco diximus, quo apparet post id temporis spatium in usum venisse spartum. 5

1-4 *Theophrastus*, HP 7.13.8; *Athenaeus*, *Deipnos.* 2.67 64D, *Theophrasto nominato* 6-9 λινόσπαρτον *memorat Theophrastus*, HP 1.5.2, *sed hoc aliud genus est* 7-8 *Theophrastum circa CCCCXL annos ab urbe Roma condita*, Nicodoro Athenis archonte, (id est anno 314 ante Christum) *Historiam plantarum scripsisse* →

- 409 Photius, *Lexicon*, s.v. δενδαλίδες (no. 181, t.1 p.388.4-7 Theodoridis)

δενδαλίδες· οἱ μὲν ἄνθος, ἄλλοι τὰς λευκὰς κάγχρυς, οἱ δὲ τὰς ἐπισημένας κριθὰς πρὸ τοῦ φρυγῆναι. Θεόφραστος δὲ ὑπὸ Εὐβοέων τὰς κριθὰς οὕτω καλεῖσθαι. οἱ δὲ τὰς ἐκ κριθῶν μάζας γινομένας.

1-3 cf. *Lexeis rhetoricas*, s.v. δενδαλίδες (p.241.12 Bekker), *ex quibus Etymologicum Magnum* 255.54; *quibus locis Theophrastus non nominatur* 1-2 *Hesychius*, *Lexicon*, s.v. δενδαλίδας (no. 621, t.1 p.417.25-6 Latte); cf. *eundem*, s.v. δανδαλίδας (no. 221, t.1 p.404.8 Latte); *Theophrastus neutro loco nominatur* 3 *Pollux*, *Onomasticon* 6.76-7 (LG t.9.2 p.22.24-23.2 Bethe); *Hesychius*, *Lexicon*, s.v. δενδαλίδας (no. 621, t.1 p.417.26-7 Latte); *quorum neuter Theophrastum* →

- 410 Scholion in Nicandri *Theriaca* 856 (b, p.298.11-12 Crugnola)

τοῦ δὲ φλόμου φησὶ Θεόφραστος δύο εἶδη εἶναι, ἄρρεν καὶ θῆλυ.

1 cf. *Dioscoridis librum De materia medica* 4.103.1 (t.2 p.257.16-258.10 Wellmann); →

- 407 Athenaeus, *The Sophists at Dinner* 9.12 371C (BT vol.2 p.311.20 Kaibel)

Theophrastus, too, mentions the carrot.

- 408 Pliny, *Natural History* 19.32 (CB vol.19 p.35.6-17 André)

Theophrastus asserts that there is a kind of bulb which grows on river-banks, and which has a woolly substance between its outermost skin and the part which is eaten; from this felt slippers and certain garments are made. But he does not record the region in which this occurs, nor anything in more detail except that this plant is called *eriphorion* ("wool-bearer"), at least in the copies which I have found. Nor does he mention esparto grass at all, though he dealt with all (plants) with great care, 390 years before my time as I have already stated elsewhere; and from this it is clear that it is more recently that esparto grass came into use.

asseverat Plinius, Nat. hist. 3.57-8 = 599; cf. ibid. 13.101 et 15.1

7 CCCXC Hardouin: CCCC.XC DeEpdT: CCCCL Q

- 409 Photius, *Lexicon*, on *dendalides* (no. 181, vol.1 p.388.4-7 Theodoridis)

dendalides: some (say) a flower, others the white parched barley¹, others the winnowed barleycorns before they are roasted. Theophrastus (says) that the Euboeans give this name to barleycorns. Others (say that *dendalides* are) the cakes made from barley.

¹ Or conceivably "the white winter-buds" of trees.

nominat

1 ἄνθος τι *Hesychius* (no. 621)

- 410 Scholion on Nicander, *Remedies* 856 (b, p.298.11-12 Crugnola)

Theophrastus says that there are two kinds of mullein, male and female.

Plinii NH 25.120, quibus locis Theophrastus non nominatur

411A Scholion in Homeri Odysseam 10.510 (t.1 p.476.14-16 Dindorf)

φησὶ δὲ Θεόφραστος ἐν Φυτικοῖς τὸν χυλὸν τῆς ἰτέας πινόμενον ἀφανίζειν τὴν γονὴν τῶν ἀνθρώπων.

1-2 *haec apud Theophrastum non reperiuntur*

411B Eustathius, Commentarii in Homeri Odysseam 10.510 (t.1 p.391.42-4 Stallbaum)

ὠλεσίκαρποι δὲ ἰτέαι ἢ ὅτι ἀποβάλλουσι φασὶ τὸ ἄνθος πρὶν ἢ πεπανθῆναι ἢ δίοτι οἱ πίνοντες τοῦ κατ' αὐτάς ἄνθους ὄλλουσι τὸν καρπὸν ἥτοι ἄγονοι γίνονται, ὥς καὶ Θεόφραστος ἱστορεῖ.

1-2 *Theophrastus, HP 3.1.3, eodem Homeri versu memorato*
16.110, *Theophrasto non nominato*

1-3 *Plinius, NH*

1 πρὶν ἢ *nos*: πρὶν ἢ *ed. Stallbaum*

412 Plinius, Naturalis historia 25.14 (CB t.25 p.31.11-14 André)

dixit Democritus, credidit Theophrastus esse herbam cuius contactu inlatae ab alite quam rettulimus exiliret cuneus a pastoribus arbori adactus.

1-3 *Plinius, NH 10.40, Theophrasto non nominato; Aelianus, De nat. anim. 1.45, Theophrasto non nominato; Petrus Berchorius, Reductorium morale 14.69.14 (t.2 p.632b62-5 ed. a. 1731), Theophrasto nominato* Democritus] FVS 68B300 no. 8

413 Loci in Theophrasti Historiae plantarum libris ad quos auctores posteriores Theophrasto nominato spectant

1 lib.1 cap.2 § 1] Aelius Dionysius, s.v. ἔσμα (no. 66 p.120.4 Erbse); Eustathius, In Homeri Iliadem 13.288 (p.472.12-13 van der Valk); Photius, Lexicon, s.v. ἔσμα (pars 1 p.20.17-18 Porson)

2 lib.1 cap.3 § 1] Ioannes Alexandrinus, In Hippocr. Epid. 6 (6, 141a3-4 Pritchett): sed Theophrastus herbas et cetera plantas appellari expressis verbis non dicit

3 lib.1 cap.4 § 3] Varro, De re rustica 1.7.7

411A Scholium on Homer's *Odyssey* 10.510 (vol.1 p.476.14-16 Dindorf)

Theophrastus in *Plant (Matters)*¹ says that the sap of the willow, if drunk, does away with the seed of man.

¹ Not in fact found in our *Research on Plants*.

411B Eustathius, *Commentaries On Homer's Odyssey* 10.510 (vol.1 p.391.42-4 Stallbaum)

Willows (are called) "fruit-shedders"¹ either because, people say, they shed their flower before it has ripened (into fruit), or because those who drink of the flower on them lose their "fruit", or become sterile, as Theophrastus too records.

¹ The Greek word can mean either "losing fruit" or "destroying fruit".

412 Pliny, *Natural History* 25.14 (CB vol.25 p.31.11-14 André)

Democritus said, and Theophrastus believed, that there is a plant at the touch of which, when it was applied by the bird we mentioned (the woodpecker), a wedge driven into a tree by shepherds sprang out.

413 Passages in Theophrastus' work *Research on Plants* to which later authors refer mentioning Theophrastus by name

- 1 Book 1 ch.2 § 1] Aelius Dionysius on *hesma* (no. 66 p.120.4 Erbse); Eustathius, *On Homer's Iliad* 13.288 (p.472.12-13 van der Valk); Photius, *Lexicon*, on *hesma* (part 1 p.20.17-18 Porson)
- 2 Book 1 ch.3 § 1] John of Alexandria, *On Hippocrates' Epidemics* 6 (6, 141a3-4 Pritchett): but Theophrastus does not say *explicitly* that herbs, etc. are called "plants".
- 3 Book 1 ch.4 § 3] Varro, *On Farming* 1.7.7

- 4 lib.1 cap.5 § 2] Plinius, *Naturalis historia* 19.32 = 408; vid. infra no. 52, 55, 59, 84
- 5 lib.1 cap.6 § 5] Athenaeus, *Deipnosophistae* 2.59 61F, ubi Athenaeus per errorem plantas eas levem corticem habere dicit quas Theophrastus radicibus carere re vera asseverat, sed γεράνειον in textu Theophrasti ex Athenaeo legendum est; vid. Sharples et Minter, *JHS* 103 (1983) 154, sed de πύξος apud Theophrastum, ubi πέζις in Athenaeo legitur, vid. etiam S. Amigues, *Théophraste: Recherches sur les plantes*, CB t.1 p.84 n.12
- 6 lib.1 cap.6 § 9] Athenaeus, *Deipnosophistae* 2.60 62A, ubi Athenaeus γεράνειον pro ἄσχιον exhibet atque οὔϊγγον (vel οὔϊτον) praetermittit; vid. Sharples et Minter, loc. cit., atque Amigues, op. cit. pp.86-7 n.20
- 7 lib.1 cap.7 § 1] Varro, *De re rustica* 1.37.5
- 8 lib.1 cap.8 § 6] Erotianus, fr. 29 (p.107.15-17 Nachmannson); Galenus, *In Hippocratis librum Epidemiarum* 6 (3.14, CMG 5.10.2.2 p.144.4-5); Galenus, *Linguarum Hippocraticarum explicatio*, s.v. γόγγρων (t.19 p.91.9-12 Kühn); Ioannes Alexandrinus, *In Hippocr. Epid.* 6 (3, 130a11-13 Pritchett)
- 9 lib.1 cap.9 § 3] scholion in Theocriti *Idyllium* 5.97 (a, p.176.4-7 Wendel), ubi ferae tantum dicuntur arbores quae a Theophrasto et ferae et semper virentes
- 10 lib.1 cap.9 § 4] vid. infra no. 57
- 11 lib.1 cap.9 § 5] Varro, *De re rustica* 1.7.6
- 12 lib.1 cap.13 § 4] Athenaeus, *Deipnosophistae* 3.26 83F
- 13 lib.2 cap.1 § 3] Plinius, *Naturalis historia* 15.138, ubi Plinius per errorem indicat Theophrastum dubitare num laurus omnino ramo seri possit
- 14 lib.2 cap.2 § 2] Galenus, *Linguarum Hippocraticarum explicatio*, s.v. κατακούρη (t.19 p.109.7-10 Kühn), ubi Galenus per errorem verbum κουρίζομένη de abiete, non de cupresso adhiberi dicit

- 4 Book 1 ch.5 § 2] Pliny, *Natural History* 19.32 = 408; see below no. 52, 55, 59, 84
- 5 Book 1 ch.6 § 5] Athenaeus, *The Sophists at Dinner* 2.59 61F, where Athenaeus erroneously says that those plants have *smooth skins* that Theophrastus in fact says *are without roots*; but *geraneion* "sow-truffle" should be restored in the text of Theophrastus from Athenaeus. See Sharples and Minter, *JHS* 103 (1983) 154, but on *puxos* in Theophrastus, where Athenaeus has *pezis*, see also S. Amigues, *Théophraste: Recherches sur les plantes*, CB vol.1 p.84 n.12
- 6 Book 1 ch.6 § 9] Athenaeus, *The Sophists at Dinner* 2.60 62A, where Athenaeus has *geraneion* "sow-truffle" in place of *aschion* "truffle", and omits *ouingon* "Egyptian arum" (or *ouiton*, a fungus similar to a truffle); see Sharples and Minter, loc. cit., and Amigues, op. cit. pp.86-7 n.20
- 7 Book 1 ch.7 § 1] Varro, *On Farming* 1.37.5
- 8 Book 1 ch.8 § 6] Erotianus, fr. 29 (p.107.15-17 Nachmannson); Galen, *On Hippocrates' Epidemics* 6 (3.14, CMG 5.10.2.2 p.144.4-5); Galen, *Explanation of Hippocratic Expressions*, on *gongrōna* (vol.19 p.91.9-12 Kühn); John of Alexandria, *On Hippocrates' Epidemics* 6 (3, 130a11-13 Pritchett)
- 9 Book 1 ch.9 § 3] scholium on Theocritus' *Idyll* 5.97 (a, p.176.4-7 Wendel), which gives as "wild" trees only what is in fact Theophrastus' list of wild *evergreen* trees
- 10 Book 1 ch.9 § 4] see below no. 57
- 11 Book 1 ch.9 § 5] Varro, *On Farming* 1.7.6
- 12 Book 1 ch.13 § 4] Athenaeus, *The Sophists at Dinner* 3.26 83F
- 13 Book 2 ch.1 § 3] Pliny, *Natural History* 15.138, where Pliny erroneously says that Theophrastus doubts whether laurel can be propagated from cuttings *at all*
- 14 Book 2 ch.2 § 2] Galen, *Explanation of Hippocratic Expressions*, on *katakourēn* (vol.19 p.109.7-10 Kühn), where Galen erroneously says that the word *kourizomenē* "shorn" is applied by Theophrastus to the fir rather than to the cypress

- 15 lib.2 cap.2 § 5] Athenaeus, *Deipnosophistae* 3.22 81F-82A
- 16 lib.2 cap.2 § 7] Apollonius, *Historiae mirabiles* 43, ubi Apollonius ea quae de Aegypto et de Cilicia dicuntur commutat necnon κόκκους et δι' ὅλου adicit
- 17 lib.2 cap.4 § 1] Hesychius, *Lexicon*, s.v. σισύμβριον (no. 742, t.4 p.34.12-13 Schmidt)
- 18 lib.2 cap.5 § 5] Athenaeus, *Deipnosophistae* 3.13 77E
- 19 lib.2 cap.6 § 2] Athenaeus, *Deipnosophistae* 2.85 71C
- 20 lib.3 cap.1 § 1] Cloatius Verus ap. Macrobius, *Saturnalia* 3.18.4 (p.209.19-210.4 Willis)
- 21 lib.3 cap.1 §§ 4-5] Varro, *De re rustica* 1.40.1
- 22 lib.3 cap.3 § 8 (et lib.3 cap.7 § 3)] Hesychius, *Lexicon*, s.v. κύπαρος (no. 4639, t.2 p.550.31-3 Latte; cf. κύτταροι, ibid. no. 4747, p.554.23-6, Theophrasto non nominato); Photius, *Lexicon*, s.v. κύτταρος (pars 1 p.193.7-11 Porson); scholion in Aristophanis *Pacem* 199 (b, Schol. Arist. t.2.2 p.38.18-20); scholion in Aristophanis *Thesmophoriazusas* 516 (p.268a3-4 Duebner); scholion in Aristophanis *Vespas* 1111 (p.459a28-42 Duebner, sed haec Musurum ex Suda in istud scholion transtulisse indicat Dindorf, *Aristoph. Comoed.* t.4.2 p.514 adnot. 9); Suda, s.v. κύτταρος (no. 2787, LG t.1 pars 3 p.222.6-7 Adler); ubi ea quae de forma et de siccitate exhibent omnes praeter scholion in *Thesm.* neque apud Theophrastum inveniuntur neque inveniri expressis verbis dicuntur
- 23 lib.3 cap.5 § 1] scholion in Theocriti *Idyllium* 9.23 (a, p.219.15-17 Wendel)
- 24 lib.3 cap.6 §4] Athenaeus, *Deipnosophistae* 2.33 50A-B
- 25 lib.3 cap.7 §3] vid. supra no. 22
- 26 lib.3 cap.8 §2] scholion in Nicandri *Theriaca* 413 (a, p.174.6-7 Crugnola)

- 15 Book 2 ch.2 § 5] Athenaeus, *The Sophists at Dinner* 3.22 81F-82A
- 16 Book 2 ch.2 § 7] Apollonius, *Amazing Stories* 43, where Apollonius transposes what is said about Egypt and about Cilicia, and adds the words *kokkous* "seeds" and *di 'holou* "altogether".
- 17 Book 2 ch.4 § 1] Hesychius, *Lexicon*, on *sisumbrion* (no. 742, vol.4 p.34.12-13 Schmidt)
- 18 Book 2 ch.5 § 5] Athenaeus, *The Sophists at Dinner* 3.13 77E
- 19 Book 2 ch.6 § 2] Athenaeus, *The Sophists at Dinner* 2.85 71C
- 20 Book 3 ch.1 § 1] Cloatius Verus ap. Macrobius, *Saturnalia* 3.18.4 (p.209.19-210.4 Willis)
- 21 Book 3 ch.1 §§ 4-5] Varro, *On Farming* 1.40.1
- 22 Book 3 ch.3 § 8 (and Book 3 ch.7 § 3)] Hesychius, *Lexicon*, on *kuparos* (no. 4639, vol.2 p.550.31-3 Latte; cf. s.v. *kuttaroi* no. 4747, p.554.23-6, where Theophrastus is not named); Photius, *Lexicon*, on *kuttaros* (part 1 p.193.7-11 Porson); scholium on Aristophanes' *Peace* 199 (b, *Schol. Arist.* vol.2.2 p.38.18-20); scholium on Aristophanes' *Thesmophoriazusae* 516 (p.268a3-4 Duebner); scholium on Aristophanes' *Wasps* 1111 (p.459a28-42 Duebner, but Dindorf, *Aristoph. Comoed.* vol.4.2 p.514 n.9 states that Musurus transferred this material into this scholium from the *Suda*); *Suda*, on *kuttaros* (no. 2787, *LG* vol.1 part 3 p.222.6-7 Adler); where what is stated about shape and drying up by all these sources, apart from the scholium on the *Thesmophoriazusae*, is not found in Theophrastus but is not explicitly said to be so either
- 23 Book 3 ch.5 § 1] scholium on Theocritus' *Idyll* 9.23 (a, p.219.15-17 Wendel)
- 24 Book 3 ch.6 § 4] Athenaeus, *The Sophists at Dinner* 2.33 50A-B
- 25 Book 3 ch.7 § 3] see above no. 22
- 26 Book 3 ch.8 § 2] scholium on Nicander's *Remedies* 413 (a, p.174.6-7 Crugnola)

- 27 lib.3 cap.9 § 5] Athenaeus, *Deipnosophistae* 2.49 57B
- 28 lib.3 cap.10 § 2] scholion in Nicandri *Alexipharmaca* 611 (a, 6-9, p.207 Geymonat)
- 29 lib.3 cap.13 § 1] Athenaeus, *Deipnosophistae* 2.34 50B-C
- 30 lib.3 cap.13 § 4] scholion in Nicandri *Theriaca* 615 (b, p.231.12-14 Crugnola)
- 31 lib.3 cap.14 § 4 (et lib.4 cap.2 § 8, lib.8 cap.5 § 2)] Galenus, *De alimentorum facultatibus* 2.1.5 (CMG t.5.4.2 p.266.1-2)
- 32 lib.3 cap.15 § 6] Athenaeus, *Deipnosophistae* 2.34 50C-D; Plinius, *NH* 27.63, ubi Plinius quae de κραταίγωφ dicit Theophrastus haud recte ad aquifolium referre videtur
- 33 lib.3 cap.16 § 4] Athenaeus, *Deipnosophistae* 2.35 50F
- 34 lib.3 cap.17 § 5] Athenaeus, *Deipnosophistae* 3.11 77A-B
- 35 lib.3 cap.18 § 4] Athenaeus, *Deipnosophistae* 2.82 70D
- 36 lib.3 cap.18 § 4] scholion in Theocriti *Idyllium* 5.92 (c, p.173.19-22 Wendel)
- 37 lib.4 cap.1 § 1 (et lib.9 cap.2 § 3)] scholion in Oribasii *Collectionem medicam* 11A70 (CMG t.6.1.2 p.92 ad 1), quod ἐπήλιος memorat pro εὐηλίους codicum Theophrasti
- 38 lib.4 cap.2 § 3] Athenaeus, *Deipnosophistae* 3.11 77B-C
- 39 lib.4 cap.2 § 5] scholion in Nicandri *Alexipharmaca* 99 (a, 3-5, p.62 Geymonat)
- 40 lib.4 cap.2 § 8] vid. supra no. 31
- 41 lib.4 cap.4 § 1] Plinius, *NH* 16.144; Plutarchus, *Quaest. conviv.* 3.2.1 648c, qui nonnulla relationi addit
- 42 lib.4 cap.4 § 2] Athenaeus, *Deipnosophistae* 3.26 83D-F

- 27 Book 3 ch.9 § 5] Athenaeus, *The Sophists at Dinner* 2.49 57B
- 28 Book 3 ch.10 § 2] scholium on Nicander's *Antidotes* 611 (a, 6-9, p.207 Geymonat)
- 29 Book 3 ch.13 § 1] Athenaeus, *The Sophists at Dinner* 2.34 50B-C
- 30 Book 3 ch.13 § 4] scholium on Nicander's *Remedies* 615 (b, p.231.12-14 Crugnola)
- 31 Book 3 ch.14 § 4 (and Book 4 ch.2 § 8, Book 8 ch.5 § 2)] Galen, *On the Nutritive Faculties* 2.1.5 (CMG vol.5.4.2 p.266.1 -2)
- 32 Book 3 ch.15 § 6] Athenaeus, *The Sophists at Dinner* 2.34 50C-D; Pliny, *Natural History* 27.63, where Pliny seems erroneously to apply to holly what Theophrastus says of the *krataigos*, "thorn"
- 33 Book 3 ch.16 § 4] Athenaeus, *The Sophists at Dinner* 2.35 50F
- 34 Book 3 ch.17 § 5] Athenaeus, *The Sophists at Dinner* 3.11 77A-B
- 35 Book 3 ch.18 § 4] Athenaeus, *The Sophists at Dinner* 2.87 70D
- 36 Book 3 ch.18 § 4] scholium on Theocritus' *Idyll* 5.92 (c, p.173.19-22 Wendel)
- 37 Book 4 ch.1 § 1 (and Book 9 ch.2 § 3] scholium on Oribasius' *Medical Collection* 11A70 (CMG vol.6.1.2 p.92 ad 1), which refers to *epēlios* "sunny" where the manuscripts of Theophrastus have *euēlios* "well-sunned".
- 38 Book 4 ch.2 § 3] Athenaeus, *The Sophists at Dinner* 3.11 77B-C
- 39 Book 4 ch.2 § 5] scholium on Nicander's *Antidotes* 99 (a, 3-5, p.62 Geymonat)
- 40 Book 4 ch.2 § 8] see above no. 31
- 41 Book 4 ch.4 § 1] Pliny, *Natural History* 16.144; Plutarch, *Table-Talk* 3.2.1 648c, who adds several details to the story
- 42 Book 4 ch.4 § 2] Athenaeus, *The Sophists at Dinner* 3.26 83D-F

- 43 lib.4 cap.4 § 9] Apollonius, *Historiae mirabiles* 32 (addita fabae commemoratione)
- 44 lib.4 cap.7 § 2] Athenaeus, *Deipnosophistae* 2.59 61E-F qui dicta ad Herculis columnas, non ad Mare Rubrum per errorem refert
- 45 lib.4 cap.8 § 1] scholion in Aristophanis *Ranas* 244 (p.282b8-10, 16-18 Duebner); Suda, s.v. φλεώ (no. 533, LG t.1 pars 4 p.745.20-1 Adler)
- 46 lib.4 cap.8 §§ 7-8] Athenaeus, *Deipnosophistae* 3.2 72C-D
- 47 lib.4 cap.10 §§ 1, 3, 7] Athenaeus, *Deipnosophistae* 14.64 651A (vid. 401)
- 48 lib.4 cap.12 § 1] Harpocration, *Lexicon*, s.v. ὀλοσχοίνῳ (t.1 p.221.14-16 Dindorf); Photius, *Lexicon*, s.v. ὀλοσχοίνῳ (pars 1 p.329.12-14 Porson); Suda, s.v. ὀλοσχοίνῳ (no. 201, LG t.1 pars 3 p.520.14-16 Adler)
- 49 lib.4 cap.14 § 6] Photius, *Lexicon*, s.v. ψινάδες (pars 2 p.655.4 Porson); Plinius, *Naturalis Historia* 17.226; Suda, s.v. ψινάδες (no. 109, LG t.1. pars 4 p.847.18 Adler); apud Theophrastum verbum ψίνεσθαι, non ψινάδες, re vera reperitur
- 50 lib.4 cap.16 § 6] Athenaeus, *Deipnosophistae* 1.62 34E
- 51 lib.5 cap.3 § 2] Athenaeus, *Deipnosophistae* 11.41 470F
- 52 lib.5 cap.3 § 7] Plinius, *Naturalis historia* 13.101-2, nonnullis rebus additis ac commutatis; Theophrastus circa A.U.C. 400 scripsisse dicitur; vid. no. 4, 55, 59, 84
- 53 lib.5 cap.4 § 3] scholion in Homeri *Iliadem* 23.328 (t.5 p.421.18-20 Erbse); [Alexander Aphrodisiensis], In Aristotelis *De sophisticis elenchis* 4 166b4-6 (CAG t.2.3 p.33.29-34.2) = 403, qui ad pinum refert quae apud Theophrastum de quercu dicuntur
- 54 lib.5 cap.7 § 6] scholion in Apollonii Rhodii *Argonautica* 4.200-2 (a, p.271.14 Wendel)
- 55 lib.5 cap.8 § 3] scholion in Aristophanis *Pacem* 1154 (b, Schol. Arist.

- 43 Book 4 ch.4 § 9] Apollonius, *Amazing Stories* 32 (with the addition of a reference to the bean)
- 44 Book 4 ch.7 § 2] Athenaeus, *The Sophists at Dinner* 2.59 61E-F, who erroneously refers what is said to the Pillars of Hercules and not to the Red Sea
- 45 Book 4 ch.8 § 1] scholium on Aristophanes' *Frogs* 244 (p.282b8-10, 16-18 Duebner); *Suda*, on *phleō* (no. 533, LG vol.1 part 4 p.745.20-1 Adler)
- 46 Book 4 ch.8 §§ 7-8] Athenaeus, *The Sophists at Dinner* 3.2 72C-D
- 47 Book 4 ch.10 §§ 1, 3, 7] Athenaeus, *The Sophists at Dinner* 14.64 651A (see 401)
- 48 Book 4 ch.12 § 1] Harpocration, *Lexicon*, on *holoschoinōi* (vol.1 p.221.14-16 Dindorf); Photius, *Lexicon*, on *holoschoinōi* (part 1 p.329.12-14 Porson); *Suda*, on *holoschoinōi* (no. 201, LG vol.1 part 3 p.520.14-16 Adler)
- 49 Book 4 ch.14 § 6] Photius, *Lexicon*, on *psinades* (part 2 p.655.4 Porson); Pliny, *Natural History* 17.226; *Suda*, on *psinades* (no. 109, LG vol.1 part 4 p.847.18 Adler); in Theophrastus it is the verb *psinesthai*, and not *psinades*, that is in fact found
- 50 Book 4 ch.16 § 6] Athenaeus, *The Sophists at Dinner* 1.62 34E
- 51 Book 5 ch.3 § 2] Athenaeus, *The Sophists at Dinner* 11.41 470F
- 52 Book 5 ch.3 § 7] Pliny, *Natural History* 13.101-2, with several additions and changes in order; Theophrastus is said to have written in about 314 B.C.; see no. 4, 55, 59, 84
- 53 Book 5 ch.4 § 3] scholium on Homer's *Iliad* 23.328 (vol.5 p.421.18-20 Erbse); [Alexander of Aphrodisias], *On Aristotle's On Sophistical Refutations* 4 166b4-6 (CAG vol.2.3 p.33.29-34.2) = 403, who applies to the pine what Theophrastus says about the oak
- 54 Book 5 ch.7 § 6] scholium on Apollonius of Rhodes' *Argonautica* 4.200-2 (a, p.271.14 Wendel)
- 55 Book 5 ch.8 § 3] scholium on Aristophanes' *Peace* 1154 (b, *Schol. Arist.*

- t.2.2 p.165.1) sed frugiferarum genus myrtuum expressis verbis in scholio tantum, non apud Theophrastum memoratur; Plinius, *Naturalis historia* 3.57-8 = 599, qui librum Nicodoro apud Athenienses magistratu, A.U.C. 440, i.e. anno 314 a.C. scriptum esse asseverat; vid. no. 4, 52, 59, 84
- 56 lib.5 cap.9 § 5] Hesychius, *Lexicon*, s.v. δύσκαπνος (no. 84, t.1 p.486.11 Latte)
- 57 lib.6 cap.1 § 1 (et lib.1 cap.9 § 4)] scholion in Aristophanis *Pacem* 168 (a, Schol. Arist. t.2.2 p.24.23-4); cf. Hesychii *Lexicon*, s.v. Δίος ἄνθος (no. 1919, t.1 p.462 Latte) = 404
- 58 lib.6 cap.1 § 3] scholion in Nicandri *Theriaca* 645 (b, p.241.7-8 Crugnola); etiam scholion alium in eundem locum (a, p.240,17-18 et 241.1-3 Crugnola) = 405B
- 59 lib.6 cap.2 § 4] Plinius, *Naturalis historia* 15.1, qui Theophrastum circa A.U.C. 440 scripsisse dicit; vid. no. 4, 52, 55, 84
- 60 lib.6 cap.4 § 10] Athenaeus, *Deipnosophistae* 2.83 70D-E
- 61 lib.6 capp.6-8] Plinius, *Naturalis historia* 21.13
- 62 lib.6 cap.6 § 3] Athenaeus, *Deipnosophistae* 15.27 681B
- 63 lib.6 cap.6 §§ 4-5] Athenaeus, *Deipnosophistae* 15.29 682B-C, nonnullis verbis omissis atque rosis quae quinque folia habent earum loco quae magnos flores habent memoratis
- 64 lib.6 cap.6 § 9] Athenaeus, *Deipnosophistae* 15.28 681E; Photius, *Lexicon*, s.v. λίνον (pars 1 p.224.26 Porson, sed λείριον pro λίνον cum Dobree apud Naber t.1 p.389 adnot.2 legendum); Pollux, *Onomasticon* 6.107 (LG t.9.2 p.31.3-4 Bethe); scholion in Apollonii Rhodii *Argonautica* 1.879-83 (a, p.74.17-18 Wendel)
- 65 lib.6 cap.6 § 11] Athenaeus, *Deipnosophistae* 15.27 680E; Eustathius, *In Homeri Iliadem* 16.123 (t.3 p.819.4-7 van der Valk), ex Athenaeo; quorum uterque in coronis adhiberi dicit eos flores quos Theophrastus ex seminibus coli dicit

- vol.2.2 p.165.1), but only the scholium, not Theophrastus, explicitly mentions a kind of myrtle that bears fruit; Pliny, *Natural History* 3.57-8 = 599, who says that the work was written in the archonship of Nicodorus at Athens, in the 440th year after the founding of Rome, i.e. 314 B.C.; see no. 4, 52, 59, 84
- 56 Book 5 ch.9 § 5] Hesychius, *Lexicon*, on *duskapnos* (no. 84, vol.1 p.486.11 Latte)
- 57 Book 6 ch.1 § 1 (and Book 1 ch.9 § 4)] scholium on Aristophanes' *Peace* 168 (a, *Schol. Arist.* vol.2.2 p.24.23-4); cf. Hesychius, *Lexicon*, on *Dios anthos* (no. 1919, vol.1 p.462 Latte) = 404
- 58 Book 6 ch.1 § 3] scholium on Nicander's *Remedies* 645 (b, p.241.7-8 Crugnola); also another scholium on the same passage (a, p.240.17-18 and 241.1-3 Crugnola) = 405B
- 59 Book 6 ch.2 § 4] Pliny, *Natural History* 15.1, stating that Theophrastus wrote in about 314 B.C.; see no. 4, 52, 55, 84
- 60 Book 6 ch.4 § 10] Athenaeus, *The Sophists at Dinner* 2.83 70D-E
- 61 Book 6 chs.6-8] Pliny, *Natural History* 21.13
- 62 Book 6 ch.6 § 3] Athenaeus, *The Sophists at Dinner* 15.27 681B
- 63 Book 6 ch.6 §§ 4-5] Athenaeus, *The Sophists at Dinner* 15.29 682B-C, with several words omitted and roses with five petals mentioned in place of those which have large flowers
- 64 Book 6 ch.6 § 9] Athenaeus, *The Sophists at Dinner* 15.28 681E; Photius, *Lexicon*, on *linon* (part 1 p.224.26 Porson, but *leirion* "lily" should be read for *linon* "flax" with Dobree cited in Naber, *Photii Lexicon* vol.1 p.389 n.2); Pollux, *Nomenclature* 6.107 (LG vol.9.2 p.31.3-4 Bethe); scholium on Apollonius of Rhodes' *Argonautica* 1.879-83 (a, p.74.17-18 Wendel)
- 65 Book 6 ch.6 § 11] Athenaeus, *The Sophists at Dinner* 15.27 680E; Eustathius, *On Homer's Iliad* 16.123 (vol.3 p.819.4-7 van der Valk), from Athenaeus; both describe as *used in garlands* those flowers which Theophrastus says are *grown from seed*

- 66 lib.6 cap.7 § 2] Athenaeus, Deipnosophistae 15.28 681E-F
- 67 lib.6 cap.8 §§ 1-3] Athenaeus, Deipnosophistae 15.27 680E-F
- 68 lib.6 cap.8 § 1] Athenaeus, Deipnosophistae 15.28 681E
- 69 lib.6 cap.8 § 3] Athenaeus, Deipnosophistae 15.24 679C-D, 15.28 681F
- 70 lib.6 cap.8 § 5] Athenaeus, Deipnosophistae 15.18 676E
- 71 lib.7 cap.1 § 2] Athenaeus, Deipnosophistae 2.81 70A
- 72 lib.7 cap.1 § 6] Athenaeus, Deipnosophistae 3.5 74B
- 73 lib.7 cap.2 § 4] Athenaeus, Deipnosophistae 2.79 69B
- 74 lib.7 cap.4 § 2] Athenaeus, Deipnosophistae 2.48 56F
- 75 lib.7 cap.4 § 3] Athenaeus, Deipnosophistae 9.8 369B-C
- 76 lib.7 cap.4 § 4] Athenaeus, Deipnosophistae 9.9 369F, sed Theophrastus tria genera raphanorum distinguit, non, ut dicit Athenaeus, duo; ibid. 9.11 371A = 406
- 77 lib.7 cap.4 § 5] Athenaeus, Deipnosophistae 2.79 69A-B, sed Theophrastus quattuor genera lactucarum distinguit, non, ut dicit Athenaeus, tria
- 78 lib.7 cap.4 § 6] Athenaeus, Deipnosophistae 2.53 58F; Athenaeus, Deipnosophistae 3.5 74A
- 79 lib.7 cap.6 §3] scholion in Nicandri Theriaca 597 (c, p.225.16-226.1 Crugnola), ubi Theophrastus dicitur asseverasse hipposelinum in locis saxosis crescere, cum re vera et hipposelinum et heleoselinon aequae ubique crescere dicit — nisi codices Theophrasti ad nos pervenientes lacunosi sunt; cf. etiam Plinii Naturalem historiam 19.124, Theophrasto non nominato
- 80 lib.7 cap.7 § 2] Collectio vocum utilium, s.v. ἀκαλήφη (t.1 p.60.24-

- 66 Book 6 ch.7 § 2] Athenaeus, *The Sophists at Dinner* 15.28 681E-F
- 67 Book 6 ch.8 §§ 1-3] Athenaeus, *The Sophists at Dinner* 15.27 680E-F
- 68 Book 6 ch.8 § 1] Athenaeus, *The Sophists at Dinner* 15.28 681E
- 69 Book 6 ch.8 § 3] Athenaeus, *The Sophists at Dinner* 15.24 679C-D, 15.28 681F
- 70 Book 6 ch.8 § 5] Athenaeus, *The Sophists at Dinner* 15.18 676E
- 71 Book 7 ch.1 § 2] Athenaeus, *The Sophists at Dinner* 2.81 70A
- 72 Book 7 ch.1 § 6] Athenaeus, *The Sophists at Dinner* 3.5 74B
- 73 Book 7 ch.2 § 4] Athenaeus, *The Sophists at Dinner* 2.79 69B
- 74 Book 7 ch.4 § 2] Athenaeus, *The Sophists at Dinner* 2.48 56F
- 75 Book 7 ch.4 § 3] Athenaeus, *The Sophists at Dinner* 9.8 369B-C
- 76 Book 7 ch.4 § 4] Athenaeus, *The Sophists at Dinner* 9.9 369F (but Theophrastus distinguishes three kinds of radish, not two as Athenaeus says); *ibid.* 9.11 371A = 406
- 77 Book 7 ch.4 § 5] Athenaeus, *The Sophists at Dinner* 2.79 69A-B (but Theophrastus distinguishes four kinds of lettuce, not three as Athenaeus says)
- 78 Book 7 ch.4 § 6] Athenaeus, *The Sophists at Dinner* 2.53 58F; Athenaeus, *The Sophists at Dinner* 3.5 74A
- 79 Book 7 ch.6 § 3] scholium on Nicander's *Remedies* 597 (c, p.225.16-226.1 Crugnola), where Theophrastus is said to have asserted that horse-celery grows in rocky places, whereas in fact he says that both horse-celery and marsh-celery grow equally everywhere — unless the manuscripts of Theophrastus transmitted to us have suffered from omissions; cf. also Pliny, *Natural History* 19.124, who does not name Theophrastus
- 80 Book 7 ch.7 § 2] *Collection of Useful Expressions*, on *akalēphē* (vol.1

- 5 Bachmann); Photius, *Lexicon*, s.v. ἀκαλήφη (no. 705, t.1 p.79.3-4 Theodoridis); Suda, s.v. ἀκαλήφη (no. 788, LG t.1 pars 1 p.75.7-9 Adler); *urtica marina* apud Theophrastum non memoratur, quamobrem “καὶ (τὰς χερσαίας) θεόφραστος” in lexicis legendum censuit Regenbogen, art. “Theophrastus”, *RE suppl.* 7 (1950) 1438
- 81 lib.7 cap.7 § 4] Hesychius, *Lexicon*, s.v. ἐπίπετρον (no. 5057, t.2 p.166.15 Latte)
- 82 lib.7 cap.12 § 1] Eustathius, In Homeri *Iliadem* 21.14 (t.4 p.175.43 van der Valk); sed Theophrastus *scillae* quandam speciem Ἐπιμενίδειον appellari dicit, non, ut per incuriam asseverat Eustathius, radicem *acanthi*
- 83 lib.7 cap.13 § 2] Plinius, *Naturalis historia* 21.109; scholion in Theocriti *Idyll.* 1.52 (a, p.49.10-12 Wendel); quorum uterque plura Theophrasto attribuere videtur quam in eius textu leguntur
- 84 lib.7 cap.13 § 8] Plinius, *Naturalis historia* 19.32 = 408; Athenaeus, *Deipnosophistae* 2.67 64D; vid. supra no. 4, 52, 55, 59
- 85 lib.7 cap.15 § 1] Athenaeus, *Deipnosophistae* 15.32 684E, nonnullis verbis omissis, et *hirundine*, id est *ave*, pro *hirundino vento* dicta
- 86 lib.8 cap.1 § 1] Harpocration, *Lexicon*, s.v. μελίνη (t.1 p.202.5-6 Dindorf); Photius, *Lexicon*, s.v. μελίνη (pars 1 p.256.2-4 Porson); Suda, s.v. μελίνη (no. 507, LG t.1 pars 3 p.355.11-12 Adler); quibus ex auctoribus verbum μελίνη in Theophrasto textum restituendum censuit Schneider, quique omnes librum septimum, non octavum dicunt
- 87 lib.8 cap.2 § 9] Herodianus, *Prosodia catholica* 12 (GG t.3.1 p.314.17); Stephanus, *Ethnica*, s.v. Χάλκη (p.582.3-4 Meineke)
- 88 lib.8 cap.3 § 2] Galenus, *De alimentorum facultatibus* 1.28.2 (CMG t.5.4.2 p.254.18-23)
- 89 lib.8 cap.4 § 5] Apollonius, *Historiae mirabiles* 33

- p.60.24-5 Bachmann); Photius, *Lexicon*, on *akalēphē* (no. 705, vol.1 p.79.3-4 Theodoridis); *Suda*, on *akalēphē* (no. 788, LG vol.1 part 1 p.75.7-9 Adler); the "sea-nettle" (i.e. sea-anemone) is not mentioned by Theophrastus, and for this reason Regenbogen, art. "Theophrastus", *RE* suppl. 7 (1950) 1438 proposed to read "and Theophrastus <the land-nettle>" in the lexica.
- 81 Book 7 ch.7 § 4] Hesychius, *Lexicon*, on *epipetron* (no. 5057, vol.2 p.166.15 Latte)
- 82 Book 7 ch.12 § 1] Eustathius, *On Homer's Iliad* 21.14 (vol.4 p.175.43 van der Valk); but it is a certain type of squill that Theophrastus says is called "Epimenidean", not, as Eustathius carelessly asserts, the root of the *acanthus*
- 83 Book 7 ch.13 § 2] Pliny, *Natural History* 21.109; scholium on Theocritus' *Idyll* 1.52 (a, p.49.10-12 Wendel); both of whom seem to attribute more to Theophrastus than is found in his text
- 84 Book 7 ch.13 § 8] Pliny, *Natural History* 19.32 = 408; Athenaeus, *The Sophists at Dinner* 2.67 64D; see above no. 4, 52, 55, 59
- 85 Book 7 ch.15 § 1] Athenaeus, *The Sophists at Dinner* 15.32 684E, with several words omitted, and mentioning the swallow, i.e. the bird, in place of the swallow-wind
- 86 Book 8 ch.1 § 1] Harpocration, *Lexicon*, on *melinē* (vol.1 p.202.5-6 Dindorf); Photius, *Lexicon*, on *melinē* (part 1 p.256.2-4 Porson); *Suda*, on *melinē* (no. 507, LG vol.1 part 3 p.355.11-12 Adler); on the basis of these authors Schneider judged that the word *melinē* should be restored in the text of Theophrastus. They all refer to the *seventh*, not the eighth book
- 87 Book 8 ch.2 § 9] Herodianus, *General Scansion* 12 (GG vol.3.1 p.314.17); Stephanus, *Ethnica* on *Chalcē* (p.582.3-4 Meineke)
- 88 Book 8 ch.3 § 2] Galen, *On the Nutritive Faculties* 1.28.2 (CMG vol.5.4.2 p.254.18-23)
- 89 Book 8 ch.4 § 5] Apollonius, *Amazing Stories* 33

- 90 lib.8 cap.5 § 1] Athenaeus, *Deipnosophistae* 2.44 54F
- 91 lib.8 cap.5 § 2] vid. supra no. 31
- 92 lib.8 cap.9 § 2] Galenus, *De alimentorum facultatibus* 1.13.11 (CMG t.5.4.2 p.237.21-238.3)
- 93 lib.8 cap.11 § 7] Apollonius, *Historiae mirabiles* 34
- 94 lib.9 cap.1 § 4] Plinius, *Naturalis historia* 19.162
- 95 lib.9 cap.2 § 3] vid. supra no. 37
- 96 lib.9 cap.7 § 3] Athenaeus, *Deipnosophistae* 15.28 681F; vid. etiam Theophrasti *Historiam plantarum*, lib.4, cap.5 §2
- 97 lib.9 cap.8 § 6] scholion in Nicandri *Theriaca* 938 (a, p.313.17-18 Crugnola)
- 98 lib.9 cap.8 § 7] Plinius, *Naturalis historia* 25.69
- 99 lib.9 cap.9 § 1] scholion in Platonis *Republicam* 488C (p.238.4-8 Greene)
- 100 lib.9 cap.9 § 2] scholion in Nicandri *Theriaca* 52 (a, p.54.7-8 Crugnola)
- 101 lib.9 cap.11 § 1] scholion in Nicandri *Theriaca* 500 (a, p.199.2-5 Crugnola), sed ἀμαράκῳ pro λαπάθῳ exhibens; scholion in Nicandri *Theriaca* 565 (a, p.216.9-10 Crugnola)
- 102 lib.9 cap.11 § 5] Photius, *Lexicon*, s.v. νορή (pars 1 p.303.1-2 Porson); quod verbum (sed ὀρή legendum) ex Theophrasti textu fortasse excidisse censuit Naber, *Photii Lexicon*, t.1 p.449 adnot.4
- 103 lib.9 cap.11 § 11] Apollonius, *Historiae mirabiles* 48; Discorides, *De materia medica* 3.74.4 (t.2 p.87.11-15 Wellmann)
- 104 lib.9 cap.12 § 1] scholion in Nicandri *Theriaca* 656 (b, p.245.1-2 Crugnola)

- 90 Book 8 ch.5 § 1] Athenaeus, *The Sophists at Dinner* 2.44 54F
- 91 Book 8 ch.5 § 2] see above no. 31
- 92 Book 8 ch.9 § 2] Galen, *On the Nutritive Faculties* 1.13.11 (CMG vol.5.4.2 p.237.21-238.3)
- 93 Book 8 ch.11 § 7] Apollonius, *Amazing Stories* 34
- 94 Book 9 ch.1 § 4] Pliny, *Natural History* 19.162
- 95 Book 9 ch.2 § 3] see above no. 37
- 96 Book 9 ch.7 § 3] Athenaeus, *The Sophists at Dinner* 15.28 681F; see also Theophrastus, *Research on Plants*, Book 4, ch.5, § 2
- 97 Book 9 ch.8 § 6] scholium on Nicander's *Remedies* 938 (a, p.313.17-18 Crugnola)
- 98 Book 9 ch.8 § 7] Pliny, *Natural History* 25.69
- 99 Book 9 ch.9 § 1] scholium on Plato's *Republic* 488C (p.238.4-8 Greene)
- 100 Book 9 ch.9 § 2] scholium on Nicander's *Remedies* 52 (a, p.54.7-8 Crugnola)
- 101 Book 9 ch.11 § 1] scholium on Nicander's *Remedies* 500 (a, p.199.2-5 Crugnola), but with *amarakōi* in place of *lapathōi*; scholium on Nicander's *Remedies* 565 (a, p.216.9-10 Crugnola)
- 102 Book 9 ch.11 § 5] Photius, *Lexicon*, on *noruē* (part 1 p.303.1-2 Porson); Naber, *Photii Lexicon*, vol.1 p.449 n.4, supposed that this word (but with the correct spelling being *oruē*) had fallen out of the text of Theophrastus
- 103 Book 9 ch.11 § 11] Apollonius, *Amazing Stories* 48; Dioscorides, *Materia Medica* 3.74.4 (vol.2 p.87.11-15 Wellmann)
- 104 Book 9 ch.12 § 1] scholium on Nicander's *Remedies* 656 (b, p.245.1-2 Crugnola)

- 105 lib.9 cap.13 § 3 (et lib.9 cap.20 § 4)] Apollonius, *Historiae mirabiles* 29
- 106 lib.9 cap.14 § 1] Plinius, *Naturalis historia* 20.5
- 107 lib.9 cap.17 § 3] Apollonius, *Historiae mirabiles* 50; Dioscorides, *De materia medica* 5.108.2 (t.3 p.79.11-13 Wellmann); Plinius, *Naturalis historia* 36.156, qui per incuriam effectum utrumque pumicis ad vinum, non alterum ad veratrum et alterum ad vinum refert, singulique commemorationem haustus adicit
- 108 lib.9 cap.17 § 4] Apollonius, *Historiae mirabiles* 31; Stephanus, *Ethnica*, s.v. "Ἀψυνθος (p.153.10-12 Meineke)
- 109 lib.9 cap.18 § 2] Apollonius, *Historiae mirabiles* 16 (sed θαψία pro ἀλθαία nominata; cf. quoque Plinii *Naturalem historiam* 25.67 et 27.42, quo loco eadem de aliis plantis Theophrasto non nominato narrantur); Aelianus, *De natura animalium* 9.27, et Apollonius, *Hist. mir.* 41, quorum uterque siccitatis commemorationem adicit apud Theophrastum non inventam; Apollonius autem verborum ordinem commutat librumque octavum dicit
- 110 lib.9 cap.18 § 9] Athenaeus, *Deipnosophistae* 1.32 18D; Plinius, *Naturalis historia* 26.99, quem dubitationibus Theophrasti omissis suas ipsius produxisse animadvertit G.E.R. Lloyd, *Science, Folklore and Ideology* pp.146-7
- 111 lib.9 cap.18 § 10-11] Athenaeus, *Deipnosophistae* 1.57 31E-F (quae de canibus dicuntur ad homines perperam translatis Heraeaeque pro Heracleia commemorata); 2.15 41F = **214A**
- 112 lib.9 cap.19 § 2] Oribasius, *Collectio medica* 11 A,54, additamentum (CMG t.6.1.2 p.89 ad 18), lectionem ἀντίρριζον exhibens (ita quoque codices Theophrasti; ἀντίρρινον Stackhouse)
- 113 lib.9 cap.19 § 3] Athenaeus, *Deipnosophistae* 15.27 680F
- 114 lib.9 cap.20 § 1] Athenaeus, *Deipnosophistae* 2.73 66E
- 115 lib.9 cap.20 § 4] Galenus, *Linguarum Hippocraticarum explicatio*, s.v. ἀκόνην (t.19 p.72.16-18 Kühn), qui librum octavum dicit; vid. supra etiam no. 105

- 105 Book 9 ch.13 § 3 (and Book 9 ch.20 § 4)] Apollonius, *Amazing Stories* 29
- 106 Book 9 ch.15 § 1] Pliny, *Natural History* 20.5
- 107 Book 9 ch.17 § 3] Apollonius, *Amazing Stories* 50; Dioscorides, *Materia Medica* 5.108.2 (vol.3 p.79.11-13 Wellmann); Pliny, *Natural History* 36.156, who through carelessness relates both the effects of pumice-stone to wine rather than one to hellebore and one to wine, and adds a reference to drinking in a single draught
- 108 Book 9 ch.17 § 4] Apollonius, *Amazing Stories* 31; Stephanus, *Ethnica*, on *Apsynthos* (p.153.10-12 Meineke)
- 109 Book 9 ch.18 § 2] Apollonius, *Amazing Stories* 16 (but referring to *thapsia* in place of *althaia*; cf. also Pliny, *Natural History* 25.67 and 27.42, who says the same about other plants without naming Theophrastus); Aelian, *On the Nature of Animals* 9.27 and Apollonius, *Amazing Stories* 41, each of whom adds a reference to drying up not found in Theophrastus; Apollonius also changes the order of words and refers to the *eighth* book
- 110 Book 9 ch.18 § 9] Athenaeus, *The Sophists at Dinner* 1.32.18D; Pliny, *Natural History* 26.99, who omits Theophrastus' doubts and gives prominence to his own, as is noted by G. E. R. Lloyd, *Science, Folklore and Ideology* pp.146-7
- 111 Book 9 ch.18 §§ 10-11] Athenaeus, *The Sophists at Dinner* 1.57 31E-F (wrongly transferring to men what is said about dogs, and referring to Heraea in place of Heracleia); 2.15 41F = **214A**
- 112 Book 9 ch.19 § 2] Oribasius, *Medical Collection* 11 A,54, addition (CMG vol.6.1.2 p.89, on 18), reading *antirrhizon* (so too the manuscripts of Theophrastus; Stackhouse there emended to *antirrhinon*)
- 113 Book 9 ch.19 § 3] Athenaeus, *The Sophists at Dinner* 15.27 680F
- 114 Book 9 ch.20 § 1] Athenaeus, *The Sophists at Dinner* 2.73 66E
- 115 Book 9 ch.20 § 4] Galen, *Explanation of Hippocratic Expressions*, on *akonēn* (vol.10 p.72.16-18 Kühn), referring to the *eighth* book; see also above no. 105

Causae plantarum

- 414 Scholion in Luciani De saltatione 5 (t.4 p.143.9 et 24-5 Jacobitz, ed. a. 1836-1841)

“μὴ ὥραισιν ἄρα”· . . . Θεόφραστος δὲ “τῆς ὥρας ἄπτεται” λέγει ἐν τῷ δ’ Περὶ αἰτιῶν.

1 τῆς ὥρας ἄπτεται] *hoc apud Theophrastus, De causis plantarum nusquam reperitur*

1 ὥραισιν] *ita codd. Luciani plerique: ὥρας Γ Harmon: ὥρασιν Jacobitz*

- 415 Scholion in Arati Phaenomena 1047 (p.497.13-498.7 Martin)

φῃσὶν οὖν ὁ Θεόφραστος ὅτι ὁ πρίνος καὶ ὁ σχίνος αὐχμηρὰ τῇ κρᾶσει καὶ ξηρότερα τῶν ἄλλων πεφυκότες πολὺν καρπὸν οὐ φέρει, ἐὰν μὴ εἰς βάθος ὑγρανθῇ. εἰκότως οὖν τῇ τούτων εὐφορίᾳ καταμαντεύονται περὶ τῶν σπερμάτων οἱ γεωργοί, μιᾶς αἰτίας οὕσης δι’ ἣν ἀμφοτέροις ἢ πολυκαρπία· εἰ δ’ ὑπερβάλλει τοῦ καρποῦ τὸ πλῆθος, οὐκ ἀγαθὸν 5 σημεῖον· ἄμετρον γὰρ ἐπομβρίαν καὶ πλεονασμὸν ὑγρότητος ἢ περὶ τὸν ἀέρα ἄνεσις καὶ θηλύτης δηλοῖ. οὕτω Πλούταρχος.

1-7 *Plutarchus, Explicationes in Arati Phaenomena fr. 17 (BT t.7 p.19.24-20.2 Sandbach); de σχίνῳ cf. 417 no. 14* 3-5 *Aratus, Phaenomena 1050-9* 5-7 *Aratus, Phaenomena 1047-9; [Theophrastus], De signis 45 et 49*

3 εὐφορία *Sandbach: ἀφορία codd.*

- 416 Albertus, Magnus, De vegetabilibus 2.1.1.15 (p.108.30-109.5 Jessen)

cum igitur, ut inquit, non sit deperditio in plantis, ex nutrimento non fit restauratio deperditi: sequitur igitur, quod fiat tantum secundum additionem ad praeexistentem substantiam et quantitatem plantae; ex quo relinquitur, ut dicunt, plantas augeri continue. dicunt autem, Plinium apud Latinos et Theophrastum 5 apud Graecos hanc tenuisse sententiam.

5-6 *haec apud Plinium et Theophrastum reperiri non videntur*

Explanations of Plants

- 414** Scholium on Lucian, *On Dancing* 5 (vol.4 p.143.9 and 24-5 Jacobitz, ed. 1836-1841)

“(May I never come) to a (ripe old) age”¹: . . . Theophrastus says “reaches (ripeness of) age (i.e., due season)” in the fourth (book) *On Causes*².

¹ The part of the scholium that refers to Theophrastus is the end of a later addition to a confused comment, itself probably late, which misinterprets the lemma as “May I never get to heaven” (the ὥραι, Hours, being goddesses).

² Presumably a reference to *On the Causes of Plants*; but the phrase is not in fact found there.

- 415** Scholium on Aratus’ *Weather-Signs* 1047 (p.497.13-498.7 Martin)

Theophrastus, then, says that the Kermes-oak and the mastich are by nature parched in constitution and drier than other (trees), and do not bear much fruit unless they are deeply watered. It is reasonable, then, that the farmers draw inferences about their crops when these (trees) bear much fruit; for there is a single reason on account of which there is much fruit in both cases. But if the amount of fruit is excessive, it is not a good sign; for the slackness and delicacy of the air indicate immoderate rainfall and an excess of moisture. — So Plutarch.

- 416** Albert the Great, *On Vegetables* 2.1.1.15 (p.108.30-109.5 Jessen)

Since then, as they say, there is no wastage in plants, there is from the nourishment no replacement of (anything) that is wasted. So it follows that it (the nourishment) takes place only in relation to the addition to the previously-existing substance and magnitude of the plant. And from this the only remaining possibility is, as they say, that plants grow continuously. Moreover, they say that Pliny among the Latin writers and Theophrastus among the Greeks held this opinion.

417 Loci in Theophrasti De causis plantarum libris ad quos auctores posteriores Theophrasto nominato spectant

- 1 lib.1 cap.5 § 2] Varro, De re rustica 1.40.1
- 2 lib.1 cap.6 § 3] Varro, De re rustica 1.40.3
- 3 lib.1 cap.13 § 3] Varro, De re rustica 1.40.3
- 4 lib.1 cap.19 § 4] Plinius, Naturalis historia 15.10, ubi quae de torcularibus ac cellis dicit Plinius neque apud Theophrastum reperiuntur neque ei a Plinio expressis verbis attribuuntur
- 5 lib.2 cap.6 § 4] Athenaeus, Deipnosophistae 2.15 41F = 214A
- 6 lib.2 cap.10 § 2] Athenaeus, Deipnosophistae 3.13 77F
- 7 lib.2 cap.14 § 3] Athenaeus, Deipnosophistae 3.5 74A
- 8 lib.2 cap.17 § 5 et 8] Aelianus, De natura animalium 9.37
- 9 lib.3 cap.9 § 3] Geoponica, sive Cassianus Bassus, De re rustica eclogae 3.3.4 (p.89.10 Beckh)
- 10 lib.3 cap.22 § 3] Athenaeus, Deipnosophistae 2.45 55E
- 11 lib.4 cap.2 § 2] Athenaeus, Deipnosophistae 2.45 55E; Eustathius, In Homeri Iliadem 13.589 (t.3 p.519.3 van der Valk), ex Athenaeo
- 12 lib.5 cap.1 § 4] Athenaeus, Deipnosophistae 3.12 77C
- 13 lib.5 cap.1 § 8] Athenaeus, Deipnosophistae 3.12 77C
- 14 lib.5 cap.6 § 10] scholion in Aristophanis Plutum 720; sed σχῖνος et σκίλλα inter se differre non expressis verbis a Theophrasto dicuntur, atque gravius errat scholion quia σχῖνος his Theophrasti Aristophanisque operum locis non Pistaciam lentiscum, sicut in Historia plantarum lib.9 cap.1 § 2 et Plutarchi Explicationibus in Arati Phaenomena fr. 17 Sandbach = 415, indicat; vid. commentarium

- 417** Passages in Theophrastus' work *Explanations (On the Causes) of Plants* to which later authors refer mentioning Theophrastus by name
- 1 Book 1 ch.5 § 2] Varro, *On Farming* 1.40.1
 - 2 Book 1 ch.6 § 3] Varro, *On Farming* 1.40.3
 - 3 Book 1 ch.13 § 3] Varro, *On Farming* 1.40.3
 - 4 Book 1 ch.19 § 4] Pliny, *Natural History* 15.10, where what Pliny says about wine-presses and cellars is not found in Theophrastus, but is not explicitly attributed to him by Pliny either
 - 5 Book 2 ch.6 § 4] Athenaeus, *The Sophists at Dinner* 2.15 41F = **214A**
 - 6 Book 2 ch.10 § 2] Athenaeus, *The Sophists at Dinner* 3.13 77F
 - 7 Book 2 ch.14 § 3] Athenaeus, *The Sophists at Dinner* 3.5 74A
 - 8 Book 2 ch.17 § 5 and 8] Aelian, *On the Nature of Animals* 9.37
 - 9 Book 3 ch.9 § 3] Geoponica, or Cassianus Bassus, *Selections on Farming* 3.3.4 (p.89.10 Beckh)
 - 10 Book 3 ch.22 § 3] Athenaeus, *The Sophists at Dinner* 2.45 55E
 - 11 Book 4 ch.2 § 2] Athenaeus, *The Sophists at Dinner* 2.45 55E; Eustathius, *On Homer's Iliad* 13.589 (vol.3 p.519.3 van der Valk), from Athenaeus
 - 12 Book 5 ch.1 § 4] Athenaeus, *The Sophists at Dinner* 3.12 77C
 - 13 Book 5 ch.1 § 8] Athenaeus, *The Sophists at Dinner* 3.12 77C
 - 14 Book 5 ch.6 § 10] scholium on Aristophanes' *Wealth* 720; but *schinos* and *skilla* (squill) are not *explicitly* said to differ by Theophrastus, and the scholium is in more serious error in that *schinos* in these passages of Theophrastus and of Aristophanes does not indicate the mastich-tree, as it does in *Research on Plants* book 9 ch.1 § 2 and Plutarch's *Explanations of Aratus' Weather-Signs* fr. 17 Sandbach = **415**; see the commentary

- 15 lib.5 cap.15 § 1] Apollonius, *Historiae mirabiles* 46; Clemens Alexandrinus, *Stromata* 3.3 24.3 (GCS t.2 p.207.2-5); quae de avibus domesticis ab utroque et de Pythagoreis ab Apollonio adduntur neque apud Theophrastum leguntur neque expressis verbis ei attribuuntur
- 16 lib.6 cap.1 § 2 (et lib.6 cap.4 § 1)] Galenus, *De simplicium medicamentorum temperamentis et facultatibus* 1.38 (t.11 p.451.11 Kühn); Oribasius, *Collectio medica* 14.5.2 (CMG t.6.1.2 p.185.25-6)
- 17 lib.6 cap.1 § 3] Galenus, *De simplicium medicamentorum temperamentis et facultatibus* 1.39 (t.11 p.454.15 Kühn)
- 18 lib.6 cap.4 § 1] vid. supra no. 16
- 19 lib.6 cap.4 § 2] Galenus, *De simplicium medicamentorum temperamentis et facultatibus* 4.9 (t.11 p.650.10-12 Kühn)
- 20 lib.6 cap.7 § 1] Galenus, *De simplicium medicamentorum temperamentis et facultatibus* 4.11 (t.11 p.653.10-15 Kühn)
- 21 lib.6 cap.10 § 2] Aelianus, *De natura animalium* 9.64
- 22 lib.6 cap.14 § 8] Plutarchus, *Alexander* 4.5-6; Plutarchus, *Quaestiones convivales* 1.6.1 623F; Photius, *Bibliotheca* 245 395b22-6 (CB t.6 p.180.17-21 Henry), ex Plutarchi *Alexandro*; Tzetzes, *In Hesiodi Opera et dies* 412, qui per errorem non quae apud Plutarchum de odore ac calore generaliter dicuntur Theophrasto attribuit, sed quae de ipso Magno Alexandro

Sapores

- 418 Galenus, *Adversus Lycum* 4.6-7 (CMG t.5.10.3 p.15.11-20 Wenkebach)

ἀλλὰ νῆ Δία θαυμαστὸν αὐτοῦ τὸ περὶ τῶν ὑγρῶν ἐστὶ παράδειγμα. καὶ γὰρ ταῦτα βούλεται μηδὲν ἀλλήλων διαφέρειν, ἢ πάντα ἐστὶν ὑγρά· καθ' ὃ μέντοι τὰ μὲν ὀξέα, τὰ δὲ στρυφνά, τὰ δ' ἄλμυρά, τὰ δὲ γλυκέα, ταύτῃ διαλλάττει. οὐκ ἀκούει δὲ ἐν τούτοις αὐτὸς ἑαυτοῦ. λέγων γὰρ

- 15 Book 5 ch.15 § 1] Apollonius, *Amazing Stories* 46; Clement of Alexandria, *Miscellanies* 3.3 24.3 (GCS vol.2 p.207.2-5); what is added by both authors concerning domestic fowl, and by Apollonius concerning the Pythagoreans, is not found in Theophrastus, but is not explicitly attributed to him either
- 16 Book 6 ch.1 § 2 (and Book 6 ch.4 § 1)] Galen, *On the Constitution and Powers of Simple Drugs* 1.38 (vol.11 p.451.11 Kühn); Oribasius, *Medical Collection* 14.5.2 (CMG vol.6.1.2 p.185. 25-6)
- 17 Book 6 ch.1 § 3] Galen, *On the Constitution and Powers of Simple Drugs* 1.39 (vol.11 p.454.15 Kühn)
- 18 Book 6 ch.4 § 1] see above, no. 16
- 19 Book 6 ch.4 § 2] Galen, *On the Constitution and Powers of Simple Drugs* 4.9 (vol.11 p.650.10-12 Kühn)
- 20 Book 6 ch.7 § 1] Galen, *On the Constitution and Powers of Simple Drugs* 4.11 (vol.11 p.653.10-15 Kühn)
- 21 Book 6 ch.10 § 2] Aelian, *On the Nature of Animals* 9.64
- 22 Book 6 ch.14 § 8] Plutarch, *Alexander* 4.5-6; Plutarch, *Table-Talk* 1.6.1 623F; Photius, *Library* 245 395b22-6 (CB vol.6 p.180.17-21 Henry), from Plutarch's *Alexander*; Tzetzes, *On Hesiod's Works and Days* 412; Tzetzes erroneously attributes to Theophrastus not what is stated in Plutarch about fragrance and heat generally, but what is said about Alexander the Great himself

Flavors

- 418** Galen, *Against Lycus* 4.6-7 (CMG vol.5.10.3 p.15.11-20 Wenkebach)

But, by Zeus, what (Lycus says) about moist things provides an amazing example. For he wants these too to differ in no way from one another, in so far as all of them are moist; however, in that some are sharp (to the taste), some sour, some salty and others sweet, in this respect they differ. But in these matters he does not listen to

“ἢ διαφέρει τὰ ὑγρά” κατασκευάζειν οἶεται μηδεμίαν ἐν αὐτοῖς εἶναι 5
 διαφορὰν, ἀλλὰ μάτην μὲν Ἱπποκράτην διαφορὰν εἰρηκέναι, μάτην δὲ
 Θεόφραστον ὅλην πραγματείαν γεγραφέναι Περί χυλοῦ, καίτοι καὶ αὐτὸ
 7 τοῦτο τοῦνομα ὁ χυλὸς ὑγροῦ διαφορὰν τινα ἐνδείκνυται. ἀλλ’ ὅμως
 καίτοι διαφορὰ τις οὖσα (τοῦ) ὑγροῦ πάλιν αὖθις τέμνεσθαι πέφυκεν 10
 εἰς ἐτέρας διαφοράς.

2 ταῦτα *Helmreich*: τοῦτο *codd.* ἢ *Helmreich*: εἰ *LMP* 7 αὐτὸ *Ald.*:
 αὐτὸς *LMP* 7-8 αὐτὸς (διά) τοῦτου τουνόμα(τος) *coni. Wenkebach* 9
 τοῦ *add. Wenkebach* αὖθις *Wenkebach*: αὐτοῦ *LMP*: αὐτὴ *adscr.P¹*: αὐτῇ
ed. Bas.

419 Galenus, De simplicium medicamentorum temperamentis et facultatibus 1.28 (t.11 p.449.15-450.3 Kühn)

ὀνομάζεται μὲν οὖν ὑπὸ τῶν περὶ Θεόφραστον τε καὶ Ἀριστοτέλην
 καὶ Μνησίθεον τὸν ἱατρὸν ἡ γευστικὴ δύναμις χυμός, ἀπὸ τοῦ μ
 στοιχείου τῆς δευτέρας συλλαβῆς ἀρχομένης, ἡ δ’ ἐξ ὑγροῦ καὶ ξηροῦ
 σύστασις ὑπὸ θερμότητος πεφθέντος χυλός, ἀπὸ τοῦ λ τῆς δευτέρας
 ἀρχομένης συλλαβῆς. 5

420 Galenus, De simplicium medicamentorum temperamentis et facultatibus 1.39 (t.11 p.453.4-8 Kühn)

ὁ δὲ καλοῦμεν ἡμεῖς στῦφον, οὐ πάνυ μέντοι πρὸς τῶν περὶ τὸν
 Θεόφραστον εὐρεῖν ἔστιν εἰρημένον. ἔοικε δὴ τι ταῦτὸν δηλοῦν τῷ
 αὐστηρῷ, ἢ κοινὸν εἶναί τι γένος τούτου τε καὶ στρυφνοῦ.

3 *Galenus, De alim. fac. 1.1.39 (CMG t.5.4.2 p.213.25-6), Theophrasto non nominato*

421 Galenus, De simplicium medicamentorum temperamentis et facultatibus 4.4 (t.11 p.633.5-13 Kühn)

ἐντεῦθεν γὰρ ὁρμώμενος ἐτοιμότερον ἐπὶ τε τὴν τῶν ἄλλων ἀπάντων
 ἀμυδρῶν χυμῶν ἀφίξῃ διάγνωσιν ἐπὶ τε τὴν τῶν ὡς ἐγὼ μὲν φημι
 γλυκέων, ὡς δ’ ἄλλοι τινές, ὑδατωδῶν, οἷος ὅ τε τῶν καλάμων ἐστὶ τῶν
 χλωρῶν καὶ ἀγρώστεως καὶ προσέτι πυρῶν καὶ κριθῶν καὶ ζειῶν καὶ
 ἄλλων πολλῶν, ὧν καὶ Θεόφραστος μέμνηται, ζητῶν εἴτ’ εἵδη πλείονα 5

what he himself is saying. For while saying, “in the respect in which moist things differ”, he thinks he is establishing that there is no difference between them, and that it was to no purpose that Hippocrates spoke of a difference, and to no purpose that Theophrastus wrote a whole treatise *On Flavor*, although this very name “flavor” itself indicates a certain differentiation of what is moist. Nevertheless, although it is a differentiation of what is moist, it is naturally divided again into other differentiations.

- 419 Galen, *On the Composition and Powers of Simple Drugs* 1.28 (vol.11 p.449.15-450.3 Kühn)

Well, the associates of Theophrastus and Aristotle and Mnesitheus the doctor call the faculty of taste *chumos*, the second syllable beginning with the letter “m”, and the combination of the moist and the dry which has been concocted by heat *chulos* (“juice”), the second syllable beginning with the letter “l”.

- 420 Galen, *On the Composition and Powers of Simple Drugs* 1.39 (vol.11 p.453.4-8 Kühn)

But what we call “astringent” cannot however be found to be mentioned at all by the associates of Theophrastus. It seems indeed to indicate much the same as “harsh”, or to be some common genus including this and “sour”.

- 421 Galen, *On the Composition and Powers of Simple Drugs* 4.4 (vol.11 p.633.5-13 Kühn)

For starting from there (the taste of water) you will the more easily be able to distinguish all the less obvious tastes, and especially those which I call sweet, but certain other people call watery — like that of fresh reeds and dog's-tooth grass, and in addition of wheat and barley and rice-wheat, and many others which Theophrastus too mentions, enquiring whether we should posit several kinds of sweet

θετέον ἐστὶν τῶν γλυκέων χυμῶν, εἴτε τῷ μᾶλλον τε καὶ ἥττον αὐτοὺς ὑποληπτέον διαφέρειν ἀλλήλων.

5-6 cf. *Theophrasti CP 6.9.2*

- 422** Galenus, *De simplicium medicamentorum temperamentis et facultatibus* 4.18 (t.11 p.679.9-16 Kühn)

ὅτι μὲν οὖν ὁ πικρὸς χυμὸς θερμὸς ἐστὶν ἀρτίως μοι δέδεικται. περὶ δὲ τοῦ δριμέος ἰδίως ὀνομαζομένου τὴν ἀρχὴν οὐδ' ἀποδείξεως ἐστὶ χρεία. φθάνει μὲν γὰρ ἢ ἐκ τῆς αἰσθήσεως ἐνάργεια τὴν ἐκ τοῦ λόγου πίστιν, ὥστ' οὐδ' ἡμφισβήτησεν οὐδεὶς ὑπὲρ αὐτοῦ, ἀλλὰ καὶ Πλάτων ὡς περὶ θερμοτάτου πάντων ἀποφαίνεται καὶ Ἀριστοτέλης καὶ 5 Θεόφραστος, καὶ τῶν ἱατρῶν οὐδεὶς ἐστὶν, οὔτε τῶν παλαιῶν οὔτε τῶν νεωτέρων, ὃς ἕτερόν τι γινώσκει.

3 ἐνάργεια] *evidentia trans. lat. apud Kühn: ἐνέργεια ed. Kühn (per errorem ut videtur)* 4 *Plato, Timaeus 65E-66A* 5 *locus apud Aristotelem non reperitur* 6 cf. *Theophrasti CP 4.3.3*

vid. 139 v.27-31

- 423** Galenus, *De simplicium medicamentorum temperamentis et facultatibus* 2.17 (t.11 p.503.13-504.4 Kühn)

καὶ οὐ τοῦτο φημι νῦν, ὡς οὐχὶ καὶ τῇ ποιότητι δακνώδη τὰ πλεῖστα τῶν ἐλαίων ἐστί. τὰ τε γὰρ ἁλῶν μετέχοντα καὶ τὰ παντάπασι νέα δακνώδη πάντως ἐστίν, οὐ διὰ τὴν ἰδίαν αὐτῶν οὐσίαν, ἀλλ' ὅτι πᾶσι τοῖς ἐκ τῶν φυτῶν χυλοῖς ἐμφέρεται περίττωμα διττὸν, ὡς καὶ Θεόφραστος μὲν ἱκανῶς ἐπέδειξε καὶ ἡμεῖς δ' ἐν τοῖς ἐξῆς ἐπιδείξομεν, ἕτερον 5 504 μὲν τὸ παχύτερον καὶ οἶον γεωδέστερον, ἕτερον δὲ τὸ λεπτότερον καὶ ὑδατωδέστερον. ἔστι δὲ καὶ κατὰ τοῦλαιον ταῦτ' ἄμφω χρόνου δεόμενα πρὸς σύμπεσίν τε καὶ διάκρισιν, ἀλλ' ἐν τῷ χρόνῳ τὸ μὲν ὑφίσταται, τὸ δ' ἐκδαπανᾶται.

3-7 cf. *Theophrasti CP 6.7.4 et 6.16.6* 4.23 (t.11 p.701.14-702.7 Kühn)

6 cf. *Galenus librum De simpl. med.*

taste, or whether we should suppose that they differ from one another in degree.

- 422** Galen, *On the Composition and Powers of Simple Drugs* 4.18 (vol.11 p.679.9-16 Kühn)

That the bitter taste is hot I have just now shown. Concerning that which has the particular name of "pungent" there is not even any need of demonstration in the first place. For the clarity of the sensation anticipates proof from argument, and so no-one has even disputed about it; no, Plato declares that it is the hottest of all, as do Aristotle and Theophrastus, and there is none of the doctors, either the ancient or the more recent ones, who judges otherwise.

see 139 1.27-31

- 423** Galen, *On the Constitution and Powers of Simple Drugs* 2.17 (vol.11 p.503.13-504.4 Kühn)

And I am not now saying that most types of olive-oil do not in fact have a pungent quality (of taste). For those which are salty and those which are quite new are altogether pungent, not on account of their own being, but because in all juices from plants there are contained two types of residue, as Theophrastus adequately showed and
 504 as we will show later; one is thicker and as it were more earthy, the other is finer and more like water. Now in olive-oil too both of these are present, requiring time for their concoction and separation; but in time the one settles and the other is used up.

424 Galenus, De simplicium medicamentorum temperamentis et facultatibus 4.7 (t.11 p.636.16-638.9 Kühn)

οἱ ἀπὸ τῶν δένδρων καρποὶ πάντες, ὅσοι γλυκεῖς ἡμῖν φαίνονται πεπανθέντες, ἄρτι γεννώμενοι στρυφνοὶ τέ εἰσι καὶ ξηροὶ ταῖς 637 συστάσεσι καὶ κατὰ τὴν τοῦ γεννῶντος δένδρου φύσιν ἕκαστος, ὥς που καὶ Θεόφραστος ἔλεγεν, ἐλαῖαι, σταφυλαί, μῆλα, ροῖαι, μόρα, φοίνικες, ἄπιοι. προϊόντες δὲ τῷ χρόνῳ γίνονται μὲν ὑγρότεροι, προσ- 5 λαμβάνουσι δὲ ὀξύτητα τῇ στρυφνότητι, καὶ ταύτην ἀποτιθέμενοι κατὰ βραχὺ γλυκεῖς αὐθις γίνονται τελειούμενοι. τινὲς δ' οὐδ' ἐπὶ τοῖς δένδροις, ἀλλ' ἀφαιρούμενοι μετὰ χρόνον ἀπολαμβάνουσι τὴν γλυκύτητα. ἄλλοι δὲ τινες οὐδὲ διὰ μέσης τῆς ὀξύτητος, ἀλλ' ἀντικρυς ἀπὸ τῆς στρυφνότητος ἐπὶ τὴν γλυκύτητα παραγίνονται, καθάπερ καὶ 10 ὁ τῆς ἐλαίας. καὶ μὴν ὅτι γε τῷ θερμῷ πέπτονται πάντες δῆλον, ὅτι δὲ διττόν ἐστι τοῦτο, τὸ μὲν ἴδιον ἔμφυτον ἑκάστου, τὸ δ' ἔξωθεν μὲν ἀπὸ τοῦ ἡλίου, σύμφυτον δὲ καὶ οἰκεῖον αὐτοῖς, εἴπερ μεμνήμεθα τῶν ὑποκειμένων ἡμῖν αἰεὶ στοιχείων, ἴσμεν δήπου σαφῶς. ἀλλ' εἴπερ στρυφνότεροι μὲν εἰσι κατ' ἀρχὰς, πεπαινόμενοι δὲ γίνονται γλυκεῖς, 15 ἐκ θερμασίας ἢ γλυκύτης αὐτοῖς ἐκ ψύξεως δὲ ἢ ὀξύτης τε καὶ 638 στρυφνότης ὑπῆρξεν. ἐπεὶ δὲ καὶ κατ' ἀρχὰς μὲν ἔτι ξυλώδεις, ὥς καὶ Θεόφραστος ἔλεγε, ξηροὶ τέ εἰσιν ἅμα καὶ στρυφνοὶ, τὸ πλῆθος δ' αὐτοὺς τῆς ἐπιρρεούσης ὑγρότητος ὀξεῖς ἐργάζεται, πρόδηλον ὥς γεωδέστερος μὲν ἐστὶν ὁ στρυφνὸς χυμὸς, ὑγρότερος δ' ὁ ὀξύς, ὥστε καὶ 20 Πλάτων ὀρίζων ὀρθῶς ἔλεγεν· ὅσα τοιαῦτα τοῖς χυλοῖς ἐμφέρεται γεώδη μόρια, κατατηκόμενα ταῦτα καὶ συνάγοντα καὶ ἀποξηραίνοντα τὰ νοτερά τῶν τῆς γλώττης αἰσθητικῶν μορίων, "τραχύτερα μὲν ὄντα στρυφνά, ἦτιον δὲ τραχύνοντα αὐστηρὰ φαίνεται."

1-3 et 17-18 cf. Theophrasti CP 6.6.5, quo tamen loco verbum ξυλώδεις non usurpatur 1-6 Galenus, De simpl. med. 4.12 (t.11 p.660.5-10 Kühn), Theophrasto nominato 3-4 cf. Theophrasti HP 1.12.2 5-7 cf. Theophrasti CP 6.6.3 11-13 ibid. 6.7.1; Galenus, De simpl. med. 4.11 (t.11 p.653.10-15 Kühn) = 417 no. 20 21-4 Plato, Timaeus 65C-D; Theophrastus, De sensu 84

424 Galen, *On the Composition and Powers of Simple Drugs* 4.7 (vol.11
p.636.16-638.9 Kühn)

All the tree-fruits that seem sweet to us when they have ripened are sour when they have just been produced, and dry in constitution,
637 each in accordance with the nature of the tree that produces it, as Theophrastus somewhere said — olives, grapes, apples, pomegranates, mulberries, dates, pears. But as time goes on they become moister, and sharp as well as sour; and then gradually losing this (sharpness) they become sweet and reach their maturity. Some do not even acquire sweetness on the trees, but some time after they have been removed; and certain others do not pass through the intermediate stage of sharpness, but direct from sourness to sweetness, as does also that of the olive-tree. Now that they are all ripened by heat is clear, and that this is of two types, the one the peculiar and innate heat of each thing, the other from outside and from the sun, but linked in nature and proper to them (the fruits) — this I suppose we are well aware of if we remember the basic principles which we continually presuppose. But if they are somewhat sour to begin with, but become sweet when they ripen, their sweetness is the result of
638 heating and the sharpness and sourness of cooling. Moreover, since at the beginning when they are still woody, as Theophrastus too said, they are at the same time dry and sour, but the large amount of moisture that flows into them makes them sharp, it is clear that the sour taste involves more earthy matter, the sharp more moisture, so that Plato too defined them rightly, saying that, when all such earthy particles which are contained in juices are dissolved and contract and dry up those of the perceptive parts of the tongue that are moist, “if they are rough they appear sour, but if they are less rough they appear harsh.”

Vinum et oleum

- 425 Galenus, De simplicium medicamentorum temperamentis et facultatibus 4.11 (t.11 p.654.4-10 Kühn)

ἔοικε δὲ καὶ τι γλεῦκος οὐκ οἰκεία μόνον, ἀλλὰ καὶ ἐπικτήτῳ θερμασίᾳ φαίνεσθαι γλυκύ. πολὺ γάρ, ὥς καὶ Θεόφραστος καὶ Ἀριστοτέλης ἔλεγε, τὸ ἐκ τῆς ἡλιακῆς θερμασίας οἶον ἐμπύρευμά τι ταῖς τε ῥαξὶ καὶ τοῖς ἄλλοις ὑπάρχει καρποῖς, ὑφ' οὗ τὸ ὑδατῶδες ἐν αὐτοῖς ἔτι καὶ οἶον ἡμίπεπτον, εἰς πέσιν ἄγεται καὶ κατεργάζεται τῷ μεταβάλλοντι 5 συνεξομοιούμενον.

1-6 Aristoteles, fr. 226 Rose³; cf. [Aristotelis] *Problemata* 22.8 930b22-8; *Theophrasti CP* 6.7.1 et 6.7.4

- 426 Galenus, De simplicium medicamentorum temperamentis et facultatibus 4.3 (t.11 p.628.15-630.12 Kühn)

ὣν ἀναμνησθέντας χρὴ νῦν ἐπισκέψασθαι περὶ τῶν φαρμάκων ἀπάντων, καὶ πρῶτον μὲν φυλάξασθαι παθεῖν ὕπερ οἱ πλεῖστοι τῶν τὰ 629 τοιαῦτα ζητησάντων ἔπαθον. ὥς γὰρ ὁμοιομερῶν ἀπάντων ὄντων, οὕτω ποιοῦνται τὸν λόγον, οὐ συγχωροῦντες οὔτε τὸν οἶνον οὔτε τοῦλαιον οὔτε τῶν ἄλλων οὐδὲν ἐκ διαφερόντων ταῖς δυνάμεσι συγκεῖσθαι 5 μορίων, ἔτι δὲ τούτων μᾶλλον ἐπὶ ὄξους θαυμάζουσιν εἰ τολμῶμεν αὐτὸ λέγειν ἀπολωλεκέναι μὲν τὴν ἔμφυτον τοῦ οἶνου θερμότητα, τὴν δ' ἐκ σήψεως ἔχειν, ὅπερ δὴ καὶ Ἀριστοτέλει καὶ Θεοφράστῳ δοκεῖ. τὰ μὲν γὰρ οἰνώδη μόρια τοῦ οἶνου κατὰ τὴν εἰς ὄξος μεταβολὴν ἀποψύχεται, τὸ δ' ὑδατῶδες περίττωμα σηπόμενον ἐπικτήτόν τινα ἴσχει θερμότητα, 10 ὥσπερ καὶ τᾶλλα πάντα τὰ σαπέντα. καὶ γίνεται σύνθετόν τι τὸ ὄξος ἐξ ἐναντιωτάτων ταῖς δυνάμεσι μορίων, τῶν μὲν ἀπεψυγμένων, τῶν δὲ θερμῶν, ὥσπερ αἱ τῶν καυθέντων ξύλων τέφραι πᾶσαι. καὶ γὰρ ἐν ἐκείναις τὸ μὲν οἶον ἐμπύρευμα κατὰ μικρὰ μόρια παρέσπαρται, καὶ τοῦτο μὲν ἱκανῶς ἐστὶ θερμόν, τὸ δὲ ἄλλο πᾶν γεῶδές τε καὶ ψυχρόν. 15 καὶ διὰ τοῦτο ἐπειδὴν ὕδατι βραχεῖσα τέφρα διὰ τινῶν σωμάτων ἀραιῶν συμμέτρως ἡθῆται, συναποφέρεται μὲν ἐν τῷδε τὰ θερμὰ καὶ 630 δριμύα μόρια, τὸ δ' ὑπόλοιπον οὐκέτι θερμόν ἐστιν, ἐναποθέμενον τῷ ὕδατι τὰ πυρώδη μόρια. καλοῦσι δὲ τὸ τοιοῦτον ὕδωρ οἱ ἄνθρωποι κονίαν, ἀνάλογον τῇ θαλάττῃ καὶ ἄλμῃ, διαθέσεως καὶ γενέσεως ἕνεκα 20

Wine and Olive-Oil

- 425 Galen, *On the Composition and Powers of Simple Drugs* 4.11 (vol.11 p.654.4-10 Kühn)

And it seems that some new wine appears sweet not only through its own heat, but also through acquired (heat). For, as Theophrastus and Aristotle said, there is a considerable hidden heat¹, as it were, in grapes and other fruits from the warmth of the sun; by this what is watery in them still and, as it were, half-concocted is brought to concoction and overpowered, being made like that which alters it.

¹ The Greek word indicates a comparison with the live embers of a fire.

- 426 Galen, *On the Composition and Powers of Simple Drugs* 4.3 (vol.11 p.628.15-630.12 Kühn)

Remembering these things, we must now consider all drugs, and first we must beware of the same thing happening to us that has
 629 happened to most of those who have enquired into such matters. They produce their accounts as if all things were of uniform composition, not allowing that either wine or oil or anything else is composed of constituents which differ in their powers; and they are even more amazed than in these cases if we venture to say in the case of vinegar that it has lost the innate heat of the wine, but has that which results from corruption — which is what Aristotle and Theophrastus think. For the vinous constituents of the wine become cold in the change to vinegar, but the watery residue, being corrupted, gains a certain additional heat, just like all other things that have been corrupted. And vinegar is a sort of compound of constituents which are most opposed in their powers, some having become cold and others being hot, just like all ashes from burnt wood; for in these too the hidden heat¹, as it were, is dispersed in small portions, and this is quite hot, but all the rest is earthy and cold. And for this reason, when ash that has been steeped in water is strained through certain
 630 bodies of moderately loose texture, the hot and acrid parts are carried away in (the water), and what is left is no longer hot, since it has deposited its fiery parts in the water. And men call such water lye; it resembles sea-water and brine in its condition, in its manner of com-

καὶ δυνάμεως. ἐκεῖνα μὲν γὰρ ἐξ ὕδατος καὶ ἀλῶν σύγκειται, τὸ δὲ περιπλύνον ὕδωρ τὴν τέφραν σύνθετον ἐξ αὐτοῦ καὶ ὧν ἐπηνέγκατο μορίων γενόμενον οὕτως ἀπειργάσατο τὴν ὀνομαζομένην κονίαν, ἣν εἰ μὴ φθάνοντες ἐγινώσκομεν, ὥς ἐξ ὕδατός τε καὶ τῶν αἰθαλωδῶν μορίων τῆς τέφρας ἐγένετο, τάχ' ἂν ὑπελαμβάνομεν ἀπλοῦν καὶ ἀσύνθετον 25 ὑπάρχειν σῶμα. τοιοῦτον γάρ τι κάπὶ τοῦ ὄξους πεπόνθαμεν, οὐ δυνάμενοι δι' αἰσθήσεως ἰδεῖν αὐτοῦ τὴν γένεσιν, ἀπιστοῦμεν τῷ λόγῳ.

6-20 *Aristoteles, fr. 222 Rose*³

16-23 *cf. 221 v.16-18*

13 θερμῶν *vulg.*: θερμανθέντων *Rose*

17 ἡθῆται *Rose*: ἡθεῖται *vulg.*

427 Galenus, *De simplicium medicamentorum temperamentis et facultatibus* 4.14 (t.11 p.664.4-665.4 Kühn)

ἀλλ' οἳ γε περὶ Θεόφραστον καὶ Ἀριστοτέλην τὴν τ' ἐμπειρίαν ἐπὶ πλεόν ἐκτείναντες καὶ διὰ τὴν ἐν φυσιολογίᾳ γυμνασίαν ἀκριβέστερον ἅπαντα διαρθρώσαντες, ἄλλα τε τοιαῦτα πολλὰ καὶ περὶ τῶν οἴνων ἡμᾶς ἐδίδαξαν, ὥς ὅμοιον τι τοῖς ἡμῶν αὐτῶν πάσχειν σώμασιν. ἡ γὰρ οὐχὶ καὶ ταῦτα θεώμεθα, παρὰ τό πως ἔχειν ἀσθενείας ἢ ῥώμης, ὑπὸ 5 τῶν αὐτῶν ὀνινάμενα καὶ βλαπτόμενα; καὶ γὰρ καὶ γυμνασία σφοδρὰ καὶ ἥλιος ἰσχυρότερα μὲν ἐργάζεται τὰ θερμὰ καὶ ῥωμαλέα σώματα, καταβάλλει δὲ καὶ διαφορεῖ καὶ καταψύχει τὰ μὴ τοιαῦτα, καὶ τῶν οἴνων τοὺς μὲν θερμοὺς φύσει καὶ κίνησις ῥιπίζουσα καὶ ἥλιος ἐκθερμαίνων καὶ φλόγες πλησίον καιόμεναι πεπαίνουσι θᾶττον. ὅσοι 10 δὲ ψυχρότεροί τε εἰσι καὶ ὑδατωδέστεροι, τούτους ἐξελέγχει τε τὰ 665 τοιαῦτα πάντα καὶ θᾶττον ἀναγκάζει πάσχειν, ἢ μικρὸν ὕστερον ἔμελλε πείσεσθαι. φυλάττεται μὲν γὰρ ἕκαστον τῶν ὄντων ἐπὶ τῆς οἰκείας φύσεως οἰκείῳ θερμῷ, διαφθείρεται δὲ πρὸς τῆς ἑξῶθεν ἀμετρίας, ἥτοι θερμότητι ὀθνεῖα ἢ ψύξεως πλεονεξία. 15

1-15 *Aristoteles, fr. 221 Rose*³

15 θερμότητι (*vel ὀθνεῖα del.*) *G.E.R. Lloyd*: θερμότητος *ed. Kühn*

428 Plutarchus, *Quaestiones convivales* 5.3.1 676A-B (BT t.4 p.157.13-22 Hubert)

τῷ δὲ Διονύσῳ τὴν πίτυν ἀνιέρωσαν ὥς ἐφηδύνουσιν τὸν οἶνον·

ing-to-be and in its power to act. For they are composed of water and salt; and the water which has washed the ashes, by becoming a compound of itself and the parts which it has brought off with itself, in this way has produced what is called lye. And if we did not already know that it has been produced from the water and the sooty parts of the ash, perhaps we would suppose that it is a simple and non-composite body. For it is something like this that happens to us in the case of vinegar, too; not being able to observe its coming-to-be with our sense, we do not trust our reason.

¹ See note 1 to 425.

- 427 Galen, *On the Composition and Powers of Simple Drugs* 4.14 (vol.11 p.664.4-665.4 Kühn)

But Theophrastus and Aristotle and their associates, who developed experience further and, because of their exercises in natural science, distinguished everything more exactly, have taught us about many such matters and in particular about wine, that something happens to it which is similar to what happens to our very own bodies. Or do we not see that these too are benefited or harmed by the very same things, according to their condition with regard to weakness or strength? For vigorous exercise and sun make stronger (those) bodies which are warm (in constitution) and robust, but they weaken and destroy and make cold those which are not like this. And similarly with wines, those which are naturally warm are ripened more quickly by movement which fans them and by sun which warms them thoroughly and fires burning near them; but as many as are colder and more watery are put to the test by all such things, 665 which compel them to be affected more quickly in the way in which they were shortly afterwards going to be affected. For each of the things that are is preserved in its own nature by its own proper heat, but is destroyed by disproportion from outside, either by abnormal heat or by excess of cold.

- 428 Plutarch, *Table-Talk* 5.3.1 676A-B (BT vol.4 p.157.13-22 Hubert)

They made the pine sacred to Dionysus because it makes wine

τὰ γὰρ πιτυώδη χωρία λέγουσιν ἡδύοινον τὴν ἄμπελον φέρειν. καὶ τὴν θερμότητα τῆς γῆς Θεόφραστος αἰτιᾷται· καθόλου γὰρ ἐν ἀργιλάδεσι
 B τόποις φύεσθαι τὴν πίτυν, εἶναι δὲ τὴν ἄργιλον θερμὴν, διὸ καὶ
 συνεκπέττειν τὸν οἶνον, ὥσπερ καὶ τὸ ὕδωρ ἐλαφρότατον καὶ ἡδιστον 5
 ἢ ἄργιλος ἀναδίδωσιν, ἔτι δὲ καὶ καταμιγνυμένη πρὸς σίτον ἐπίμετρον
 ποιεῖ δαψιλές, ἀδρύνουσα καὶ διογκοῦσα τῇ θερμότητι τὸν πυρόν.

6-7 *Theophrastus, CP 4.13.7*

429 Galenus, *De simplicium medicamentorum temperamentis et facultatibus* 2.5 (t.11 p.474.8-18 Kühn)

ὅτι μὲν γὰρ ἐν ἐλαίῳ πᾶν ὁτιοῦν ἐψόμενον ἀπόλλυσι τὴν οἰκείαν
 ὑγρότητα καὶ ψαθυρὸν καὶ κραῦρον γίγνεται ταχέως, οὐδὲν τοιοῦτον
 πάσχον ἐν ὕδατι, πρὸς τῆς ἐμπειρίας ἐδιδάχθημεν, ὥστε ταύτῃ μὲν οὐδὲν
 ὁ Ἀρχίδαμος ἐνεύσατο. δέον δὲ ὥσπερ ὁ Ἀριστοτέλης καὶ Θεόφραστος,
 ἕτεροί τε τινες ἄνδρες φιλόσοφοι, τὰ τοιαῦτα τῶν προβλημάτων ἐν τοῖς 5
 φυσικοῖς ζητήμασιν προβάλλουσί τε καὶ λύουσι, καὶ αὐτός, εἴπερ
 ἐβούλετο τὰς αἰτίας ἀπάντων τῶν γιγνομένων ζητεῖν, ὁμοίως ἐκείνοις
 προβάλλειν τε καὶ λύειν. εἰ δ' οὐ φαίνεται τοῦτο ποιῶν, ἐν τούτῳ καὶ
 μάλιστα δοκεῖ μοι σφάλλεσθαι.

Odores

430 Galenus, *De simplicium medicamentorum temperamentis et facultatibus* 2.3 (t.11 p.467.1-11 Kühn)

τῆς δ' αὐτῆς πλημμελείας ἔχονται καὶ ὅσοι ταῖς ὁδμαῖς τεκ-
 μαίρονται τι περὶ δυνάμεως φαρμάκων. οὐδὲ γὰρ ἅπαν εὐῶδες θερμόν,
 ὡς λέγουσιν τινες, ἀγνοοῦντες ὅπως ἀκούειν χρή τῶν ὑπ' Ἀριστοτέλους
 καὶ Θεοφράστου περὶ τούτων εἰρημένων, ἃ κατὰ τὸ τέταρτον τῶνδε τῶν
 ὑπομνημάτων ἡμεῖς διοριοῦμεν, οὐδ' ἅπαν θερμόν εὐῶδες, οὐ μὴν οὐδὲ 5
 δυσῶδες ἅπαν θερμόν, οὐδ' εἴ τι θερμόν ὑπάρχει, δυσῶδες. οὕτω καὶ
 εἰ τὸ δυσῶδες ἅπαν φαίη τις ψυχρόν, ἢ τὸ ψυχρόν δυσῶδες, οὐκ

sweet; for they say that places where pine-trees grow produce vines that give sweet wine. Theophrastus explains this by the warmth of the soil. For in general the pine-tree grows in places where there is clay, and clay is warm; and for this reason it assists in concocting the wine. Similarly clay soil gives the lightest and sweetest water, and moreover when it is mixed with grain it produces an abundant increase, for it ripens and distends the kernels by its warmth.

429 Galen, *On the Composition and Powers of Simple Drugs* 2.5 (vol.11 p.474.8-18 Kühn)

That anything at all, when boiled in olive-oil, loses its own moisture and swiftly becomes crumbly and brittle, while water has no such effect on it, is something that we have learned from experience, so that in *this* respect Archidamus has said nothing untrue. But, just as Aristotle and Theophrastus and certain other philosophers put forward such matters as problems in their enquiries concerning nature and solve them, so he too, since he wished to enquire into the explanation of everything that happens, should have stated the problem and solved it in the same way as they did. If however he clearly does not do this, it is in this respect that he seems to me to be in the greatest error.

Odors

430 Galen, *On the Constitution and Powers of Simple Drugs* 2.3 (vol.11 p.467.1-11 Kühn)

Those, too, who infer something about the power of drugs by their smell are subject to the same error. For it is not the case that everything that is fragrant is hot, as certain people say, not knowing how one must understand what has been said by Aristotle and Theophrastus about these matters, which we will state clearly in the fourth book of this treatise; nor is everything that is hot fragrant, nor yet is everything that has an unpleasant smell hot, nor, if something is hot, does it therefore have an unpleasant smell. And similarly too if someone said that everything with an unpleasant smell was cold, or that everything that is cold has an unpleasant smell, he would not

ἀληθεύει. καὶ γὰρ καὶ τῶν θερμῶν μυρία τὰ μὲν εὐώδη, τὰ δὲ δυσώδη, τὰ δ' οὐδέτερα καὶ τῶν ψυχρῶν ὡσαύτως.

4-5 cf. *Galenī librum De simpl. med.* 4.22 (t.11 p.698.13-15 Kühn)

431 Galenus, *De simplicium medicamentorum temperamentis et facultatibus* 4.22 (t.11 p.697.15-698.4 Kühn)

σχεδὸν ἐπὶ πάντων ὁμολογοῦσιν ἀλλήλαις ὁσφρησίς τε καὶ γεῦσις. ἐπὶ μέντοι τῶν ἡδίστων, οἷά περ καὶ τὰ ῥόδα, διαφέρουσί τε καὶ πάμπολυ διεστήκασιν. οὐ μόνον γὰρ οὐχ ἡδέα γευόμενοις ἐστίν, ἀλλὰ
698 καὶ πικρότητος οὐκ ὀλίγον ἐμφαίνει. καίτοι τό γε πικρὸν οὐδέποτε ἦν
εὐώδες, οὐδ' ὥς φάρμακον οὐδ' ὥς τροφή ἡμῖν ἡδύ. τίς οὖν ἡ τῆς
διαφωνίας ταύτης αἰτία, διὸ καὶ Θεόφραστος μὲν ἐζήτησεν, ἄμεινον δ'
ἴσως καὶ ἡμᾶς ὅσα γινώσκομεν ὑπὲρ αὐτῆς εἰπεῖν. 5

1-6 cf. *Theophrasti CP* 6.9.4, 6.14.5, 6.16.2,7; *De odoribus* 3,5

432 Galenus, *De simplicium medicamentorum temperamentis et facultatibus* 3.16 (t.11 p.593.11-594.2 Kühn)

καὶ δὴ ἅπαν τὸ μέσον ἐκ τῶν ἐναντίων μικτόν ἐστιν, ἥτοι δι' ὅλων ἀλλήλοις κεραννυμένων αὐτῶν, ἢ κατὰ σμικρὰ μόρια, καὶ τὴν αἴσθησιν ἐκφεύγοντα τῶν παρακειμένων. εἴτ' οὖν οὕτως εἴτ' ἐκείνως βούλει
κεκρᾶσθαι τὸ ῥόδιον ἐκ τῶν ἐναντίων, ἐμοὶ μὲν οὐδὲν διαφέρει,
δείκνυται γὰρ ἑκατέρως τὸ προκείμενον. οἶδα δὲ ὅτι τοῖς περὶ τούτων
594 λογισμοῖς ἅπασιν, οἷς τε ὁ Θεόφραστος ἔγραψε καὶ οἷς ἡμεῖς ἐν ὅλῃ
τῇδε τῇ πραγματείᾳ λέγομεν, ἐπὶ πλέον ὁμιλήσας, εὐρήσεις τὸν δεῦτερον
τρόπον τῆς μίξεως. 5

433 [Plato], *Kitāb ar-Rawābīʿ, ar-rābūʿ aṭ-ṭānī* (p.139.14-15 Badawī)

وقد قال ثاوفرسطس في بعض مقالاته إِنَّ النتن إلى السفلى من الكثافة وإلى
العلو من اللطافة

be right. For there are countless hot things that are fragrant, (countless) that have an unpleasant smell, and (countless) that (fall into) neither (group); and similarly with cold things.

- 431** Galen, *On the Composition and Powers of Simple Drugs* 4.22 (vol.11 p.697.15-698.4 Kühn)

In almost all cases smell and taste agree with each other. However, in the case of the most pleasant things, like for example roses, they are different and very far removed from each other. For (these things) are not only not pleasant when tasted, but even display not a
 698 little bitterness. And yet what is (actually) bitter is never fragrant, and not pleasant to us either as a drug or as food. What the cause of this discrepancy is is something which Theophrastus too enquired into, but perhaps it is better for us too to say as much as we know about it.

- 432** Galen, *On the Constitution and Powers of Simple Drugs* 3.16 (vol.11 p.593.11-594.2 Kühn)

And indeed every intermediate is a mixture of the opposite (extremes), these being mixed with one another either completely, or in small particles which escape perception in their juxtaposition¹. Well, whether you suppose rose-perfume to be mixed from the opposites in the latter way or in the former makes no difference to me, for the point at issue is demonstrated either way. But I know that if you
 594 become further acquainted with all the considerations about these matters, both those written by Theophrastus and those stated by us in the whole of this enquiry, you will find the second type of mixture (to apply).

¹ Literally, "which escape the perception of what is juxtaposed".

- 433** pseudo-Plato, *Book of Tetralogies*, The Second Tetralogy (p.139.14-15 Badawī)

Theophrastus said in one of his essays that bad smells fall down as a result of density and rise up as a result of rarity.

434 Loci in opusculo Theophrasti De odoribus ad quos auctores posteriores Theophrasto nominato spectant

- 1 §§ 14-15] Athenaeus, Deipnosophistae 2.74 67B, quo loco ea quae separatim dicit Theophrastus de amygdalis atque de olivis in unum confunduntur, fortasse epitomatoris, non ipsius Athenaei errore
- 2 §§ 27-8] Athenaeus, Deipnosophistae 15.39 689D
- 3 §§ 29-30] Photius, Lexicon, s.v. Μεγάλλειον μύρον (pars 1 p.251.11-13 Porson)
- 4 §§ 51-2] Athenaeus, Deipnosophistae 1.58 32A-B

Mel

435 Photius, Bibliotheca 278 529b11-23 (CB t.8 p.169.25-170.9 Henry)

ἐκ τοῦ Περί μελίτων

ὅτι αἱ τοῦ μέλιτος γενέσεις τριτταί· ἡ ἀπὸ τῶν ἀνθῶν καὶ ἐν οἷς ἄλλοις ἐστὶν ἡ γλυκύτης, ἄλλη δὲ ἐκ τοῦ ἀέρος, ὅταν ἀναχυθὲν ὑγρὸν 170 ὑπὸ τοῦ ἡλίου συνεψηθὲν πέσῃ (γίνεται δὲ τοῦτο μάλιστα ὑπὸ πυραμητόν) ἄλλη δὲ ἐν τοῖς καλάμοις. πίπτει δὲ τὸ ἐκ τοῦ ἀέρος μέλι καὶ 5 ἐπὶ τὴν γῆν καὶ ἐπὶ τὰ προστυχόντα τῶν φυτῶν, εὐρίσκεται δὲ μάλιστα ἐπὶ τε τοῖς φύλλοις τῆς δρυὸς καὶ ἐπὶ τῆς φιλύρας, διότι πυκνότητα ἔχει ταῦτα καὶ ἔνικμά ἐστι. δεῖ δὲ μήτε τελείως εἶναι ξηρά, ἵνα μὴ εἰς αὐτὰ ἔλκη, μήτε μανά, ἵνα μὴ διίῃ· ταῦτα δὲ καὶ ἔνικμα καὶ πυκνότητα ἔχει, 10 τὸ δὲ τῆς φιλύρας καὶ γλυκύτητα. ἔχει δὲ πᾶς ἡ μέλισσα οἰκείωσίν τινα πρὸς τὴν δρῦν.

1 ἐκ τοῦ B: τοῦ αὐτοῦ ἐκ τοῦ M

μελίτων B: μελιτῶν M

- 434** Passages in Theophrastus' work *On Odors* to which later authors refer mentioning Theophrastus by name
- 1 §§ 14-15] Athenaeus, *The Sophists at Dinner* 2.74 67B, where Theophrastus' separate statements about almonds and olives are conflated, perhaps through an error of the epitomator of Athenaeus rather than of Athenaeus himself
 - 2 §§ 27-8] Athenaeus, *The Sophists at Dinner* 15.39 689D
 - 3 §§ 29-30] Photius, *Lexicon*, on *Megalleion muron* (part 1 p.251.11-13 Porson)
 - 4 §§ 51-2] Athenaeus, *The Sophists at Dinner* 1.58 32A-B

Honey

- 435** Photius, *Library* 278 529b11-23 (CB vol.8 p.169.25-170.9 Henry)

From the (book by Theophrastus) *On Types of Honey*

(I read)¹ that there are three ways in which honey comes to be: either from flowers and other things in which there is sweetness, (or in) another way from the air, when moisture which is spread out is
 170 concocted by the sun and falls — and this happens most of all at the time of the wheat harvest —, (or in) another way in reeds. The honey from the air falls both onto the ground and onto the plants that happen to be there, but it is found most of all on the leaves of the oak-tree and on (those of) the lime-tree, because these are close-textured and contain moisture. (The leaves) must not be completely dry, so as not to draw (the honey) into themselves, nor open in texture, so that it should not run through; but these contain moisture and are also close-textured, and in the case of the lime-tree they also possess sweetness. And the bee, in a way, has a certain affinity to the oak-tree.

¹ See the opening of 365A.

ETHICA

Inscriptiones librorum

436 Tabula inscriptionum ad opera ethica spectantium

- 1 Περί ἠθῶν] Anonymus, In Aristotelis Ethica Nicomachea 4.2 1121a7 (CAG t.20 p.180.17) = **516** et 5.3 1129b29-30 (QETHs p.52) = **529A** (ἐν τῷ πρώτῳ); Athenaeus, Deipnosophistae 15.15 673E = **437**; Michael, In Aristotelis Ethica Nicomachea 5.3 1129b29-30 (CAG t.22.3 p.8.12) = **529B** (ἐν τῷ πρώτῳ), qui ex Anonymo pendet, ut videtur; scholion in Aristotelis Ethica Nicomachea 1121a7 (t.1 p.194.26 Cramer), quod ex Anonymo pendere videtur; vid. etiam **246** no. 4
- 2a Ἠθικά] Anonymus, In Aristotelis Ethica Nicomachea 5.3 1129b29-30 (QETHs p.52) = **529A** (ἐν τῷ πρώτῳ); Aspasius, In Aristotelis Ethica Nicomachea 7.15 1154b6-15 (CAG t.19.1 p.156.17) = **555**; Michael, In Aristotelis Ethica Nicomachea 5.3 1129b29-30 (CAG t.22.3 p.8.13) = **529B** (ἐν τῷ πρώτῳ), qui ex Anonymo pendet, ut videtur; Plutarchus, Pericles 38.2 = **463**
- b Moralia] Fulgentius, Mitologiae 2.1 (p.39.2 Helm) = **468**
- 3 Ἠθικῶν σχολῶν α'] Diogenes Laertius, Vitae 5.47 = **1**
- 4a Ἠθικοὶ χαρακτῆρες α'] Diogenes Laertius, Vitae 5.47 = **1**; cod. Venetus Nanianus 266 p.153 (saec. XVI); et ordine verborum inverso, Diogenes Laertius, Vitae 5.48 = **1** (sine numero librorum)
- b Χαρακτῆρες περὶ ἰδιωμάτων] cod. Barberinus Gr. 374 f.1^v (saec. XV); Leidensis 107 f.301^r (saec. XVI); Rhedigeranus 22 f.29^v (saec. XV)
- c Χαρακτῆρες] plerique codices, inter alios Parisinus Gr. 1983 f.290^v (saec. X vel XI) et Parisinus Gr. 2977 f.333^r (saec. XI); Tzetzes, Historiae 9.934; cf. Eustathii Commentarios ad Iliadem 13.276, quo tamen loco inscriptio ipsa Theophrastei libri non invenitur

ETHICS

Titles of Books

436 List of Titles Referring to Ethical Works

- 1 *On Dispositions*] Anonymous, *On Aristotle's Nicomachean Ethics* 4.2 1121a7 (CAG vol.20 p.180.17) = **516** and 5.3 1129b29-30 (QETHs p.52) = **529A** ("in the first book"); Athenaeus, *The Sophists at Dinner* 15.15 673E = **437**; Michael, *On Aristotle's Nicomachean Ethics* 5.3 1129b29-30 (CAG vol.22.3 p.8.12) = **529B** ("in the first book"), who apparently depends on the Anonymous; scholium on Aristotle's *Nicomachean Ethics* 1121a7 (vol.1 p.194.26 Cramer), which seems to depend on the Anonymous; see also **246** no. 4
- 2a *Ethics*] Anonymous, *On Aristotle's Nicomachean Ethics* 5.3 1129b29-30 (QETHs p.52) = **529A** ("in the first book"); Aspasia, *On Aristotle's Nicomachean Ethics* 7.15 1154b6-15 (CAG vol.19.1 p.156.17) = **555**; Michael, *On Aristotle's Nicomachean Ethics* 5.3 1129b29-30 (CAG vol.22.3 p.8.13) = **529B** ("in the first book"), who apparently depends on the Anonymous; Plutarch, *Pericles* 38.2 = **463**
 - b *Ethics*] Fulgentius, *Mythologies* 2.1 (p.39.2 Helm) = **468**
- 3 *Ethical Lectures*, 1 book] Diogenes Laertius, *Lives* 5.47 = **1**
- 4a *Ethical Characters*, 1 book] Diogenes Laertius, *Lives* 5.47 = **1**; cod. Venetus Nanius 266 p.153 (16th cent.); and with the order of the (Greek) words reversed, Diogenes Laertius, *Lives* 5.48 = **1** (without the number of books)
 - b *Characters concerned with Peculiarities*] cod. Barberinus Gr. 374 f.1^v (15th cent.); Leidensis 107 f.301^r (16th cent.); Rhedigeranus 22 f.29^v (15th cent.)
 - c *Characters*] most codices, among others Parisinus Gr. 1983 f.290^v (10th or 11th cent.) and Parisinus Gr. 2977 f.333^r (11th cent.); Tzetzes, *Histories* 9.934; cf. Eustathius' *Commentaries on the Iliad* 13.276, where however the title of the Theophrastean book is not found

- 5 *Περὶ παθῶν* α'] Diogenes Laertius, *Vitae* 5.45 = 1; Simplicius, In Aristotelis *Categorias* 8 8b26-7 (CAG t.8 p.235.9) = 438
- 6 *Περὶ ἐκουσίου* α'] Diogenes Laertius, *Vitae* 5.43 = 1
- 7 *Ἀρετῶν διαφοραὶ* α'] Diogenes Laertius, *Vitae* 5.42 = 1
- 8 *Περὶ ἀρετῆς* α'] Diogenes Laertius, *Vitae* 5.46 = 1
- 9a *Περὶ παιδείας ἢ περὶ ἀρετῶν ἢ περὶ σωφροσύνης* α'] Diogenes Laertius, *Vitae* 5.50 = 1
- b *Kitāb al-adab, maqāla*] Ibn an-Nadīm, *Kitāb al-Fihrist* 7.1, cap. de Theophrasto (p.252.8 Flügel) = 3A; az-Zawzanī, *Muntaḥabāt min Aḥbār al-ḥukamā' li-l-Qifṭī*, cap. de Theophrasto (p.107.3 Lippert) = 3B
- c *Περὶ σωφροσύνης*] papyrus Petersburgiensis Gr.13 (no. 155 Mitteis et Wilcken = Pack² 2089) fr. 1 v.10 (inscriptio cum nomine Theophrasti reperitur in tabula librorum fort. ex bibliotheca privata; in fr. 2 v.10 nomen Theophrasti occurrit, sed inscriptio deest)
- 10 *Περὶ παίδων ἀγωγῆς* α'] Diogenes Laertius, *Vitae* 5.50 = 1
- 11 *ἄλλο διάφορον* α'] Diogenes Laertius, *Vitae* 5.50 = 1
- 12a *Περὶ εὐδαιμονίας* α'] Diogenes Laertius, *Vitae* 5.43 = 1; Antiatticista, s.v. *κεφαλοτομεῖν* (*Anecdota Graeca* t.1 p.104.31 Bekker) = 494A; Athenaeus, *Deipnosophistae* 12.62 543F = 552B; 13.21 567A = 489
- b *De beata vita*] Cicero, *De finibus* 5.12 = 498; 5.85 = 496; *Tusculanae disputationes* 5.24 = 493, quo loco verba "de vita beata" occurrunt, sed non sunt inscriptio, ut videtur
- 13 *Περὶ τῆς θείας εὐδαιμονίας πρὸς τοὺς ἐξ Ἀκαδημείας* α'] Diogenes Laertius, *Vitae* 5.49 = 1 (α' post *εὐδαιμονίας* add. Meurs)
- 14 *Περὶ εὐτυχίας* α'] Diogenes Laertius, *Vitae* 5.47 = 1
- 15a *Καλλισθένης ἢ περὶ πένθους* α'] Diogenes Laertius, *Vitae* 5.44 = 1
- b *Καλλισθένης*] Alexander, *De anima libri mantissa* 25 (Suppl. Arist. t.2.1 p.186.30) = 504
- c Callisthenes] Cicero, *Tusculanae disputationes* 5.25 = 493

- 5 *On Emotions*, 1 book] Diogenes Laertius, *Lives* 5.45 = 1; Simplicius, *On Aristotle's Categories* 8 8b26-7 (CAG vol.8 p.235.9) = **438**
- 6 *On the Voluntary*, 1 book] Diogenes Laertius, *Lives* 5.43 = 1
- 7 *Varieties of Virtue*, 1 book] Diogenes Laertius, *Lives* 5.42 = 1
- 8 *On Virtue*, 1 book] Diogenes Laertius, *Lives* 5.46 = 1
- 9a *On Education*, or *On Virtues*, or *On Temperance*, 1 book] Diogenes Laertius, *Lives* 5.50 = 1
- b *On Education*, 1 book] Ibn-an-Nadīm, *The Index* 7.1, chap. on Theophrastus (p.252.8 Flügel) = **3A**; Zawzanī, *Selections from Qiftī's The History of Philosophers*, chap. on Theophrastus (p.107.3 Lippert) = **3B**
- c *On Temperance*] papyrus Petersburgiensis Gr. 13 (no. 155 Mitteis and Wilcken = Pack² 2089) fr. 1 l.10 (the title together with the name of Theophrastus is found in a book list perhaps from a private library; in fr. 2 l.10 the name of Theophrastus occurs, but the title is missing)
- 10 *On Bringing up Children*, 1 book] Diogenes Laertius, *Lives* 5.50 = 1
- 11 another (work on the same topic) with a different treatment, 1 book] Diogenes Laertius, *Lives* 5.50 = 1
- 12a *On Happiness*, 1 book] Diogenes Laertius, *Lives* 5.43 = 1; Antiatticist, on *kephalotomein* (*Anecdota Graeca* vol.1 p.104.31 Bekker) = **494A**; Athenaeus, *The Sophists at Dinner* 12.62 543F = **552B**; 13.21 567A = **489**
- b *On the Happy Life*] Cicero, *On Ends* 5.12 = **498**; 5.85 = **496**; cf. *Tusculan Disputations* 5.24 = **493**, where the words "on the happy life" occur, but apparently not as a title
- 13 *On the Divine Happiness in Response to the Academics*, 1 book] Diogenes Laertius, *Lives* 5.49 = 1 (Meurs added "1 book" after "Happiness")
- 14 *On Good Fortune*, 1 book] Diogenes Laertius, *Lives* 5.47 = 1
- 15a *Callisthenes*, or *On Grief*, 1 book] Diogenes Laertius, *Lives* 5.44 = 1
- b *Callisthenes*] Alexander, *Supplement to the Book On the Soul* 25 (*Suppl. Arist.* vol.2.1 p.186.30) = **504**
- c *Callisthenes*] Cicero, *Tusculan Disputations* 5.25 = **493**

16 Περί βίῳ α'—γ'] Diogenes Laertius, Vitae 5.42 = 1

- 17a aureolus liber De nuptiis *vel* Aureolus liber de nuptiis] Hieronymus, Adversus Iovinianum 1.47 (p.388.11 Bickel) = **486**, ex quo sequentes scriptores pendent: Petrus Abaelardus, Theologia Christiana 2 (PL t.178 col.1198D) = app. **486**; Ioannes Saresberiensis, Polycraticus 8.11 (t.2 p.296.12 Webb) = app. **486**; Hugo de Folieto, De nuptiis 1.1 (PL t.176 col.1203A) = app. **486**; Vincentius Bellovacensis, De eruditione filiorum nobilium 38.46 (p.153.8 Steiner) = app. **486**, Speculum historiale 5.3 (t.4 p.138 col.1.16-17 ed. Duac. a. 1624) = app. **486**, Speculum doctrinale 6.4 (t.2 col.484B ed. Duac. a. 1624) = app. **486** (quo loco "aureus" pro "aureolus" reperitur); Ioannes Valensis, Communiloquium 2.4.1 (fol.64^v col.1.13-14 ed. a. 1151) = app. **486** (quo loco "Theophrastus" pro "Theophrasti" [i.e., ut pars inscriptionis] perperam occurrit)
- b Aureolus *vel* liber aureolus] Gualterus Map, De nugis curialium 4.4 (p.310.22 James, Brooke, Mynors); Ioannes de Alta Silva, Dolopathos sive De rege et septem sapientibus p.88.22 (Hilka) = app. **486**; Vincentius Bellovacensis, De eruditione filiorum nobilium 37.28 et 49.73 (p.147.21 et 205.8 Steiner) = app. **486**; vid. etiam Alberti Magni Summam theologiae 2.16 (105).3 (t.33 p.275b7-8 Borgnet) = app. **486** (quo loco "Aceolus" invenitur); Dionysii Cartusiani comm. In Petri Lombardi Quattuor libros sententiarum 2.28.1 (t.22 p.359aC ed. a. 1896-1913) = app. **486** ("in libro qui dicitur aureolus vel in libro De nuptiis") et Jean de Meung, Le Roman de la Rose 8699 (p.130.16 Baridon) = app. **486** ("livre auréole")
- c De nuptiis] Petrus Blesensis, Epistulae 79 (PL t.207 col.244A) = app. **486** (quo loco "Aurelius" ut praenomen Theophrasti occurrit; cf. Eustache Deschamps, Balades 888.1-5 = app. **486**, ubi "Aureole" ad alium scriptorem atque Theophrastum spectat); Gualterus Burlaeus, De Vita et moribus philosophorum 68 (p.286.4 Knust) = app. **486**; Thomas Hibernicus, Flores doctorum pene omnium, cap. de muliere, v. (p.563.22 [in mg.] ed. Coloniensis a. 1616) = app. **486**; Dionysius Cartusianus, Enarratio in libros Boetii De consolatione philosophiae 2.4.12 et 3.7.20 (t.26 p.204bB et 343bB ed. a. 1896-1913) = app. **486**, Directorium vitae nobilium 34 (t.37 p.561bA) = app. **486**, Enarratio in librum Ecclesiastici 7.7.27 (t.8 p.51aA) = app. **486** et In Petri Lombardi Quattuor libros sententiarum 2.28.1 (vid. supra no. 17b); Francesco da Barberino, I documenti d'amore 7 (t.3 p.75.24-5 Egidi) = app. **486**; Giovanni Boccaccio, Espozioni sopra la Comedia di Dante, canto 16 (t.6 p.693.20 Padoan) = app. **486**

- 16 *On Lives*, 3 books] Diogenes Laertius, *Lives* 5.42 = 1
- 17a little-golden book *On Marriage*, or *Little-Golden Book on Marriage*] Jerome, *Against Jovinian*, 1.47 (p.388.11 Bickel) = 486, on whom the following authors depend; Peter Abelard, *Christian Theology* 2 (PL vol.178 col.1198D) = app. 486; John of Salisbury, *Statesman* 8.11 (vol.2 p.296.12 Webb) = app. 486; Hugh of Fouilloy, *On Marriage* 1.1 (PL vol.176 col.1203A) = app. 486; Vincent of Beauvais, *On the Education of Noble Sons* 38.46 (p.153.8 Steiner) = app. 486; *Looking-Glass of History* 5.3 (vol.4 p.138 col.1.16-17, ed. Douai 1624) = app. 486, *Looking-Glass of Teaching* 6.4 (vol.2 col.484B, ed. Douai 1624) = app. 486 (where "golden" instead of "little-golden" occurs); John of Wales, *Commonplace Book* 2.4.1 (fol.64^v col.1.13-14 ed. 1151) = app. 486 (where "Theophrastus" instead of "of Theophrastus" [i.e., as part of the title] erroneously occurs)
- b *Little-Golden (Book)* or little-golden book] Walter Map, *Of Courtiers' Trifles* 4.4 (p.310.22 James, Brooke and Mynors); John of Haute-Seille, *Dolopathos* or *On the King and the Seven Wise Men* p.88.22 (Hilka) = app. 486; Vincent of Beauvais, *On the Education of Noble Sons* 37.28 and 49.73 (p.147.21 and 205.8 Steiner) = app. 486; see also Albert the Great, *Compendium of Theology* 2.16(105).3 (vol.33 p.275b7-8 Borgnet) = app. 486 (where "Aeolus" is found); Denis the Carthusian, *On Peter Lombard's Four Books of Sentences* 2.28.1 (vol.22 p.359aC, ed. 1896-1913) = app. 486 ("in the so-called little golden book or in the book *On Marriage*") and Jean de Meung, *The Romance of the Rose* 8699 (p.130.16 Baridon) = app. 486 ("little-golden book")
- c *On Marriage*] Peter of Blois, *Epistles* 79 (PL vol.207 col.244A) = app. 486 (where "Aurelius" occurs as the first name of Theophrastus; cf. Eustache Deschamps, *Ballads* 888.1-5 = app. 486, where "Aureole" refers to a writer other than Theophrastus); Walter Burley, *On the Life and Character of the Philosophers* 68 (p.286.4 Knust) = app. 486; Thomas of Ireland, *Flowers of Almost All Learned Men*, chap. On the Wife, v (p.563.22 [in mg.], ed. Cologne 1616) = app. 486; Denis the Carthusian, *Commentary on Boethius' books On the Consolation of Philosophy* 2.4.12 and 3.7.20 (vol.26 p.204bB and 343bB, ed. 1896-1913) = app. 486, *Guide to the Life of Noble Persons* 34 (vol.37 p.561bA) = app. 486, *Exposition of the book of Ecclesiastes* 7.7.27 (vol.8 p.51aA) = app. 486 and *On Peter Lombard's Four Books of Sentences* 2.28.1 (see above no. 17b); Francesco da Barberino, *The Documents on Love* 7 (vol.3 p.75.24-5 Egidi) = app. 486; Giovanni Boccaccio, *Exposition of the Comedy of Dante*, canto 16 (vol.6 p.693.20 Padoan) = app. 486

- 18 *Περὶ γήρωσ α'*] Diogenes Laertius, *Vitae* 5.43 = 1
- 19a *Περὶ πλούτου α'*] Diogenes Laertius, *Vitae* 5.47 = 1; Anonymus, In Aristotelis *Ethica Nicomachea* 4.2 1121a7 (CAG t.20 p.180.17) = **516**
 b *De divitiis*] Cicero, *De officiis* 2.56 = **514** ex quo Ioannes Saresberiensis, *Policraticus* 8.2 (p.234.23 Webb) = app. **514** pendet; Gualterus Burlaeus, *De vita et moribus philosophorum* 68 (p.286.3 Knust)
- 20 *Μεγαρικὸς α'*] Diogenes Laertius, *Vitae* 5.44 = 1 et 6.22 = **511**
- 21 *Περὶ φιλοτιμίας α'β'*] Diogenes Laertius, *Vitae* 5.46 = 1; Cicero, *Ad Atticum* 2.3.4 ("Θεοφράστου *Περὶ φιλοτιμίας* adfer mihi de libris Quinti fratris")
- 22 *Περὶ τιμωρίας α'β'*] Diogenes Laertius, *Vitae* 5.45 = 1
 vid. **666** no. 10 (*Περὶ τῶν ἀδικημάτων α'*)
- 23a *Περὶ φιλίας α'—γ'*] Diogenes Laertius, *Vitae* 5.45 = 1
 b *De amicitia*] Gellius, *Noctes Atticae* 1.3.10 = **534** ("in libro primo"); cf. 8.6 = **543**, quo tamen loco inscriptio libri non invenitur; Hieronymus, In Michaeam 2.7 (CCSL t.76 p.509.193) = **532**; ex Hieronymo pendent Vincentius Bellovacensis, *Speculum historiale* 5.2 (p.138 col.1.5 ed. Duac. a. 1624) = app. **532**; Gualterus Burlaeus, *De vita et moribus philosophorum* 68 (p.284.11 Knust) = app. **532**; Francesco da Barberino, *I documenti d'amore* 7 (t.3 p.194.23-5 Egidi)
- 24 *Περὶ χάριτος α'*] Diogenes Laertius, *Vitae* 5.48 = 1
- 25 *Περὶ κολακείας α'*] Diogenes Laertius, *Vitae* 5.47 = 1; Athenaeus, *Deipnosophistae* 6.65 254D = **547**
- 26 *Περὶ ἡδονῆς ὡς Ἀριστοτέλης α'*] Diogenes Laertius, *Vitae* 5.44 = 1
- 27a *Περὶ ἡδονῆς ἄλλο α'*] Diogenes Laertius, *Vitae* 5.44 = 1
 b *Περὶ ἡδονῆς*] Athenaeus, *Deipnosophistae* 6.105 273C = **550**; 8.39 347E = **553**; 12.3 511C = **551**; 12.31 526D = **549**
- 28 *Περὶ ψευδοῦς ἡδονῆς α'*] Diogenes Laertius, *Vitae* 5.46 = 1

- 18 *On Old Age*, 1 book] Diogenes Laertius, *Lives* 5.43 = 1
- 19a *On Wealth*, 1 book] Diogenes Laertius, *Lives* 5.47 = 1; Anonymous, *On Aristotle's Nicomachean Ethics* 4.2 1121a7 (CAG vol.20 p.180.17) = 516
- b *On Riches*] Cicero, *On Duties* 2.56 = 514, on whom John of Salisbury, *Statesman* 8.2 (p.234.23 Webb) = app. 514 depends; Walter Burley, *On the Life and Character of the Philosophers* 68 (p.286.3 Knust)
- 20 *Megarian (Dialogue)*, 1 book] Diogenes Laertius, *Lives* 5.44 = 1 and 6.22 = 511
- 21 *On Ambition*, 2 books] Diogenes Laertius, *Lives* 5.46 = 1; Cicero, *To Atticus* 2.3.4 ("Bring me Theophrastus' *On Ambition* from brother Quintus' books")
- 22 *On Retribution*, 2 books] Diogenes Laertius, *Lives* 5.45 = 1
see 666 no. 10 (*On Injustices*, 1 book)
- 23a *On Friendship*, 3 books] Diogenes Laertius *Lives* 5.45 = 1
- b *On Friendship*] Gellius, *Attic Nights* 1.3.10 = 534 ("in the first book"); cf. 8.6 = 543, where however the title of the book does not occur; Jerome, *On Micah* 2.7 (CCSL vol.76 p.509.193) = 532; on Jerome depend Vincent of Beauvais, *Looking-Glass of History* 5.2 (p.138 col.1.5, ed. Douai 1624) = app. 532; Walter Burley, *On the Life and Character of the Philosophers* 68 (p.284.11 Knust) = app. 532; Francesco da Barberino, *The Documents on Love* 7 (vol.3 p.194.23-5 Egidi)
- 24 *On Kindness (or Grace)*, 1 book] Diogenes Laertius, *Lives* 5.48 = 1
- 25 *On Flattery*, 1 book] Diogenes Laertius, *Lives* 5.47 = 1; Athenaeus, *The Sophists at Dinner* 6.65 254D = 547
- 26 *On Pleasure*, like (that of) Aristotle, 1 book] Diogenes Laertius, *Lives* 5.44 = 1
- 27a *On Pleasure*, another (work), 1 book] Diogenes Laertius, *Lives* 5.44 = 1
- b *On Pleasure*] Athenaeus, *The Sophists at Dinner* 6.105 273C = 550; 8.39 347E = 553; 12.3 511C = 551; 12.31 526D = 549
- 28 *On False Pleasure*, 1 book] Diogenes Laertius, *Lives* 5.46 = 1

29 Ἑρωτικός α'] Diogenes Laertius, Vitae 5.43 = 1; Athenaeus, Deipnosophistae 13.14 562E = 559; 13.21 567B = 561; 13.85 606C = 567A

30a ἄλλο περὶ ἔρωτος α'] Diogenes Laertius, Vitae 5.43 = 1
b Περὶ ἔρωτος] Strabo, Geographica 10.4.12 = 560

vid. 727 no. 4 (Προβλήματα πολιτικά, φυσικά, ἐρωτικά, ἠθικά α')

31 Περὶ μέθης α'] Diogenes Laertius, Vitae 5.44 = 1; Athenaeus, Deipnosophistae 10.22 423F = 574; 10.24 424E = 576; 10.30 427D = 570; 11.8 463C = 569; 11.13 465B = 573; 11.97 497E = 575; 15.48 693C = 572

32 Ὀμιλητικός α'] Diogenes Laertius, Vitae 5.47 = 1

33 Προτρεπτικός α'] Diogenes Laertius, Vitae 5.49 et 5.50 = 1

Scripta ethica

437 Athenaeus, Deipnosophistae 15.15 673E-F (BT t.3 p.488.22-489.7 Kaibel)

τοιοῦτος δέ τις καὶ [ὁ Ἑφαιστίων συγγραφεὺς καὶ] περὶ τὸν καλὸν ἡμῶν Ἀδραστον ἐγένετο. ἐκδόντος γὰρ τούτου πέντε μὲν βιβλία Περὶ τῶν παρὰ Θεοφράστῳ ἐν τοῖς Περὶ ἠθῶν καθ' ἱστορίαν καὶ λέξιν ζητουμένων, ἕκτον δὲ Περὶ τῶν ἐν τοῖς ἠθικοῖς Νικομαχείοις Ἀριστοτέλους, ἐννοίας ἀμφιλαφεῖς παραθεμένου περὶ τοῦ παρὰ Ἀντιφῶντι τῷ τραγωδοποιῷ Πληξίππου καὶ πλείστα ὅσα καὶ περὶ αὐτοῦ τοῦ Ἀντιφῶντος εἰπόντος, σφετερισάμενος καὶ ταῦτα ἐπέγραψεν τι βιβλίον Περὶ τοῦ παρὰ Ξενοφῶντι ἐν τοῖς Ἀπομνημονεύμασιν Ἀντιφῶντος, οὐδὲν ἴδιον προσεξευρών, ὥσπερ ἂν τῷ Περὶ τοῦ λυγίνου στεφάνου.

4-9 TrGF 55F1b 4-8 neque Antiphan neque Plexippus in Aristotelis EN commemoratur, sed vid. Rhet. 2.2 1379b15 8 Xenophon, Mem. 1.6

1 ὁ Ἑφαιστίων συγγραφεὺς καὶ del. Casaubon 2 Ἀδραστον Casaubon:
ἄδραντον A 5 ἐννοίας] ἐν οἷς Schweighaeuser ἀμφιλαφεῖς Kaibel:
ἀμφιλαφῶς A

- 29 (*Dialogue*) concerning Love, 1 book] Diogenes Laertius, *Lives* 5.43 = 1; Athenaeus, *The Sophists at Dinner* 13.14 562E = 559; 13.21 567B = 561; 13.85 606C = 567A
- 30a another (work) *On Love*, 1 book] Diogenes Laertius, *Lives* 5.43 = 1
 b *On Love*] Strabo, *Geography* 10.4.12 = 560
- see 727 no. 4 (*Political, Natural, Erotic, Ethical Problems*, 1 book)
- 31 *On Drunkenness*, 1 book] Diogenes Laertius, *Lives* 5.44 = 1; Athenaeus, *The Sophists at Dinner* 10.22 423F = 574; 10.24 424E = 576; 10.30 427D = 570; 11.8 463C = 569; 11.13 465B = 573; 11.97 497E = 575; 15.48 693C = 572
- 32 (*Dialogue*) concerning Social Interaction, 1 book] Diogenes Laertius, *Lives* 5.47 = 1
- 33 *Exhortation*, 1 book] Diogenes Laertius, *Lives* 5.49 and 5.50 = 1

Writings on Ethics

- 437 Athenaeus, *The Sophists at Dinner* 15.15 673E-F (BT vol.3 p.488.22-489.7 Kaibel)

He (Hephaestion) behaved in such a manner (stealing the ideas of others) also in regard to our noble Adrastus. For the latter published five books *On Questions of History and Style in the On Dispositions of Theophrastus* and a sixth *On the* (same matters) *in Aristotle's Nicomachean Ethics*; he added an abundance of thoughts on the (character) Plexippus in the tragic poet Antiphon, and he said a great deal also on Antiphon himself. (Hephaestion) usurped this too and wrote a book entitled *On Antiphon in the Memorabilia of Xenophon*; he discovered nothing additional of his own, just as in the (work) *On the Wreath of Agnus castus*.

vid. 436 no. 21, 482, 498, 590

Adfectus

- 438** Simplicius, In Aristotelis Categorias 8 8b26-7 (CAG t.8 p.235.3-13 Kalbfleisch)

εἰ δέ τινες ἐπιλαμβάνονται τῆς διαιρέσεως μὴ τὸ ἓν πολλὰ ποιούσης, ὅπερ ἔδει, ἀλλὰ πολλὰ συμφορούσης εἰς ἓν καὶ ἓν εἶδος τιθεμένης τῆς ἕξεως καὶ διαθέσεως, διότι τὸ μὲν ἐπιτείνεται, τὸ δὲ ἀνίεται μένον ἐν τῇ αὐτῇ ιδιότητι, καὶ λέγοιεν δυνατόν εἶναι καὶ κατ' εἶδος διαφέροντά τινα μηδὲν κωλύειν ἔχειν τὴν κατὰ τὸ μᾶλλον καὶ ἥττον διαφορὰν καὶ παραδείγματα ἐπάγοιεν τὴν μέμψιν καὶ τὴν ὀργὴν καὶ τὸν θυμόν, ἅπερ φησὶν ὁ Θεόφραστος ἐν τῷ Περὶ παθῶν κατὰ τὸ μᾶλλον καὶ ἥττον ἔχειν τὴν διαφορὰν καὶ μὴ εἶναι ὁμοειδῆ· ὁμοίως δὲ καὶ φιλία καὶ εὖνοια ἐπιτείνεται καὶ ἀνίεται καὶ ἄλλο εἶδος ἑκατέρα ἐστίν, ὡμότης τε καὶ θηριότης πρὸς ὀργὴν ἐπιθυμία τε καὶ ἔρως ὡσαύτως ¹⁰ διέστηκεν, καὶ καθόλου τὰ δυσφημότερα τῶν παθῶν ἐπιτεινόμενα εἰς ἄλλο μεταβάλλει εἶδος.

vid. 271

- 439** Albertus Magnus, De quindecim problematibus 9 (Op. omn. t.17.1 p.41.11-14 et 42-50 Geyer)

Quod vero nono dicunt liberum arbitrium esse potentiam passivam et non activam et ideo de necessitate moveri ab ipso appetibili, omnino absurdum est et contra principia ethicorum philosophorum. . . . adhuc autem talis pseudophilosophus destruit continentiam et totum librum VII Ethicae Nicomachicae, quia ⁵

see 436 no. 21, 482, 498, 590

Emotions

- 438** Simplicius, *On Aristotle's Categories* 8 8b26-7 (CAG vol.8 p.235.3-13 Kalbfleisch)

Suppose some people object to the classification which does not make the one many, as (they say) is necessary, but brings together many into one and makes one class of habit and disposition on the grounds that the former is intensified and the latter slackened, while maintaining the same specific character. And suppose they should say that it is possible that nothing prevents even some things¹ which differ in kind from differing in respect of the more and less. And suppose they should adduce as examples fault-finding and anger and rage, which Theophrastus in his work *On Emotions* says differ in respect of the more and less and are not identical in kind. Similarly, too, friendship and goodwill are intensified and relaxed and each is different in kind; savagery and bestiality in relation to anger, and appetite and lust are distinguished in the same way, and in general the more shameful of the emotions, when intensified, change into another kind.²

¹ Or, "it is possible and that nothing prevents some things".

² At this point, Simplicius concludes the objection. He goes on to argue against it.

see 271

- 439** Albert the Great, *On the Fifteen Problems* 9 (*Op. omn.* vol.17.1 p.41.11-14 and 42-50 Geyer)

But what they say in the ninth (problem), that free choice is a passive capacity and not active and therefore of necessity moved by the object of desire itself, is altogether absurd and contrary to the principles of the ethical philosophers. . . . But in addition this kind of pseudo-philosopher destroys moral strength and the entire seventh book of the *Nicomachean Ethics*, because the morally strong man is

continens passione turpe movetur, sed non deducitur, abstinens ab insecutione passionum per liberum arbitrium. Contingit autem illi error sicut et Theophrasto, quia scilicet passiones animae ad passionem physicas mensurantur, cum nihil simile habeant cum ipsis, sicut omnibus planum est, qui ethicis bene sciunt philosophias. 10

6 totum librum scribit *Albertus negligenter; re vera EN 7.1-10 1145a15-1152a36*

7 illi *Geyer*: ille *ACD*: iste *BE*

440A [Plutarchus], De libidine et aegritudine 2 (BT t.6.3 p.52.10-53.4 Ziegler)

ἔοικε παλαιά τις αὕτη τῷ σώματι διαδικασία πρὸς τὴν ψυχὴν περὶ τῶν παθῶν εἶναι. καὶ Δημόκριτος μὲν ἐπὶ τὴν ψυχὴν ἀναφέρων τὴν κακοδαιμονίαν φησιν, εἰ τοῦ σώματος αὐτῇ δίκην λαχόντος, παρὰ πάντα τὸν βίον ὧν ὠδύνηται (καὶ) κακῶς πέπονθεν, αὐτὸς γένοιτο τοῦ ἐγκλήματος δι(καστής), ἡδέως ἂν καταψηφίσασθαι τῆς ψυχῆς, ἐφ' οἷς 5 τὰ μὲν ἀπώλεσε τοῦ σώματος ταῖς ἀμελείαις καὶ ἐξέλυσε ταῖς μέθαις, τὰ δὲ κατέφθειρε καὶ διέσπασε ταῖς φιληδονίαις, ὥσπερ ὄργάνου τινὸς ἢ σκεύους κακῶς ἔχοντος τὸν χρώμενον ἀφειδῶς αἰτιασάμενος. Θεόφραστος δὲ τοῦναντίον ἔφη τῷ σώματι πολλοῦ τὴν ψυχὴν ἐνοικεῖν, ὀλίγου χρόνου βαρεῖς μισθοὺς ὑποτελοῦσαν, τὰς λύπας, τοὺς φόβους, 10 τὰς ἐπιθυμίας, τὰς ζηλοτυπίας, αἷς συμφερομένη περὶ τὸ σῶμα δικαιότερον ἂν αὐτῷ δικάζοιτο πηρώσεως ὧν ἐπιλέλησται, καὶ βιαίων ἐφ' οἷς κατέχεται, καὶ ὕβρεως ὧν ἀδοξεῖ καὶ λοιδορεῖται, τῶν ἐκείνου κακῶν ἀναδεχομένη τὰς αἰτίας οὐ προσηκόντως.

1-8 *FVS 68 B 159*

2-3 τὴν κακοδαιμονίαν *Sandbach*: κακοδαίμων *Ω*: τὴν τοῦ κακῶσαι δύναμιν *Pohlenz, fort. recte, cf. De tuenda sanit. 135E* 3 εἰ . . . αὕτη *Wyittenbach*: ἡ . . . αὕτη *Ω* 4 καὶ *add. Tyrwhitt* 5 δικαστής] *lac. suppl. Tyr-*

440B Plutarchus, De tuenda sanitate praecepta 24 135D-E (BT t.1 p.278.28-279.14 Paton et Wegehaupt et Gärtner)

ἡμεῖς δ' ἂν τοῖς πολιτευομένοις παραινεῖσθαι εἰς τὰ καλὰ χρῆσθαι τοῖς πόνοις καὶ ἀναγκαῖα, μὴ μικρῶν ἕνεκα μηδὲ φαύλων τὸ σῶμα παρατείνοντας, ὥσπερ οἱ πολλοὶ κακοπαθοῦσιν ἐπὶ τοῖς τυχοῦσιν, ἀποκναίοντες ἑαυτοὺς ἀγρυπνίαις καὶ πλάναις καὶ περιδρομαῖς εἰς

moved by vile passion, but he is not led astray, holding back from the pursuit of his passions through free choice. But that (pseudo-philosopher) is affected by the same error as Theophrastus, because, you see, the passions of the soul are measured against physical passions, although they have no similarity to them, as is clear to all who know ethical philosophy well.

440A pseudo-Plutarch, *On Desire and Grief* 2 (BT vol.6.3 p.52.10-53.4 Ziegler)

This seems to be an ancient suit in which the body takes issue with the soul in the matter of the passions. Even Democritus, when he attributes unhappiness to the soul, says that if the body were allowed to bring suit against the soul on account of the pains and evils it has suffered throughout its life, and (if) he should become judge of the complaint, he would gladly vote condemnation of the soul, on the grounds that it has ruined certain parts (of the body) through neglect and undone them through heavy drinking, and that it has destroyed and broken up others through fondness for pleasure. He would, as it were, censure the careless user for the poor condition of some tool or utensil. Theophrastus, in contrast, said that the soul inhabits the body at great cost. For a brief period it pays heavy fees: feelings of grief, fright, desire, jealousy. Since it encounters these feelings in the body, the soul might more justly bring suit against the body for mutilation, with regard to the things it has forgotten, and for acts of violence, with regard to the way in which it is held down, and for outrage, with regard to things it suffers through contempt and abuse, being blamed quite unfairly for the evils of the body.

whitt 6 ἀπώλεσε Wytttenbach: ἀπέλυσε Ω 9 πολλοῦ Tyrwhitt: πολλῶ
Ω 12 αὐτῷ Wytttenbach: αὐτοῦ Ω 13 ὕβρεως Ziegler: ὕβρεων Ω

440B Plutarch, *Recommendations on Preserving Health* 24 135D-E (BT vol.1 p.278.28-279.14 Paton, Wegehaupt and Gärtner)

But we would advise persons active in politics to expend effort on things noble and necessary, not to exert the body for the sake of things small and unimportant, in the way that most people are distressed over incidental things. They wear themselves out through sleeplessness and wandering and running about to no useful and

οὐδὲν χρηστὸν οὐδ' ἀστεῖον, ἀλλ' ἐπηρεάζοντες ἑτέροις ἢ φθονοῦντες 5
 Ε ἢ φιλονεικοῦντες ἢ δόξας ἀκάρπους καὶ κενὰς διώκοντες. πρὸς τούτους
 γὰρ οἶμαι μάλιστα τὸν Δημόκριτον εἰπεῖν ὥς εἰ τὸ σῶμα δικάσαιτο τῇ
 ψυχῇ κακώσεως, οὐκ ἂν αὐτὴν ἀποφυγεῖν. ἴσως μὲν γάρ τι καὶ Θεόφρα-
 στος ἀληθὲς εἶπεν, εἰπὼν ἐν μεταφορᾷ πολὺ τῷ σώματι τελεῖν ἐνοίκιον 10
 τὴν ψυχὴν. πλείονα μέντοι τὸ σῶμα τῆς ψυχῆς ἀπολαύει κακὰ μὴ κατὰ
 λόγον αὐτῷ χρωμένης μηδ' ὥς προσήκει θεραπευόμενον· ὅταν γὰρ ἐν
 πάθεσιν ἰδίῳις γένηται καὶ ἀγῶσι καὶ σπουδαῖς, ἀφειδεῖ τοῦ σώματος.

440C Porphyrius, *De abstinentia ab esu animalium* 4.20 (BT p.265.22-266.4 Nauck²)

εἰ οὖν μηδὲ ταύτης ἐδεήθημεν, τόσῳ ἂν ἦμεν μακαριώτεροι, ὅσῳ 266
 καὶ ἀθανατώτεροι. νῦν δ' ἐν θνητῷ ὄντες ἔτι θνητοτέρους, εἰ χρή οὕτως
 εἰπεῖν, ἀγνοοῦμεν ἑαυτοὺς ποιοῦντες τῇ τούτου προσέσει, οὐ πολὺ τὸ
 ἐνοίκιον, ὥς φησὶ πού Θεόφραστος, τῷ σώματι διδούσης τῆς ψυχῆς [τῆς
 ἐν αὐτῷ κατοικήσεως], ἀλλ' ὅλην ἑαυτὴν προστιθείσης. 5

1 τόσῳ *Reiske*: πόσῳ *Mm* 3 προσέσει *Nauck*: προσθέσει *Reiske*: προθέσει
Mm 4-5 τῆς ἐν αὐτῷ κατοικήσεως *del. Nauck* 5 προστιθείσης
Reiske: προστεθείσης *Mm*

441 Marcus Aurelius, *Meditationes* 2.10 (t.1 p.24.19-25 et 26.1-4 Farquharson)

φιλοσόφως ὁ Θεόφραστος ἐν τῇ συγκρίσει τῶν ἀμαρτημάτων, ὥς ἂν
 τις κοινότερον τὰ τοιαῦτα συγκρίνειε, φησὶ βαρύτερα εἶναι τὰ κατ'
 ἐπιθυμίαν πλημμελούμενα τῶν κατὰ θυμόν. ὁ γὰρ θυμούμενος μετὰ
 τινος λύπης καὶ λεληθυίας συστολῆς φαίνεται τὸν λόγον ἀπο-
 στρεφόμενος· ὁ δὲ κατ' ἐπιθυμίαν ἀμαρτάνων, ὑφ' ἡδονῆς ἡττώμενος 5
 ἀκολαστότερός πως φαίνεται καὶ θηλύτερος ἐν ταῖς ἀμαρτίαις. ὁρθῶς
 οὖν καὶ φιλοσοφίας ἀξίως ἔφη μείζονος ἐγκλήματος ἔχεσθαι τὸ μεθ'
 ἡδονῆς ἀμαρτανόμενον ἥπερ τὸ μετὰ λύπης· ὅλως τε ὁ μὲν προη-
 δικημένῳ μᾶλλον ἔοικε καὶ διὰ λύπης ἠναγκασμένῳ θυμωθῆναι· ὁ δὲ
 αὐτίθην πρὸς τὸ ἀδικεῖν ὥρμηται, φερόμενος ἐπὶ τὸ πρᾶξαι τι κατ' 10
 ἐπιθυμίαν.

refined purpose, but rather they disparage each other or feel envy or engage in rivalry or pursue fruitless and empty reputation. For it was, I think, especially in reference to these people that Democritus said, that if the body should bring suit against the soul for ill-treatment, the soul would not be acquitted. Perhaps indeed Theophrastus also said something true, when he said metaphorically that the soul pays the body a high rent. Nevertheless, the body enjoys more evils than the soul, since the soul does not use the body according to reason and the body is not cared for in a fitting manner. For when the soul becomes involved in its own passions and struggles and concerns, it neglects the body.

440C Porphyry, *On Abstinence from Eating Animals* 4.20 (BT p.265.22-266.4 Nauck²)

If therefore we had no need of this (food), we would be more blessed in the same measure as also more immortal. As it is, being in a mortal (state), we do not realize that we are making ourselves still more mortal, if such an expression is called for, by the consumption of this (mortal stuff or food). The soul is not giving the body a high rent, as Theophrastus says somewhere, but rather handing over its entire self.

441 Marcus Aurelius, *Meditations* 2.10 (vol.1 p.24.19-25 and 26.1-4 Farquharson)

In comparing mistakes, as one generally compares such things, Theophrastus states philosophically that discordant actions due to appetite are more serious than those due to rage. For when a man becomes enraged, then in conjunction with a certain pain and internal contraction, he manifestly abandons reason. But when a man makes a mistake on account of appetite, then being overcome by pleasure he is in a way manifestly more undisciplined and more effeminate in his mistakes. Therefore, he (Theophrastus) stated correctly and worthily of philosophy that the mistake accompanied by pleasure invites greater reproach than that accompanied by pain. On the whole the one (who is in a rage) seems more like a person who has suffered an initial wrong and been compelled by pain to become enraged. The other has on his own initiative rushed to do wrong, swept into some action by appetite.

vid. 526

- 442 *Šiwān al-ḥikma*, cap. de Theophrasto, dictum no. 2 (vid. fontes in apparatu)

وقوله لما قيل له إن ضبط الغضب عسر فقال وضبط الشهوة أيضاً عسر
وذلك أنه ليس شيء من الخيرات بسهل

fontes: *Muntaḥab Šiwān al-ḥikma* p.176.14-177.1 *Badawī* (codd. ACD), v.1177-78 *Dunlop* (codd. ABCD), f.30^v v.4-6 *cod. Constant. Murad Molla* 1408 (A)

2 *يسهل* edd. *Dunlop et Badawī*: *يسهل* ut vid. A

- 443 Stobaeus, Anthologium 3.38.43 (t.3 p.714.14-18 Hense)

Θεοφράστου· τοσούτω δέ εἰσιν οἱ φθονεροὶ δυστυχέστεροι τῶν ἄλλων, ὅσον οἱ μὲν ἐπὶ ταῖς αὐτῶν συμφοραῖς ἀλγοῦσιν· οἱ δὲ φθονοῦντες πρὸς τοῖς ἑαυτῶν κακοῖς καὶ ἐπὶ τοῖς τῶν ἄλλων ἀγαθοῖς λυπούμενοι διατελοῦσιν.

2-4 *similia* Agidi in *Plutarchi Apophthegmatis Laconicis* 215F *tribuuntur*, *Anacharsi* in *cod. Vat. Gr. 743 f.7'* (*Gnom. Vat. 19 Sternbach*), *cod. Vind. Gr. theol. 149 f.303'* (*Syll. Vind. 54 Wachsmuth*), *Max. Conf. Loc. comm. 54* (PG t.91 col.961A), *Mel. August. 36.8 et cod. Ottob. Gr. 192 f.213'*; *Bioni* in *Stobaei Anthologio* 3.38.50 (t.3 p.718.18-719.3 Hense) = F47A *Kindstrand* (vid. etiam

→

- 444 Stobaeus, Anthologium 3.38.30 (t.3 p.714.7-10 Hense)

Θεοφράστου· Θεόφραστος ἔφη τοὺς μοχθηροὺς τῶν ἀνθρώπων οὐχ οὕτως ἥδεσθαι ἐπὶ τοῖς ἰδίοις ἀγαθοῖς ὥς ἐπὶ τοῖς ἀλλοτρίοις κακοῖς.

1-2 *dictum Theophrasto adsignatur etiam* in *cod. Vat. Gr. 743 f.29'* (*Gnom. Vat. 334 Sternbach*), *cod. Vat. Gr. 1144 f.229'* v.18-20 (*App. Vat. II.35 Sternbach*), *cod. Ottob. Gr. 192 f.208'* v.9-11, *cod. Voss. Gr. Q 68 f.52'* v.11-52^v v.3, *cod. Pal. Gr. 122 f.230'* v.6-231' v.2, *cod. Pal. Gr. 426 f.99'* v.1-2, *cod. Neapol. II C 37* (sent. 4 p.182 *Sbordone*), *Maximi Confessoris Locis communibus* 54 (PG t.91 col.961C), *florilegio quod Pčela inscribitur*, cap.47 (p.335a15-18 *Semenov*) et *Gnomicis Basileensibus* 285 (p.181 *Frobenius*); *Agathonii in Antonii Melissae*

→

see 526

- 442 *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 2 (see the sources in the apparatus)

When he (Theophrastus) was told that control of anger is difficult, he said, "Control of desire is also difficult"; that is to say, none of the good things is easy.¹

¹ The explanatory remark after the quotation appears to be an addition by the compiler of the *Ṣiwaḥ al-ḥikma*.

- 443 Stobaeus, *Anthology* 3.38.43 (vol.3 p.717.14-18 Hense)

Theophrastus: Envious men are more unfortunate than other men to the extent that the latter are pained by their own mishaps, while the former, who feel envy, are in continuous pain not only at their own troubles but also at the successes of other men.

F47B-F47F); *sine nomine auctoris occurrunt similia in collectione quae Γνωμικά τινὰ inscribitur* (Boissonade, *Anecd. Gr.* t.3 p.468.18-20 et 470.1-3), *cod. Bodl. Gr.* 50 (Gnom. Barocc. 189 Bywater), *cod. Pal. Gr.* 356 (Flor. Pal. 152 Wachsmuth), *Flor. Mon.* 91 (t.4 p.274.8-10 Meineke), *cod. Voss. Gr. Q* 13 f.5^v v.10-13 (Flor. Leid. 87), *cod. Patm.* 263 no. 120 (*Elenchos* t.5.1 [1984] p.189 Malgarini)

- 444 Stobaeus, *Anthology* 3.38.30 (vol.3 p.714.7-10 Hense)

Theophrastus: Theophrastus said that wicked men are not so pleased with their own good things as with the evils afflicting others.

Locis communibus 1.62 (PG t.136 col.969B); *Theopempto in Flor. duo Gr.* (*cod. Par. Gr.* 1166 et *Pal.-Heid.* 356) 35 Schenkl; *sine nomine auctoris occurrit in collectione quae Γνωμικά τινὰ inscribitur* (Boissonade, *Anecd. Gr.* t.3 p.470.16-18), *sed inter dicta quae aliis locis Theophrasto tribuuntur* (vid. 451 et 510)

1 μοχθηροὺς] φθονεροὺς *cod. Ottob. et Anton.*: φθονεροὶ Boiss. (*in oratione recta*)
2 ἡδεσθαι] εὐφραίνεσθαι *Anton.*: εὐφραίνονται Boiss.

- 445 Stobaeus, Anthologium 3.12.17 (t.3 p.446.13-15 Hense)

Θεοφράστου· ἐκ διαβολῆς καὶ φθόνου ψεῦδος ἐπ' ὀλίγον ἰσχύσαν
ἀπεμαράνθη.

vid. 362A-I et 610

- 446 Seneca, De ira 1.12.3 et 14.1 (BT t.1.1 p.59.12-18 et 61.7-10 Hermes)

"irascuntur boni viri pro suorum iniuriis." cum hoc dicis,
Theophraste, quaeris invidiam praeceptis fortioribus et relicto iudice
ad coronam venis. quia unusquisque in eiusmodi suorum casu
irascitur, putas iudicatuos homines id fieri debere quod faciunt; fere
enim iustum quisque affectum iudicat quem adgnoscat. . . . 5

- 14 "Non potest", inquit, "fieri", Theophrastus, "ut non vir bonus
irascatur malis." isto modo quo melior quisque, hoc iracundior erit.
vide ne contra placidior solutusque affectibus et cui nemo odio sit.

1 irascuntur—iniuriis] *haec verba in AL post agnoscit v.5 leguntur; huc transp.*
Gertz

- 447 Barlaamus de Seminaria, Ethica secundum Stoicos 2.13-14 (PG t.151
col.1362B-1363D Migne)

Cap. XIII. Perturbationum et constantiarum differentia

. . .

- Theophrasto quidem, post Aristotelem Peripateticorum principi,
non videtur omnem perturbationem adversam esse constantiae. sed
sicut fames et sitis et huiusmodi naturales contingunt homini sine 5
falsa opinione, sine malefica voluntate, sine mentis obscuracione, et
simpliciter minime mentis constantia laesa, ita, ait, et in animo
secundum infirmas eius partes contingit nonnunquam ex aliquo casu
C turbida commotio, nec a falsa opinione pendens, nec maleficam 10
voluntatem excitans, nec menti obscuracionem inferens. cuius com-

- 445 Stobaeus, *Anthology* 3.12.17 (vol.3 p.446.13-15 Hense)

Theophrastus: As a result of slander and envy falsehood prevailed for a short while (and then) lost its force.¹

¹ But the main verb may be a gnomic aorist.

see 362A-I and 610

- 446 Seneca, *On Anger* 1.12.3 and 14.1 (*BT* vol.1.1 p.59.12-18 and 61.7-10 Hermes)

"Good men are angered on account of wrongs done to their own (close friends and relatives)." When you say this, Theophrastus, you seek to arouse prejudice against more manly precepts, and having left the judge you approach the gallery. Because each individual is angered, when wrongs of this kind befall his own (close friends and relatives), you think that men will judge that what they do is what ought to be done. For each person usually judges that passion just, which he admits to . . .

- 14 "It cannot happen," Theophrastus says, "that a good man is not angered by evil." That way, the better each person is, the more irascible he will be. Careful lest on the contrary he be calmer, free of passions and one who hates nobody.

- 447 Barlaam of Seminara, *Ethics according to the Stoics* 2.13-14 (*PG* vol.151 col.1362B-1363D Migne)

Chapter 13: The Difference between Disturbances and Equable States

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To Theophrastus, indeed, the leader of the Peripatetics after Aristotle, it does not seem that every disturbance is opposed to an equable state. Rather just as hunger and thirst and natural phenomena of this kind happen to a man without false opinion, without pernicious desire, without obscuration of the mind and utterly free of any harm to an equable state of mind, so also in the soul in accordance with its infirm parts, he (Theophrastus) says, there occurs occasionally as a result of some cause a turbid commotion, which does not depend upon false opinion, does not excite pernicious de-

motionis signa etiam in ore, in vultu, in oculis interdum apparent. haec cum sit perturbatio, minime tamen constantiae adversatur.

ad quae respondendum est, quod ista non adversantur secundum rem superioribus nostris de perturbatione rationibus. nam si constantia una definitione comprehensa est, si definitio eius per non
 15 aequivoca verba est assignata, manifestum est quod perturbatio quae constantiae adversatur, de qua superius tractabamus, per quatuor gradus eam variantes atque in quatuor genera dividentes, et illa perturbatio Theophrasti, quae constantiae mentis non adversatur,
 D aequivoce perturbationis nomine fruuntur; ac etiam superior quad- 20 ripartita perturbatio, qua obscuracionem menti infert, praedicatur de mente. est enim verum dicere in illa passione mentem hominis esse perturbatam. perturbatio vero Theophrasti, quia descriptam superius aequabilitatem mentis non laedit, non potest vere de mente praedicari. dum enim aequabilitas mentis manet illaesa, non est
 25 dicendum mentem hominis esse perturbatam. ergo et ex hoc patet earum aequivocatio. utque terrestris canis definitione assignata potest dici audacter omnem canem esse animal mortale vel animal quadrupes, ita quadripartitae perturbationis descripta definitione, per quam necessario distinguitur a quacunque alia aequivoca per-
 30 turbatione, veraciter potest dici nullam perturbationem sine mentis obscuracione esse, omnemque constantiae adversari, et simpliciter esse animo evellendam. si qua enim est animi commotio de qua haec dici non possunt, illa in his libris non appellatur perturbatio.

Cap. XIV. De perturbatione Theophrasti quaestio duplex 35

nempe de perturbatione Theophrasti, quae non adversatur constantiae, duo sunt quaerenda. unum: utrum contingit homini aliquando, an nunquam? aliud: utrum cadit in beatum, an non? nam cum definitiones obscuracionis et aequabilitatis mentis superius sint descriptae, iure dubitabit aliquis utrum potest contingere in animo
 40 turbida commotio, quae nec definitioni obscuracionis mentis in B aliquo communicet, nec definitionem aequabilitatis mentis in aliquo

sire and does not obscure the mind. Indications of this commotion appear now and again even on the mouth, in the countenance, in the eyes. Although this is a disturbance, nevertheless it is not in the least opposed to an equable state.

In response to these assertions it should be said that they are not opposed in substance to our previous account of disturbance. For if the equable state is comprehended in a single definition, if its definition is given in unambiguous words, then it is clear that the label "disturbance" is used ambiguously for 1) the disturbance which is opposed to the equable state (and) which was the subject of our above discussion, in which it was differentiated through four grades and divided into four classes, and 2) that disturbance of Theophrastus, which is not opposed to an equable state of mind. Furthermore, the above quadripartite disturbance, in as much as it obscures the mind, is predicated of the mind. For it is correct to say that the mind of a man in that passion is disturbed. The disturbance of Theophrastus, however, because it does not harm the above-described equable state of mind, cannot be correctly predicated of the mind. For as long as the equable state of the mind remains unharmed, it ought not to be said that the mind of the man is disturbed. Therefore, from this, too, the ambiguity of these (i.e., in calling both of these disturbances) is evident. And just as when the definition of terrestrial dog has been given, it can be said boldly that every dog is a mortal animal or a four-footed animal, so when the definition of the quadripartite disturbance has been spelled out, whereby (this disturbance) is necessarily distinguished from whatever else is ambiguously called a disturbance, then it can be correctly said that there is no disturbance without an obscuring of the mind, and every (disturbance) is opposed to an equable state and ought to be utterly torn out of the soul. For if there is any commotion of the soul, concerning which these things cannot be said, that (commotion) is not called a disturbance in these books.

Chapter 14: A Twofold Question concerning the Disturbance of Theophrastus

Assuredly two questions ought to be asked concerning the disturbance of Theophrastus, which is not opposed to an equable state. One is whether it ever happens to a man, or never? The other is whether it befalls a happy man, or not? For given the definitions of obscuration and equability of mind set out above, someone will properly doubt whether there can occur in the soul a turbid commotion, which neither participates in any way in the definition of obscur-
B ration of mind, nor offends at any point the definition of equability

non laedat, an impossibile hoc est. cuius quaestionis veritatem magis arbitror posse intelligi, si quis passiones animi sui respiciet, quam si per demonstrationis verba sequatur. 45

ad secundum vero manifestum est procul dubio, quod si qua est commotio animi constantiae mentis non repugnans, sive passionem sive perturbationem velit quis eam appellare, nullo modo beatitudinem laedit. sed si voluntaria non est, sicut fames et sitis secundum Theophrastum, nec ad virtutes nec ad vitia penitus 50 pertinet. quasi dicatur: si nimia est, vitio danda est; si mediocris, virtuti. cuius enim voluntas nostra domina non est, illud qualiter-
C cunque contingit, nec beatum nec miserum facit, ut in primo libro ostensum est. si vero voluntaria est et contingit in eo quod aliquid placet vel displicet, pendetque a vera obiecti sententia et benefica 55 voluntate, atque acumen mentis in aliquo non deteriorat, nec tranquillitatem concutit, etiam sic Theophrastus nomine tantum discrepat a Stoicis. illam enim rem, quam nos laudabilem putamus et pertinere ad beatitudinem arbitramur et constantiam appellamus, eandem ille perturbationem abusive appellat. nam saepe contingit 60 quod cum disserentes aliqua de aliquo universaliter praedicant affirmative vel negative, auditores si viderint praedicata non
D omnibus quae sub nomine subiecti sunt congruere, putant illos mentiri, ipsi magis decepti, ignorantes usum verborum disserentium. nam si disputantes ad illas tantum res nomen subiecti 65 extendunt quibus praedicata conveniunt, veram esse eorum sententiam necesse est.

14 superioribus nostris—rationibus] 2.7-11 col.1357B-1359B 17-18 quatuor gradus] 2.9 col.1357D-1358A 18 quatuor genera] 2.10-11 col.1358A-C 23-4 descriptam superius] 2.2 col.1355C-D 39 superius] 2.2 col.1355B-D 53 in primo libro] 1.12-14 col.1345A-D

21 qua] forte quae vel quia Fortenbaugh 27 utque Görgemanns: itaque ed. PG 29 quadripartitae Fortenbaugh: quadripartita ed. PG 63 illos Fortenbaugh: illas ed. PG

448 Lumen animae B, caput 63, De sapientia, E (ed. a. 1477² Farinator)

Theophrastus libro Commentorum: proprium est sapientis in eius animum nullam posse incidere passionem. corporalis namque passio omni quidem consilio sapientiaeque repugnat.

vid. 719A-B et 726A

of mind. Or is this impossible? Concerning this question I believe that the truth can be better understood if one reflects upon the passions of one's own soul, than if one pursues (the truth) through a verbal demonstration.

In regard to the second question certainly it is without doubt evident that if there is any commotion of the soul which is not hostile to an equable state of mind, whether one wishes to call it a passion or a disturbance, it does not harm happiness in any way. But if it is not voluntary, like hunger and thirst according to Theophrastus, then it is completely unrelated to the virtues and vices. Just as if (the following) were said: If it is excessive, then it is to be assigned to vice; if it is moderate, then to virtue. For whatever our will does not
 C control, howsoever it occurs, it makes a man neither happy nor wretched, as was shown in the first book. But if indeed it is voluntary and occurs in the case of something which pleases or displeases, and depends upon a true opinion of the object and a beneficent desire, and does not in any way weaken the keenness of the mind, nor disturb its tranquility, in this way too Theophrastus differs from the Stoics only in terminology. For the very same thing, which we believe to be praiseworthy and think to pertain to happiness and call an equable state, he improperly calls a disturbance. For it often happens that men in discussion predicate some things of something else universally, either affirmatively or negatively. If those listening notice that the things predicated are not consistent with everything
 D which falls under the name of the subject, then they think that those doing the discussing are involved in falsehood, when it is rather they themselves who are deceived, being ignorant of how those in discussion use words. For if the men engaged in the argument extend the name of the subject only to those things to which the predicates are appropriate, it is necessary that their opinion be correct.

448 *Light of the Soul B*, chapter 63, On Wisdom, E (ed. 1477² Farinator)

Theophrastus in the book of *Commentaries*. It is characteristic of the wise man that no passion can enter into his soul. For bodily passion is opposed to all judgment and wisdom.

see 719A-B and 726A

Virtus et vitium

449A Stobaeus, Anthologium 2.7.20 (t.2 p.140.7-142.13 Wachsmuth)

τὸ οὖν πρὸς ἡμᾶς μέσον ἄριστον, οἶον, φησὶν ὁ Θεόφραστος, ἐν ταῖς ἐντυχίαις ὁδὶ μὲν πολλὰ διελθὼν καὶ μακρῶς ἀδολεσχήσας, ὁδὶ δ' ὀλίγα καὶ οὐδὲ τάναναγκαῖα, οὗτος δὲ αὐτὰ ἅ ἔδει μόνα τὸν καιρὸν ἔλαβεν. αὕτη μεσότης πρὸς ἡμᾶς, αὕτη γὰρ ὑφ' ἡμῶν ὥριστα τῷ λόγῳ. διὸ ἔστιν ἡ ἀρετὴ "ἕξις προαιρετική, ἐν μεσότητι οὖσα τῇ πρὸς ἡμᾶς ὠρισμένη 5 λόγῳ καὶ ὡς ἂν ὁ φρόνιμος ὁρίσειεν."

εἴτα παραθέμενος τινὰς συζυγίας ἀκολουθῶς τῷ ὑφηγητῇ, σκοπεῖν ἔπειτα καθ' ἕκαστα ἐπάγων ἐπειράθη τὸν τρόπον τοῦτον· ἐλήφθησαν δὲ παραδειγμάτων χάριν αἶδε· σωφροσύνη, ἀκολασία, ἀναισθησία· πραότης, ὀργιλότης, ἀναλγησία· ἀνδρεία, θρασυτής, δειλία· 10 δικαιοσύνη * * *· ἐλευθεριότης, ἀσωτία, ἀνελευθερία· μεγαλοψυχία, μικροψυχία, χαυνότης· μεγαλοπρέπεια, μικροπρέπεια, σαλακωνία. τούτων δὴ τῶν ἕξεων αἱ μὲν τῷ ὑπερβάλλειν ἢ ἐλλείπειν περὶ πάθη φαῦλαί εἰσιν, αἱ δὲ σπουδαῖαι, τῷ μεσότητες εἶναι δηλονότι. σῶφρονά τε γὰρ εἶναι οὔτε τὸν καθάπαξ ἀνεπιθύμητον οὔτε τὸν ἐπιθυμητικόν· 15 τὸν μὲν γὰρ λίθου δίκην μηδὲ τῶν κατὰ φύσιν ὀρέγεσθαι, τὸν δὲ τῷ ὑπερβάλλειν ταῖς ἐπιθυμίαις ἀκόλαστον εἶναι· τὸν δὲ μέσον τούτων, ὧν δεῖ καὶ ὅποτε καὶ ὅποσον ἐπιθυμοῦντα καὶ τῷ λόγῳ κατὰ τὸ προσήκον ὀρίζοντα καθάπερ κανόνι σῶφρονα λέγεσθαί τε καὶ κατὰ φύσιν εἶναι. πρᾶόν τε (οὔτε τὸν ἀνάλητον καὶ μηδενὶ μηδέποτε ὀργιζόμενον) οὔτε 20 τὸν ἐπὶ παντὶ ὀργιζόμενον, κἂν μικρότατον ᾗ, ἀλλὰ τὸν τὴν μέσῃν ἔχοντα ἕξιν. ἀνδρεῖόν τε οὔτε τὸν μηδὲν φοβούμενον, κἂν ᾗ θεὸς ὁ ἐπίων, οὔτε τὸν πάντα καὶ τὸ δὴ λεγόμενον τὴν σκιάν * * *. δίκαιόν τε οὔτε τὸν τὸ πλεῖον ἑαυτῷ νέμοντα οὔτε τὸν τὸ ἔλαττον, ἀλλὰ τὸν τὸ ἴσον· τὸ δ' ἴσον τὸ κατὰ τὸ ἀνάλογον, οὐ κατ' ἀριθμόν. (ἐλευθέρion) 25 τε οὔτε τὸν προετικὸν ὅπως ἔτυχεν οὔτε τὸν ἀπρόετον * * *. μεγαλόψυχόν 142 τε οὔτε τὸν μεγάλων πάντων ἀξιοῦντα ἑαυτὸν οὔτε τὸν μηθενὸς ὅλως,

Virtue and Vice

449A Stobaeus, *Anthology* 2.7.20 (vol.2 p.140.7-142.13 Wachsmuth)

Therefore the mean relative to us is best. For example, Theophrastus says, during meetings one man goes through many things and chatters at length, another says little and not even what is essential, but a third says only what is necessary and so lays hold upon due measure.¹ This is the mean relative to us, for it is determined by us by means of reason. Wherefore virtue is "a disposition to choose, being in the mean which is relative to us, determined by reason and such as the practically wise man would determine it."

Then setting out several sets of coordinates in conformity with his teacher, next adducing individual cases, he tried to investigate (the matter) in the following manner.² For the sake of example the following were chosen: (1) temperance, intemperance, insensitiveness; (2) gentleness, irascibility, lack of feeling; (3) courage, rashness, cowardice; (4) justice * * * (5) liberality, prodigality, meanness; (6) 141 greatness of soul, smallness of soul, vanity; (7) magnificence, shabbiness, extravagance. Of these dispositions some are bad on account of excess or deficiency in regard to emotions; others are good, obviously on account of being mean-dispositions. For (he says) (1) that neither the man entirely lacking in appetite nor the man given to appetite is temperate. For the one, like a stone, does not even desire things which accord with nature, and the other is intemperate on account of excessive appetites. But the man between these two, having an appetite for the right things, at the right time and to the extent he ought, and using reason like a ruler to make determinations in accordance with propriety, is said to be temperate in accordance with nature. (2) Neither the man who lacks feeling and never becomes angry at anyone is gentle, nor the man who becomes angry at every provocation, even if it is very small, but rather the man who has the middle disposition. (3) Neither the man who is frightened of nothing, even if the attacker is a god, nor the man who is frightened of everything and the proverbial shadow is courageous * * * (4) Neither the man who distributes the larger portion to himself nor the man who distributes the lesser is just, but the man who distributes the equal portion. And the equal is the proportionately, not the arithmetically equal. (5) Neither the man who lavishes sums at random 142 nor the man who does not lavish sums is liberal * * * (6) Neither the man who deems himself worthy of all great things nor the man who

ἀλλὰ τὸν τὸ δέον ἀφ' ἐκάστου λαμβάνοντα καὶ εἰς τὸ κατ' ἀξίαν.
μεγλοπρεπῇ τε οὔτε τὸν πάντοτε καὶ ἔνθα μὴ δεῖ λαμπρὸν οὔτε τὸν
μηδαμοῦ, ἀλλὰ τὸν κατὰ καιρὸν ἀρμόττοντα εἰς ἕκαστον. 30

τοιοῦτο μὲν τὸ τῶν ἠθικῶν ἀρετῶν εἶδος παθητικὸν καὶ κατὰ
μεσότητα θεωρούμενον, ὃ δὴ καὶ τὴν ἀντακολουθίαν ἔχει (τῇ φρονήσει),
πλὴν οὐχ ὁμοίως ἀλλ' ἡ μὲν φρόνησις ταῖς ἠθικαῖς κατὰ τὸ ἴδιον, αὐταὶ
δ' ἐκείνη κατὰ συμβεβηκός. ὁ μὲν γὰρ δίκαιός ἐστι καὶ φρόνιμος, ὁ γὰρ
τοιοῦδε αὐτὸν λόγος εἰδοποιεῖ· οὐ μὴν ὁ φρόνιμος καὶ δίκαιος κατὰ τὸ 35
ἴδιον, ἀλλ' ὅτι τῶν καλῶν κάγαθὼν κοινῶς πρακτικός, φαύλου δ'
οὐδενός.

5-6 Aristoteles, EN 2.6 1106b36-1107a2

3 οὗτος FP: οὔτοι Heeren μόνα τὸν Wachsmuth: μόνον τὸν Spengel: μὴ
τὸν FP¹: μέσον P²: [μὴ] τὸν Madvig: καὶ τὸν Sehrwald: καὶ μὴν τὸν Petersen:
κατὰ Trendelenburg: διὸ δὴ τὸν Dirlmeier 4 αὕτη (pr.)] post hoc verbum
Usener et Wachsmuth ἢ add. πρὸς ἡμᾶς] post haec verba Meurer et
Wachsmuth ἀρίστη add. διὸ ἔστιν] ἔστιν ἄρα Arist. EN 1106b36 5
ὠρισμένη Aspasius 48.13 ad Arist. EN 1107a1 et EN ed. Aldina maior (1497):
ὠρισμένη FP et codd. Arist. EN 6 καὶ ὡς ἂν codd. Arist. EN 1107a1: δὲ
ὡς ἂν FP 7 σκοπεῖν FP: σκοπῶν Spengel et Wachsmuth 8 ἔπειτα FP:
ἐπὶ τὰ Spengel ἐπάγων FP: ἐπάγειν Spengel et Wachsmuth 9 παρ-
αδειγμάτων] παραδείγματος Arnim 11 lac. ind. Heeren 14 φαῦλαί]
φαῦλά P 18 ὦν P²: ᾧ FP¹ 20 οὔτε τὸν—ὀργιζόμενον add. Spengel
22 τε Heeren: δὲ FP 23 lac. ind. Wachsmuth τε Heeren: δὲ FP
25 ἐλευθέριον add. Heeren 26 προαιρετικὸν P: προαιρετικὸν F ἀπρό-
ετον Trendelenburg: ἀπροαίρετον FP lac. ind. Wachsmuth 27 ὅλως
P²mg.: ὅμως FP¹ 28 ἀφ' P: ἐφ' F et Wachsmuth 32 τῇ φρονήσει
add. Zeller 34 ὁ (pr.) Spengel: ὅτι FP 35 ὁ Spengel: ὅτι FP 36
κοινῶς Heeren: κοινὸς FP

449B Hesychius, Lexicon, s.v. σαλακωνίσαι (no. 100, t.4 p.5.20-2 Schmidt, ed. a. 1862)

σαλακωνίσαι· σαλακωνεῦσαι. ἔλεγον τοὺς διαθρυπτομένους
σαλάκωνας· ἀπὸ τοῦ ἀβρῶς καὶ μετὰ θρύψεως βαδίζειν. ὁ δὲ Θεόφρασ-
τος σαλάκωνά φησι(ν) εἶναι τὸν δαπανῶντα, ὅπου μὴ δεῖ.

3 σαλάκωνά] cf. Aristotelis EE 1221a35, 1233b1; etiam MM 1192b2-3 et scholion
in Platonis Resp. 495E (p.240.10-13 Greene)

3 σαλάκωνά φησι(ν)] σαλακῶνα φησὶ cod.

deems himself worthy of nothing at all is great of soul, but the man who accepts what is due (to him) from each individual and to the extent that is appropriate. (7) Neither the man who is splendid on all occasions, even when it is not right, nor the man who never is, is magnificent, but the man who in accordance with opportunity³ adapts himself to the individual case.

Such is the form of the moral virtues, being concerned with emotion and viewed as a mean-disposition. It enjoys a reciprocal implication with practical wisdom, though not in the same way. Rather practical wisdom follows upon the virtues on account of their peculiar character, while the virtues follow upon practical wisdom *per accidens*. The just man is also practically wise, because such reason (i.e. practical wisdom) gives him his special form. The practically wise man, however, is also just, not on account of his peculiar character, but rather because he, too, does what is noble and good, and nothing bad.

¹ While *καίρως* is often used with special reference to the critical moment or season, here it seems to be used for fitness or due measure. See LSJ. s.v., no. 1.

² The text here is quite problematic. The reading of the manuscripts has been printed, and the translation is based upon this reading. If, however, the text of Wachsmuth, including two conjectures by Spengel (*σκοπῶν* and *ἐπάγειν*), is preferred, the translation would run: "Then setting out several coordinates (and) investigating (the matter) in conformity with his teacher, he next tried to adduce individual cases in the following manner."

³ Or possibly "in accordance with due measure". See note 1.

449B Heschius, *Lexicon*, on *salakōnisai* (no. 100, vol.4 p.5.20-2 Schmidt, ed. 1862)

salakōnisai: *salakōneusai* (to behave pretentiously). They used to call people who give themselves airs *salakōnes* (pretentious), from stepping delicately and with daintiness. But Theophrastus says that the man who spends money where it is not right (to do so) is *salakōn* (extravagant).

450 Loci in Characteribus Theophrasti quos Philodemus citat vel ad quos spectat in suo libro De adulatione

- 1 2.1] P.Herc. 222, col.12.2-3 (CErc t.11 [1981] p.109 Gargiulo) et P.Herc. 1082, fr. 10 (CErc t.1 [1971] p.87 Kondo)
- 2 2.10] P.Herc. 222, col.6.7 (CErc t.11 [1981] p.107 Gargiulo), sed coniunctio cum opusculo Theophrasti tenuissima est; vid. commentarium
- 3 5.1-10] P.Herc. 1457, fr. 6 et 7 (CErc t.1 [1971] p.74-5 Kondo), Theophrasto nominato col.5.40
- 4 6.1 et 5] P.Herc. 223, fr. 7 (CErc t.1 [1971] p.87 Kondo)

451 Florilegium "Ἀριστον καὶ πρῶτον μάθημα, no. 64 (WSt t.11 [1889] p.21 Schenkl)

Θεόφραστος ἐρωτητεῖς, τί τῶν ἐν βίῳ ἀγαθὸν ὑπάρχει ἢ κακόν, ἔφη·
"γλῶσσα."

1-2 hoc responsum adsignatur Anacharsi in Diogenis Laertii Vitis philosophorum 1.105 (= Anacharsis, Apophth. 20A Kindstrand) ex quo loco pendet versio Latina in libro Gualteri Burlaei De vit. et mor. philosoph. 10 (p.50.12-13 Knust); eodem tribuitur etiam in cod. Vat. Gr. 743 f.16^r (Gnom. Vat. 131 Sternbach), cod. Vind. theol. Gr. 149 f.304^r (Syll. Vind. 62 Wachsmuth), Flor. Mon. 162 (t.4 p.279.16-17 Meineke), cod. Voss. Q 13 f.8^v v.7-8 (Flor. Leid. 152), cod. Laur. 86.8 f.314^v v.9-10, cod. Vat. Gr. 742 f.68^r et cod. Patm. 263 no. 18 p.171 Malgarini; Thaleti adsignatur in Gnom. Basil. 273 (p.129 Frobenius) et cod. Pal. Gr. 122 f.229^r (Gnom. Pal. 245); ut dictum Aesopi invenitur in Max. Conf. Loc. comm. 47 (PG 1.91 col.941A = Aesopus, sent. 5 Perry) et Mel. Aug. 25.22; sine nomine auctoris occurrit in collectione quae Γνωμικά τινα inscribitur (Boissonade, Anecd. Gr. t.3

452 Gnomologium Vaticanum, no. 331 (WSt t.10 [1888] p.259 Sternbach)

ὁ αὐτὸς λάλῳ περιπεσὼν εἶπεν· "αὔριόν σε ποῦ ἔσται μὴ ἰδεῖν;"

1 dictum Theophrasto etiam in cod. Vat. Gr. 1144 f.229^r v.14 (App. Vat. II.32 Sternbach) et in cod. Par. Gr. 2571 f.14^r attribuitur; Aristoteli in cod. Neapol. II D 22 (sent. 16, p.171 Sbordone)



450 Passages in Theophrastus' *Characters* which are quoted or referred to by Philodemus in his book *On Flattery*

- 1 2.1] P.Herc. 222, col.12.2-3 (CErc vol.11 [1981] p.109 Gargiulo) and P.Herc. 1082, fr. 10 (CErc vol.1 [1971] p.87 Kondo)
- 2 2.10] P.Herc. 222, col.6.7 (CErc vol.11 [1871] p.107 Gargiulo), but the connection with Theophrastus' work is very slight; see the commentary
- 3 5.1-10] P.Herc. 1457, fr. 6 and 7 (CErc vol.1 [1971] p.74-5 Kondo), Theophrastus named col.5.40
- 4 6.1 et 5] P.Herc. 223, fr. 7 (CErc vol.1 [1971] p.87 Kondo)

451 *Florilegium: Best and First Lesson*, no. 64 (WSt vol.11 [1889] p.21 Schenkl)

When Theophrastus was asked "Which of the things in life is good or bad?" he said, "The tongue."

p.470.14-15), *sed ante duas sententias, quae aliis locis Theophrasto adsignantur* (vid, 444 et 510); cf. *praeterea narrationem ap. Plutarchum de Biantē (Sept. sap. conv. 146F, De aud. 38B) et de Pittaco (De garr. 506C)*

1 Θεόφραστος] ὁ Μιλήσιος *add. Ottob. f.208^r, sed non f.209^r; cf. Gnom. Basil. et Gnom. Pal., quae θαλῆς ὁ Μιλήσιος habent τῶν—κακόν] ἐστὶν ἡ κακὸν ἡ ἀγαθὸν Boiss. βίῳ] ἀνθρώποις Max., cod. Laur., Gnom. Vat., Flor. Mon., Flor. Leid., Syll. Vind. ἀγαθὸν] ἀγαθῶν Bar., Nan. et Vind.² ἡ] καὶ Ottob. f.208^r, Gnom. Vat., Flor. Mon., Flor. Leid.: τε καὶ Max., cod. Laur., Syll. Vind.: om. Bar., Nan., Ottob. f.209^r κακόν] φαῦλον Max., cod. Laur., Gnom. Vat., Flor. Mon., Flor. Leid., Syll. Vind.*

452 *Gnomologium Vaticanum*, no. 331 (WSt vol.10 [1888] p.259 Sternbach)

The same man (Theophrastus), encountering a babblers, said, "Tomorrow where will it be possible not to see you?"

1 εἴπεν· αὔριον Vat. Gr. 1144 et Par. Gr. 2571: εἴπε· λῦριον cod. Gnom. Vat. 331 μὴ] om. Par. Gr. 2571

- 453 Gnomologium Vaticanum, no. 327 (WSt t.10 [1888] p.258 Sternbach)

ὁ αὐτὸς δεῖν τὰ τῶν γελοίων ἔφη τοιαῦτα εἶναι, ἐφ' οἷς ὁ μὲν ἀκούων ἡσθήσεται, ὁ δὲ λέγων οὐ καταισχυθήσεται.

1-2 *sententia Theophrasto etiam in cod. Vat. Gr. 1144 f.229' v.10-11 (App. Vat. II.30 Sternbach) tribuitur*

2 οὐ om. *cod. Vat. 1144*

- 454 al-Mubaššir, Muḥtār al-ḥikam wa-maḥāsin al-kalim, Aqwāl ḡamā'a min al-ḥukamā', no. 38 (vid. fontes in apparatu)

وقال ثاوفرسطس الأديب من روى محاسن الناس وستر المساوي

fontes: p.301.5 *ed. Badawī, f.142^p v.17-18 cod. Constant. Ahmet III 3206 (G), Bocados de oro 23.25 (p.170.11-12) Crombach (S), Liber philosophorum mor. ant. p.559.7-9 Franceschini (L)*

1 *ed. Badawī : s.p. G : Tenparastis S : Theophrastus L*

- 455 Fiori e vita di filosafi e d'altri savi e d'imperadori, cap. 12 (p.135. 15-16 d'Agostino)

Corrompono li buoni costumi le scipidezze di mal favoleggiare.

1 *sententia* φθείρουσιν ἥθη χρήσθ' ὁμιλίας κακάς *sine auctoris nomine invenitur ap. apost. Paulum (prim. epist. Ad Corinth. 15.33), ex quo pendent nonnulli alii scriptores Christiani; Euripidi adsignatura a Socrate scholastico (Hist.eccl. 3.16, PG t.67 col.424A = TGF² no. 1024 p.686); ut versus tragicus citatur a Clemente Alexandrino (Strom. 1.14 59.4 t.2 p.38.2-6 Stählin) et occurrit in PHib. 1.7.4 (= suppl. ad TFG² no. 1024 p.19); invenitur in Sententiis Menandri (738 Meineke = 808 Jaekel), cui tribuitur a Hieronymo, Comm. in Epist. ad Galatas 2.4 (PL t.26 col.389D-390A), ad Titum 1 (PL t.26 col.572B), Epist. 70.2.3 (CSEL t.54*

→

- 456 Šiwān al-ḥikma, cap. de Theophrasto, dictum no. 20 (vid. fontes in apparatu)

وقال البليغ من لا يخلط بصدقه كذباً والجواد من لا يقتصر بعطيته على

- 453 *Gnomologium Vaticanum*, no. 327 (WSt vol.10 [1888] p.258 Sternbach)

The same man (Theophrastus) said that the subjects of jokes ought to be the sort at which the listener is delighted and the speaker is not ashamed.

- 454 Mubaššir, *Choicest Maxims and Best Sayings*, Sayings by a Number of Philosophers, no. 38 (see the sources in the apparatus)

Theophrastus said: The educated person is he who talks about the good qualities of people and conceals the evil.

- 455 *Choice Sayings and Lives of Philosophers and of other Wise Men and of Rulers*, chapter 12 (p.135.15-16 d'Agostino)

(Theophrastus said): The tastelessness of bad story telling corrupts good morals.

p.701.15-16) et a Photio, *Ad Amphilocho. quaest.* 151 (Mai, *Script. vet. nov. coll.* t.9 p.102) = *frag. Menandri* 187 (218) Koerte et Thierfelder; sine auctoris nomine respicitur a Diodoro Siculo (Bibl. hist. 16.54); vid. etiam *Excerpta varia*, s.v. φθείρω (*Anec. Graec. Oxon.* t.4 p.303.27)

1 mal favoleggiare] il male foleghare E: male fa follegiare Nd: m. follegiare Ng: favellare La

- 456 *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 20 (see the sources in the apparatus)

He (Theophrastus) said: The eloquent person is he who does not mix lies with truth, the generous he who does not restrict his gifts to the rich, and the pious he whom neither distress nor comfort

الأغنياء والبرّ من لا يزيله عن برّه جهد ولا رخاء ومانع الحقّ في الجهد أعذرُ من مانع الفضل في الرخاء

fontes: *Muḥtaṣar Šiwān al-ḥikma* (Mṣr) f.33^v v.15 - 34^r v.3 cod. Constant. Fatih 3222 (RUSCH t.2 [1985] p.100 no. 20 Gutas)

→

- 457 *Šiwān al-ḥikma*, cap. de Theophrasto, dictum no. 17 (vid. fontes in apparatu)

وقال لا تغتبطنّ بسلطان من غير عدل ولا بغنى من غير حسن تدبير ولا ببلاغة في غير صدق منطق ولا بجود في غير إصابة موضع ولا بأدب في غير أصالة رأي ولا بحسن عمل في غير حسنة

fontes: *Muḥtaṣar Šiwān al-ḥikma* (Mṣr) f.33^v v.8-10 cod. Constant. Fatih 3222; *aš-Šahrastānī* (Šs), *al-Milāl wa-n-niḥāl* p.338.12-14 Cureton, t.2 p.148.16-18 *Kaylānī*, p.427.13-16 ed. *Cahirae* anno 1948

2 [ولا بجود في غير إصابة موضع] cf. *Hesychii Lexicon* Σ 100 = 450

1 وقال Šs: om. Mṣr يغتبطنّ : تغتبطنّ ed. Cureton et Cahirae : يغتبطنّ ed. Kaylānī
2 في (primum) Mṣr ed. Cureton et Cahirae : من ed. Kaylānī

→

- 458 *Šiwān al-ḥikma*, cap. de Theophrasto, dictum no. 19 (vid. fontes in apparatu)

وقال الكامل من لم يبطره الغنى ولم يستكنّ للفاقة ولم تهدّه المصائب ولم يأمن الدوائر ولم ينس العاقبة ولم يغترّ بالشبيبة فبادر ما دام عليه نهار وسبيله أمن وله معين وعنانه مرخى ومخطاه فسيح وباعه ممتدّ وجوارحه طائعة وإلى أمره مسارعة

fontes: *Muḥtaṣar Šiwān al-ḥikma* (Mṣr) f.33^v v.12-15 cod. Constant. Fatih 3222 (RUSCH t.2 [1985] p.100 no. 19 Gutas)

1 *Mṣr* scripsit Gutas: يأمن

swerves from his piety — an obstacle to rectitude when in distress provides a better excuse than an obstacle to virtue when in comfort.

2 cf. *Stobaeus Anthol.* 3.3.42 = 523

2 *اعذر scripsit Gutas: اغذر ut vid. Mṣr*

- 457 *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 17 (see the sources in the apparatus)

He (Theophrastus) said: You shall feel no self-satisfaction in rule without justice, wealth without prudent management, eloquence without truth in speech, misplaced generosity, education without sound judgment, and beneficence without consideration.¹

¹ "Consideration" translates *ḥisba* which means doing something with a view to a reward in the afterlife. If the reading *ḥisba* is correct, it may reflect an Islamic interpretation of the Greek original or the entire last phrase ("and beneficence . . .") may be an addition in the Arabic.

في (tertium) Mṣr ed. Cahirae: من edd. Cureton et Kaylānī 3 اصالة Mṣr ed.
Kaylānī: اصابة edd. Cureton et Cahirae حسنة Mṣr: حسنة ed. Cureton:
حينه ed. Kaylānī: خشية ed. Cahirae

- 458 *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 19 (see the sources in the apparatus)

He (Theophrastus) said: The perfect man is he whom wealth does not render insolent or indigence humble, who is not crushed by misfortunes and yet not immune to calamities, and who does not forget the end and is not deceived by youth: he thus wastes no time as long as he still has days left, his path is safe, he has succour, his bridle is slackened, the place he steps on is wide, his reach is extensive, and his physical faculties are compliant, prompt to execute his bidding.

- 459 *Siwān al-ḥikma*, cap. de Theophrasto, dictum no. 18 (vid. fontes in apparatu)

وقال ينبغي للعقل أن يدارى الزمان مداراة رجل لا يسبح إذا وقع فى ماء
جار

fontes: *Muḥtaṣar Siwān al-ḥikma* (Mṣr) f.33^o v.10-12 cod. Constant. Fatih 3222; *aš-Šahrastānī* (Šs), *al-Milal wa-n-niḥal* p.338.10-11 Cureton, t.2 p.148.14-15 *Kaylānī*, p.427.12-13 ed. *Cahirae* anno 1948

1-2 de dicto super tempore quod Theophrasto attribuitur in [Plutarchi] libro *De exercitatione*, versione Syriaca, 180-1 (RhM t.27 [1872] p.529.7-12) vid. *commentarium* →

- 460 Alexander Aphrodisiensis, *De anima* libri mantissa 18 (Suppl. Arist. t.2.1 p.156.21-7 Bruns)

εἰ οὖν ἀδύνατον μὲν κατὰ τινὰ τῶν ἠθικῶν ἀρετῶν χωρὶς φρονήσεως ἐνεργεῖν, ἡ δὲ φρόνησις οὐσα περὶ πάντα τὰ πρακτὰ συνάγει πάσας τὰς ἠθικὰς ἀρετὰς ἐαυτῇ (εἴ γε ἐστὶν ἕξις κατὰ λόγον πρακτικὴ περὶ πάντα τὰ ἀνθρώπου ἢ ἀνθρωπος ἀγαθὰ, οὐ τὰδε μὲν, τὰδε δὲ οὐ, ἀλλὰ πάντα), πᾶσαι ἂν ἐποιντο αἱ ἀρεταὶ τῇ φρονήσει. οὐδὲ γὰρ ῥάδιον τῶν ἀρετῶν κατὰ τὸν Θεόφραστον τὰς διαφορὰς οὕτω λαβεῖν ὥς μὴ κατὰ τι κοινωνεῖν αὐτὰς ἀλλήλαις, γίνονται δ' αὐταῖς αἱ προσηγορίαι κατὰ τὸ πλεῖστον. 5

1-3 *Aristoteles*, *EN* 6.13 = *EE* 5.13 1144b25-1145a6 3-5 *Arist.*, *EN* 6.5 = *EE* 5.5 1140b5-6, 20-1

- 461 Scholion in *Aristotelis Ethica Nicomachea* 6.13 1145a10-11 (no. L19, *QETHs* p.25-6 Fortenbaugh)

ἤλεγξε τὸ κενὸν τῆς ἀπορίας τῇ παραθέσει τῆς πολιτικῆς καὶ τῶν θεῶν ὁ φιλόσοφος· ἡ γὰρ πολιτικὴ ἐπιτακτικὴ τῶν ἐν τῇ πόλει οὐσα ἐπιτάττει δηλονότι καὶ περὶ θεῶν νεῶν τε αὐτῶν κατασκευῆς καὶ θεραπείας, ἀλλ' οὐ διὰ τοῦτο ἤδη καὶ ἄρχει τῶν θεῶν· τούναντίον γὰρ ὑπηρετεῖται μᾶλλον τούτοις, ὧν χάριν τὰς οἰκείας ἐνεργείας ἐνεργεῖ· ταῦτα γὰρ ἐστὶν αὐτῆς τέλη. ὁ δὲ γε Θεόφραστος παραπλησίως λέγει τὴν φρόνησιν (ἔχειν) πρὸς τὴν σοφίαν ὥς ἔχουσιν οἱ ἐπιτροπεύοντες 5

- 459** *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 18 (see the sources in the apparatus)

He (Theophrastus) said: The intelligent person ought to deal with time in the same way as the non-swimmer who has fallen in a flowing stream deals (with water).

1-2 في ماء جار *Mṣr* : في الماء اجارى *ed. Cureton, et idem post* يسبح *transp. edd. Kaylānī et Cahirae*

- 460** Alexander of Aphrodisias, *Supplement to the book On the Soul* 18 (*Suppl. Arist.* vol.2.1 p.156.21-7 Bruns)

If therefore it is impossible to act in accordance with any of the moral virtues apart from practical wisdom, and (if) practical wisdom is concerned with all things practical and so brings with itself all the moral virtues — if at least it is a disposition to act reasonably in regard to all things good for man *qua* man, not in regard to some things and not others, but all things — then all the virtues would accompany practical wisdom. For according to Theophrastus it is not easy to conceive of the different kinds of virtue in such a way that they have nothing in common with each other, but they acquire their names according to what predominates.

- 461** Scholium on Aristotle's *Nicomachean Ethics* 6.13 1145a10-11 (no. L19, *QEThs* p.25-6 Fortenbaugh)

The philosopher (Aristotle) exposed the emptiness of the puzzle by comparing the case of political science and the gods. Since political science is authoritative in regard to things in the city, it clearly exercises authority also in regard to the gods, concerning the construction of their temples and their worship. But it does not on this account rule over the gods as well. On the contrary it rather serves them, for whose sake it engages in its own activities, for these are its ends. Theophrastus at least says that practical wisdom is related to theoretical wisdom in a way similar to the way in which

δοῦλοι τῶν δεσποτῶν πρὸς τοὺς δεσπότας· ἐκεῖνοί τε γὰρ πάντα
 πράσσουσιν ἃ δεῖ γίνεσθαι ἐν τῇ οἰκίᾳ ἵνα οἱ δεσπότες σχολὴν ἄγωσι
 26 πρὸς τὰ ἐλευθέρια ἐπιτηδεύματα, ἢ τε φρόνησις τὰ πρακτέα τάττει ἵν' 10
 ἡ σοφία σχολὴν ἄγῃ πρὸς τὴν θεωρίαν τῶν τιμιωτάτων.

7-11 cf. [Arist.], MM 1.34 1198b12-20

1 ἤλεγξε *cod.*: ἤλεγε *legit Heylbut*
 σουσιν *cod.*: προστάσσουσιν *Maas*
scriptum)

7 ἔχειν *add. Heylbut* 9 πράσ-
 10 τε *Heylbut*: γε *cod.* (*vel fort. τε male*

462 Simplicius, In Aristotelis Categorias 10 13a17-36 (CAG t.8 p.402.12-15 et 19-22 Kalbfleisch)

τούτων δὲ προειλημμένων ῥάδιον λοιπὸν καὶ τὰς Νικοστράτου
 ἀπορίας διαλύειν, ὅς φησιν μὴ ἀκριβῶς ταύτην ἀποδεδοῖσθαι τὴν
 διαφορὰν· μήτε γὰρ τὰ ἐναντία εἰς ἄλληλα πάντως μεταβάλλειν, διότι
 ἀπὸ σπουδαίου φαῦλος οὐ γίνεται. . . . πρὸς δὲ ταῦτα ῥάδιον λέγειν
 ὡς προχειρῶς εἴληπται τὸ ἀναπόβλητον εἶναι τὴν ἀρετὴν. καὶ γὰρ 5
 Θεόφραστος περὶ τῆς μεταβολῆς αὐτῆς ἱκανῶς ἀπέδειξεν καὶ
 Ἀριστοτέλει δοκεῖ οὐκ ἀνθρώπειον εἶναι τὸ ἀναπόβλητον.

6-7 cf. Aristotelis Cat. 8 8b29-35

463 Plutarchus, Pericles 38.1-2 (BT t.1.2 p.45.10-20 Ziegler)

τότε δὲ τοῦ Περικλέους ἔοικεν ὁ λοιμὸς λαβέσθαι λαβὴν οὐκ ὀξεῖαν
 ὥσπερ ἄλλων οὐδὲ σύντονον, ἀλλὰ βληχρᾶ τινι νόσῳ καὶ μῆκος ἐν
 ποικίλαις ἐχούσῃ μεταβολαῖς διαχρωμένῃ τὸ σῶμα σχολαίως καὶ
 2 ὑπερείπουσιν τὸ φρόνημα τῆς ψυχῆς. ὁ γοῦν Θεόφραστος ἐν τοῖς
 ἠθικοῖς διαπορήσας εἰ πρὸς τὰς τύχας τρέπεται τὰ ἥθη καὶ κινούμενα 5
 τοῖς τῶν σωμάτων πάθεσιν ἐξίσταται τῆς ἀρετῆς, ἱστόρηκεν ὅτι νοσῶν
 ὁ Περικλῆς ἐπισκοπούμενῳ τινὶ τῶν φίλων δείξειε περίαπτον ὑπὸ τῶν
 γυναικῶν τῷ τραχήλῳ περιηρημένον, ὡς σφόδρα κακῶς ἔχων ὅποτε καὶ
 ταύτην ὑπομένει τὴν ἀβελτερίαν.

slaves acting as stewards of their masters are related to their masters. For they do everything which must be done within the house, in
 26 order that their masters may have leisure for the pursuits appropriate to free men. And practical wisdom arranges what must be done, in order that theoretical wisdom may have leisure for the contemplation of things most valuable.

- 462 Simplicius, *On Aristotle's Categories* 10 13a17-36 (CAG vol.8 p.402.12-15 and 19-22 Kalbfleisch)

With these matters already established,¹ it remains an easy task to resolve even the difficulties of Nicostratus, who says that this difference (between contraries and possession and privation) has not been accurately explained. For contraries do not in all cases change into one another, since a good man does not become bad. . . . In reply, one can easily say that it has been rashly assumed that virtue is unlosable. For Theophrastus offered sufficient argument concerning the change itself, and to Aristotle being unlosable does not seem to be a characteristic of anything human.

¹ Simplicius has been elucidating Aristotle's claim that contraries differ from possession and privation in that the former can change into one another, but not the latter (*Cat.* 13a17-36).

- 463 Plutarch, *Pericles* 38.1-2 (*BT* vol.1.2 p.45.10-20 Ziegler)

At that time¹ the plague seems to have taken hold of Pericles, not swiftly as with other people nor intensely, but through a certain dull and prolonged infection involving diverse changes it wore out his
 2 body slowly and undermined his proud spirit. Theophrastus, at least, in his *Ethics* raises the question whether character traits shift in response to fortunes, and being changed by bodily affections they cease to be virtuous. He reports that when Pericles was sick and visited by one of his friends, he showed the visitor an amulet which the women had hung round his neck, as if to say that he was in extremely bad condition, when he endured even this silliness.

¹ I.e., when Pericles had succeeded in having his illegitimate son enrolled in his phratry, 429 B.C.

464 Photius, *Lexicon*, s.v. τυμβογέροντες (pars 2 p.610.1-3 Porson)

τυμβογέροντες· πέμπτη ηλικία γερόντων, ὡς καὶ Θεόφραστος·
 παραπλήγης καὶ τῇ διανοίᾳ παρηλαγμένοι.

1-2 *Aelius Dionysius, Lexicon*, s.v. (no. 29 p.145.24-5 *Erbse, qui verba Aelio attribuit*); *Suda*, s.v. (no. 1160, pars 4 p.605.13-14 *Adler*); *Etymologicum genuinum*, s.v. (p.288.11 *Miller*); *Etymologicum magnum*, s.v. (771.41-3, col.2160 *Gaisford*) 2 καὶ *ad fin.*] *Hesychius, s.v. τυμβογέρων* (no. 1632, t.4 p.185.15 *Schmidt*)

→

Educatio et adhortatio et reprehensio

465 Stobaeus, *Anthologium* 2.31.124 (t.2 p.240.1-27 Wachsmuth)

Θεοφράστου· δοκεῖ γὰρ ἡ παιδεία, καὶ τοῦτο πάντες ὁμολογοῦσιν,
 ἡμεροῦν τὰς ψυχὰς, ἀφαιροῦσα τὸ θηριῶδες καὶ ἄγνωμον, ὅθεν καὶ τὰ
 ἦθη κοινότερα καὶ ὑγρότερα γίνεται. τοῖς μὲν γὰρ πολλοῖς οὐκ ἂν τις
 ἴσως ἐπιτιμῶη διὰ τὸ μὴ ἔχειν ἐξουσίαν, ὅσοι δὲ τραφέντες ἐλευθερίως
 καὶ χορηγίαν ἔχοντες ἱκανὴν ὥστ' εἰς ὅποιον βίον ἐλθεῖν, ἄσκετοι 5
 περὶ τοῦ ἀρίστου τυγχάνουσι, τούτοις ἤδη δίκαιον ἐγκαλεῖν. ἄτοπον γὰρ
 ὡς ἀληθῶς, εἰ αἰρέσεως αὐτοῖς διδομένης πόλιν μὲν ἂν ἔλαιντο τὴν
 ἐνδοξοτάτην καὶ φίλους καὶ οἰκείους τοὺς ἀρίστους, βίον δὲ ἐξὸν
 ἐλέσθαι τὸν ἄριστον, κατολιγώρησαντες τούτου, πρὸς τὸ τυχὸν τὰ
 ἑαυτῶν ἀποδιδοίησαν, μηδὲ εἰς αὐτὸ τὸ κρίνειν καὶ σκοπεῖν ἐλθόντες. 10
 ἀλλ' ὁδὸν μὲν βαδίζειν εἰ δέοι, ἄλλων πύθοιντ' ἂν πολλάκις καὶ
 ἀναζητήσαιεν ἡγεμόνα μεθ' οὗ ποιήσαιντο τὴν κομιδὴν ἀσφαλῶς, ὑπὲρ
 δὲ τοῦ βίου παντός, τὸ λεγόμενον δὴ τοῦτο, κυβεύοντες, οὐδενὶ
 κοινωσάμενοι πρὸς τὸν χεῖριστον, ἂν οὕτω τύχη, προσπίπτουσι. καὶ μὴν
 καὶ πολλῷ γ' ἐπισφαλεστέρα τῆς διαιρέσεως ἡ ἐκτροπὴ τῷ μὴ ὀρθῇ 15
 βαδίζοντι· καὶ γὰρ αἱ βλάβαι μεγάλαι καὶ ἡ ἀναστροφή χαλεπὴ,
 μᾶλλον δὲ σχεδὸν ἀδύνατος· οὔτε γὰρ ὁ χρόνος δίδωσιν ἐξουσίαν
 μεταθέσεως, οὔθ' ἡ φύσις δύναται μεταμανθάνειν τὸ βέλτιον ὅταν
 ἐντραφῇ τοῖς χείροσιν, ἀλλὰ προαιρεῖται (μὲν) καὶ ἕτερά γε προκρίνει 20
 βελτίῳ, καταζῇ δ' ὅμως ἐν τοῖς εἰωθόσιν· ἀλλ' ὅπερ πολλάκις λέγεται,

464 Photius, *Lexicon*, on *tumbogerontes* (part 2 p.610.1-3 Porson)

tumbogerontes (tomb-old): the fifth age of old men, as Theophrastus too (says); disturbed and out of their mind.

2 Ἀριστοφάνης *post* παρηλλαγμένοι *add.* Erbse (ed. Aelii Dion.) coll. Suet., *De verbis infaustis* p.423.6-8 Miller = p.60.11-13 Tailardat

Education, Exhortation and Censure

465 Stobaeus, *Anthology* 2.31.124 (vol.2 p.240.1-27 Wachsmuth)

Theophrastus: For education seems, and all agree on this, to tame the souls (of men). It removes brutality and senselessness and further results in dispositions becoming more affable and compliant. Perhaps someone might not rebuke the many, because they do not have resources, but it is just to bring accusation against all those who, having enjoyed a liberal upbringing and having sufficient means to enter upon any sort of life whatsoever, fail to ask what life is best. For it is truly strange, that given a choice, these men would choose the most reputable city and the best friends and relatives, but when it is possible to choose the best life, then deeming the matter quite unimportant, they give up what is theirs to chance, without engaging in critical reflection. If, however, it should be necessary to go on a journey, they would make repeated inquiry of others and would seek out a guide, with whom they might make the trip safely, but concerning (their) whole life, rolling dice, as one says, and consulting with no one, they stumble perchance upon the worst (way of life). Moreover, turning off, when one travels the wrong road, is much more precarious than making distinctions (beforehand), for the harm done is severe and the turning back difficult, or rather almost impossible, because time does not provide opportunity to change, and nature is unable to learn what is better, once it is trained in worse ways. Rather one chooses and judges other things better, but nevertheless goes on living in the accustomed manner. What is said

τοῦτο ἀληθὲς ἔοικεν εἶναι, διότι πάντες ἡκιστα περὶ ἑαυτῶν βουλευόνται.

4 ἐξουσίαν] *post hoc verbum lac. conl. Wachsmuth* ἔλευθερίως *Meineke* :
 ἐλευθέρως *L* 5 ὥστ' *Usener* : ὥς *L* 7 ὥς *L* : ὥστ' *ed. Wachsmuth* (fort.
error typographicus qui ex ὥστ' v.5 dependet) εἰ αἰρέσεως *Gaisford* : ἥ

→

- 466A al-Fārābī, Mā yanbaḡī an yuqaddama qabla ta'allum falsafat Aristū 3, al-'ilm alladī yanbaḡī an yubda'a bihī fī ta'allum al-falsafa (p.52.19-23 Dieterici)

وَأَمَّا أَلْأَوْفَرَسُطُسُ فَيُرُونُ أَنْ يَبْدَأَ بِعِلْمِ إِصْلَاحِ الْأَخْلَاقِ وَذَلِكَ أَنَّ مَنْ لَمْ
 يَصْلُحْ أَخْلَاقَ نَفْسِهِ لَمْ يُمْكِنْ أَنْ يَتَعَلَّمَ عِلْمًا صَحِيحًا وَالشَّاهِدُ عَلَى ذَلِكَ أَفْلَاطُنُ
 فِي قَوْلِهِ إِنَّ مَنْ لَمْ يَكُنْ نَقِيًّا زَكِيًّا فَلَا يَدْنُو مِنْ نَقَى زَكَى وَبِقِرَاطٍ حَيْثُ يَقُولُ إِنَّ
 الْأَبْدَانِ الَّتِي لَيْسَتْ بِنَقِيَّةٍ كَلَّمَا غَنَوْتَهَا زِدْتَهَا شَرًّا

fontes praeter ed. Dieterici: p.11 ed. *Cahirae anno 1328/1910 (Mabādi' al-falsafa al-qadīma, al-Maktaba as-Salaḡiyya)*, F.A. Schmōlders (*Documenta Philosophiae Arabum, Bonn 1836*) p.7

1-2 Ammonius, In *Arist. Cat. prooem.* (CAG t.4.4 p.6.1-2); *Simplicius, In Arist. Cat. prooem.* (CAG t.8 p.5.21-3); *Philoponus, In Arist. Cat. prooem.* (CAG t.13.1 p.5.24-7); *Olympiodorus, Prolegomena 2* (CAG t.12.1 p.8.33-4), *quibus locis Theophrastus non nominatur* 1-4 *Elias, In Arist. Cat. prooem.* (CAG t.18.1 p.117.25-31), *Theophrasto non nominato* 2 cf. *Platonis Phd. 67B, 69C, 81B-E* 3 *Hippocrates, Aph. 2.10*

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- 466B Abū l-Faraḡ Ibn aṭ-Ṭayyib, Tafsīr Kitāb al-Maqūlāt li-Aristūṭālīs, at-ta'lim aṭ-ṭānī (cod. *Cahirae, Dār al-Kutub, Hikma 1M, f.5*)

وطائفة أخرى رئيسها ثاوفرسطس زعمت أن الابتداء ينبغي أن يكون من
 العلوم الأخلاقية واحتجت بهذه الحجة زعمت أنه يجب على الإنسان أولاً أن
 يروض نفسه ويعودها العادات الحسنة ويصرفها في الأشياء الفاضلة وحينئذ
 يدنو من الفلسفة من قبل أن الفلسفة تشبه إنارتها للنفوس إنارة الشمس
 للأجسام وكما أن الشمس تنير الجسم المستعد لقبول الاستنارة أكثر كذلك
 الفلسفة تؤدب النفس المرتاضة أكثر وتستشهد أيضاً بقول أفلاطون إن الفيلسوف

5

repeatedly seems to be true, that all men deliberate least concerning themselves.

αἰρέσεως ὥς L ἄν L : *del. Meineke* 13 κυβεύοντες *Meineke* :
κινδυνεύοντες L 15 ἐπισφαλαστέρα *Gaisford* : ἐπασφαλαστέρα L 17
ἀδύνατος *Gaisford* : ἀδυνάτως L 19 μὲν *add. Usener*

466A Fārābī, *Prerequisites to the Study of Aristotle's Philosophy* 3, The Science with Which One Ought to Start the Study of Philosophy (p.52.19-23 Dieterici)

The followers of Theophrastus¹ are of the opinion that one ought to start with the science of improving morals, that is to say, whoever does not improve his own morals cannot learn anything properly. Plato attests to this when he says, "Whoever is not clean and pure should not approach the clean and pure"; and Hippocrates also when he says, "The more you feed impure bodies the more you make them worse."

¹ Or, possibly, Adrastus.

1 اثو فرسطس *ed. Dieterici* : ادف رسطس *edd. Schmölders et Cahirae* : fortasse
ادرسطس ? 4 غذوتها *ed. Dieterici* : غذيتها *ed. Cahirae*

466B Abū-l-Farağ Ibn-aṭ-Ṭayyib, *Commentary on Aristotle's Categories*, Second lecture, (cod. Cairo, Dār al-Kutub, Ḥikma 1M, f.5v)

Another group, whose leader was Theophrastus, claimed that the beginning ought to be made with the ethical sciences, and advanced the following argument. They claimed that it is incumbent upon man first to train his soul, accustom it to good habits, and involve it in virtuous affairs. (Only) then should he approach philosophy, insofar as the illumination which philosophy provides to souls resembles the illumination which the sun provides to bodies: just as the sun illuminates better the body that is disposed to be illuminated, so also philosophy educates better the soul that has been trained. They (this group of philosophers) also cite in support Plato's saying that the true philosopher is he who manages his

في الحقيقة هو الذي يتدبر تدبيراً جميلاً ويعود نفسه عادات سديدة لا الحافظ
للأراء أو الحال للشكوك

vid. 661, 662, 720, 721A-B

467 Plutarchus, Agis et Cleomenes 2.1-3 (BT t.3.1 p.352.21-353.12 Ziegler)

ὁ μὲν γὰρ ἀπηκριβωμένος καὶ τελείως ἀγαθὸς οὐδ' ἂν ὅλως δόξης
δέοιτο, πλὴν ὅση πάροδον ἐπὶ τὰς πράξεις [καὶ] διὰ τοῦ πιστεύεσθαι
δίδωσι· νέφ δ' ἔτι ὄντι καὶ φιλοτίμῳ δοτέον ἀπὸ τῶν καλῶν ἔργων καὶ
2 δόξῃ τι καλλωπίσασθαι καὶ κομπάσαι. φυόμεναι γὰρ ἐν τοῖς τη-
λικούτοις αἱ ἀρεταὶ καὶ βλαστάνουσai, τῶν τε κατορθουμένων ὥς φησι 5
Θεόφραστος ἐκβεβαιοῦνται τοῖς ἐπαίνοις, καὶ τὸ λοιπὸν αὐξοῦνται μετὰ
3 φρονήματος ἐπαιρόμεναι. τὸ δ' ἄγαν πανταχοῦ μὲν ἐπισφαλές, ἐν δὲ ταῖς
πολιτικαῖς φιλοτιμίαις ὀλέθριον. ἐκφέρει γὰρ εἰς μανίαν καὶ
παραφροσύνην ὑπαιθρον ἐξουσίας μεγάλης ἐπιλαβομένους, ὅταν μὴ τὸ
καλὸν ἔνδοξον εἶναι θέλωσιν, ἀλλ' ἀγαθὸν ἡγῶνται τὸ ἔνδοξον εἶναι. 10

2-3 Plutarchus, *De se ipsum citra invidiam laudando* 2 539F, *Maxime cum principibus philosopho esse disserendum* 2 777E, *Praecepta gerendae reipublicae* 28 821 C

2 καὶ *del. L² et Bryan* (cf. *Plut.* 777E)
τε κατορθούμενον GPR

5 τῶν τε κατορθουμένων Ziegler : τό

468 Fulgentius, *Mitologiae* 2.1 (BT p.38.22-39.4 Helm)

huius quoque in tutelam pavum ponunt, quod omnis vita
potentiae petax in aspectum sui semper quaerat ornatum; sicut enim
pavus stellatum caudae curvamine concavans antrum faciem ornet
39 posterioraque turpiter nudet, ita divitiarum gloriaeque appetitus
momentaliter ornat, postrema tamen nudat; unde et Teofrastus in 5
Moralibus ait: “τὰ λοιπὰ γνῶθι”, id est: reliqua considera, et
Salomon: “in obitu hominis nudatio operum eius.”

7 *Ecclesiasticus* 11.27 (29)

6 τὰ λοιπὰ γνῶθι *Helm* : τὰ ἄλλα περίγνῶθι *Muncker* : tali panoti *RTDE*: *sim.*
HM: *om. G*

affairs properly and accustoms his soul to correct habits, not he who has memorized (philosophical) opinions or is able to solve problems.

see 661, 662, 720, 721A-B

467 Plutarch, *Agis and Cleomenes* 2.1-3 (BT vol.3.1 p.352.21-353.12 Ziegler)

The man, indeed, who is perfect and completely good would have no need at all of reputation (or glory) except in so far as it provides a way to action through being trusted. But one who is still young and ambitious ought to be allowed, as a result of noble deeds,
 2 to take some pride in reputation and to talk big. For in persons of this age the virtues are growing and sprouting, and as Theophrastus says, they (the virtues) are established through praises of things done
 3 rightly¹ and thereafter developed by being stirred with pride. But excess is everywhere dangerous, and in cases involving desire for political honor, it is destructive. For it carries those who grasp at great power into madness and manifest derangement, when they are not willing for the noble to be glorious, but rather consider the glorious to be good.

¹ The translation incorporates the emendation of Ziegler, who seems to have been influenced by the Latin translation of Xylander: *recte factorum fulciuntur laudibus*.

468 Fulgentius, *Mythologies* 2.1 (BT p.38.22-39.4 Helm)

Men also put the peacock under her (Juno's) protection, because every life desirous of power is always seeking to embellish its appearance. For just as the peacock, by vaulting its tail to form a star-spangled hollow, embellishes its visage, while disgracefully baring
 39 its rear-end, so desire for riches and glory embellishes for the moment but lays things bare in the end. Whence Theophrastus in his *Ethics* says, "Know what remains", i.e., consider what is left behind (the consequences), and Solomon, "In his death are the deeds of a man laid bare."

- 469 Stobaeus, Anthologium 3.31.10 (t.3 p.671.6-7 Hense)

Θεοφράστου· αἰδοῦ σαυτόν, καὶ ἄλλον οὐκ αἰσχυνθήσῃ.

1 dictum Theophrasto adscribitur etiam in Locis communibus Maximi Confessoris 40 (PG t.91 col.916C) et in florilegio quod Pčela inscribitur, cap. 69 (p.430a23-5 Semenov)

- 470 Antonius Melissa, Loci communes 2.71 (PG t.136 col.1172A Migne)

Θεόφραστος ἰδὼν μεῖράκιον ἐρυθριάσαν ἔφη· “θάρρει· τοιοῦτον γὰρ ἡ ἀρετὴ ἔχει τὸ χρώμα.”

1-2 dictum Philoxeno in cod. Vat. Gr. 743 f.45^v-46^r (Gnom. Vat. 548 Sternbach), cod. Vat. Gr. 1144 f.232^r, Flor. Mon. 261 (t.4 p.289.7-8 Meineke), cod. Voss. Gr. Q 13 f.14^v v.2-4 (Flor. Leid. 247) et cod. Vind. Gr. theol. 149 f.305^v (Syll. Vind. 135 Wachsmuth) attribuitur; Catoni in Maximi Confessoris Locis communibus 40

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- 471 Gnomologium Vaticanum, no. 323 (WSt t.10 [1888] p.257 Sternbach)

ὁ αὐτὸς ἰδὼν νεανίσκον τινὰ εὐχόμενον τοῖς θεοῖς νοῦν καὶ φρένας ἀγαθὰς αὐτῷ περιποιεῖν, “ὦ νεανίσκε,” εἶπεν, “οὐ τοῖς εὐχομένοις νοῦς καὶ φρένες περιγίνονται, ἀλλὰ τοῖς μανθάνουσιν.”

1-3 sententia Theophrasto etiam in cod. Vat. Gr. 1144 f.229^r v.2-5 (App. Vat. II.28 Sternbach) attribuitur; similis sententia Bianti in Maximi Confessoris Locis

→

- 472 Gnomologium Vaticanum, no. 336 (WSt t.10 [1888] p.260 Sternbach)

ὁ αὐτὸς τοὺς εὐειδεῖς καὶ ἀπαιδεύτους ὁμοίους ἔφησεν εἶναι ἀλαβάστροις ἔχουσιν ὄξος.

1-2 sententia Theophrasto etiam in cod. Vat. Gr. 1144 f.229^r v.20-1 (App. Vat. II.36 Sternbach) et cod. Neapol. II C 37 f.168^r (sent. 5 Sbordone p.183) adsignatur; Democrito in Gnom. Georgid. (Boissonade, Anecd. Gr. t.1 p.24.10-11), cod. Pal. Gr. 369 f.128^v (Flor. Pal.-Vat. 64), cod. Bodl. Gr. 50 (Gnom. Barocc. 199 Bywater), cod. Ottob. Gr. 192 f.271^r v.5-7 (Flor. Ottob. 200) et cod. Vat. Gr. 790 f.187^v v.4-5; Diogeni Cynico in Maximi Confessoris Locis communibus 44 (PG t.91 col.928B = Diogenes, no. 378 SR t.2 p.554 Giannantoni), in florilegio quod Pčela inscribitur, cap. 37 (p.296a13-15 Semenov), et in cod. Par. Gr. suppl. 134 f.257^r

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- 469 Stobaeus, *Anthology* 3.31.10 (vol.3 p.671.6-7 Hense)

Theophrastus: Have respect for yourself, and you will not feel shame before someone else.

- 470 Antonius Melissa, *Commonplaces* 2.71 (PG vol.136 col.1172A Migne)

Theophrastus, seeing a youth blush, said, "Cheer up! For virtue has just such a color."

(PG t.91 col.916C); *Diogeni Cynico in Diogenis Laertii Vitis philosophorum* 6.54 (*Diogenes*, no. 399, SR t.2 p.566 Giannantoni); *auctoris sine nomine in florilegio quod Pčela inscribitur*, cap. 69 (p.431a3-5 Semenov), *sed post sententiam Catoni attributam reperitur*

- 471 *Gnomologium Vaticanum*, no. 323 (WSt vol.10 [1888] p.257 Sternbach)

The same man (Theophrastus), seeing a young man praying to the gods to secure for himself intellect and a good mind, said, "Young man, not by those who pray (for them) are intellect and a mind gained, but by those who study."

communibus 14 (PG t.91 col.812C), *Gnom. Basil.* 95 (p.157 Frobenius) *et cod. Pal. Gr.* 122 f.162^v (*Gnom. Pal.* 77) *adsignatur*

- 472 *Gnomologium Vaticanum*, no. 336 (WSt vol.10 [1888] p.260 Sternbach)

The same man (Theophrastus) said that the handsome and uneducated are like alabaster perfume-vases holding vinegar.

(*Gnom. Par.* 233 Sternbach = sent. 214 *Lampros*, Νέος Ἑλληνομνήμων t.6 [1909] p.161.10-11); *eadem reperitur etiam inter sententias Diogenis Cynici et Alexandri Magni in cod. Par. Gr.* 1168 f.112^v v.1-3 (*Flor. Par.* 25.39); *Platoni attribuitur in cod. Vat. Gr.* 633 f.120^r v.3-4; *Platoni et Pythagorae in gnomologiis Arabicis (vid. Gutas, Gr. Wisdom Lit.* 70-1, 238-9)

1 εὐειδεῖς] εὐηδεῖς *Vat.* 633: εὐπρεπεῖς *Barocc.*, *Georgid.*, *Ottob.*, *Pal.-Vat.*: ἀπρεπεῖς *Vat.* 790

473 Gnomologium Vaticanum, no. 329 (WSt t.10 [1888] p.259 Sternbach)

ὁ αὐτὸς πρὸς τὸν δακνόμενον ἐπὶ ταῖς ἑαυτοῦ ἀμαρτίαις καὶ μεταμελόμενον ἔφη· “εἰ οὕτω μέλλων πράττειν τὰ φαῦλα ἐδάκνου ὡς πράξας, οὐκ ἂν ἤμαρτες.”

1-3 *apophthegma* Theophrasto etiam in cod. Vat. Gr. 742 f.67^r v.7-9, cod. Laur. 86.8 f.315^v v.19-20 et cod. Par. Gr. suppl. 690 f.19^v col.2 v.7-9 tribuitur

2-3 ὡς πράξας post οὐκ ἂν cod. Vat. 742, cod. Laur. et cod. Par.

474 Šiwān al-ḥikma, cap. de Theophrasto, dictum no. 9 (vid. fontes in apparatu)

ونظر إلى معلم ردى الكتابة يعلم الكتابة فقال له لم لا تعلم الصراع قال
لأنى لا أحسنه فقال هو ذا أنت تعلم الكتابة ولست تحسنها

fontes: *Muntaḥab Šiwān al-ḥikma (Mḥb)* p.178.2-4 *Badawī (codd. ACD)*, v.1190-2 *Dunlop (codd. ABCD)*, f.30^v v.19-21 cod. Constant. Murad Molla 1408 (A)

→

Beata vita

475 Cicero, De finibus 5.86 (BT p.198.22-6 Schiche)

Audi igitur, inquit, Luci; tecum enim mihi instituenda oratio est. omnis auctoritas philosophiae, ut ait Theophrastus, consistit in beata vita comparanda; beate enim vivendi cupiditate incensi omnes sumus.

2-3 omnis auctoritas—comparanda] *Nonius Marcellus, De compendiosa doctrina* 4 p.256 *Mercier (BT t.2 p.389.13-15 Lindsay)*, *Theophrasto non nominato*; cf. **498** v.5-7

→

476 Codex Neapolitanus II D 22, sent. 18 (Scritti di varia filologia p.171 Sbordone)

Θεόφραστος ἔφη· χαλεπὸν τὸ κρίναι καὶ τὸ ἐλέσθαι τὸν ἄριστον βίον, πολλοῦ δὲ χαλεπώτερον καὶ μείζον τὸ κρίναντα καὶ προελόμενον

- 473 *Gnomologium Vaticanum*, no. 329 (WSt vol.10 [1888] p.259 Sternbach)

The same man (Theophrastus) said to one who was irritated with himself on account of his own errant actions and was feeling regret, "If before doing bad things you were just as irritated with yourself as (you are) after having done them, you would not have erred."

- 474 *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 9 (see the sources in the apparatus)

Observing a teacher with bad handwriting teaching how to write, he (Theophrastus) said to him, "Why don't you teach wrestling?" The man replied, "Because I'm not good at it." "Well," he said, "here you are teaching how to write and you're not good at it either!"

1-2 *similia Theocrito attribuuntur ab Ibn Durayd, Kitāb al-Muġtanā no. 44 (Rosenthal), Ibn Hindū, al-Kalim ar-rūḥānīya p.127-8 (Dimašqī) et al-Mubaššir, Muḥtār al-ḥikam p.301.7-8 (Badawī); etiam in Stobaei Anthologio 3.4.68*

Happiness

- 475 Cicero, *On Ends* 5.86 (BT p.198.22-6 Schiche)

Listen then, Lucius, he (Piso) said, for I must address you. The entire importance of philosophy consists, as Theophrastus says, in bringing about a happy life, for we are all burning with a desire to live happily.

2 ut ait Theophrastus] *haec verba in BERV supra v.1 post enim leguntur, huc transposuit Lambin: om. Nonius*

- 476 Codex Neapolitanus II D 22, sent. 18 (*Scritti di varia filologia* p.171 Sbordone)

Theophrastus said: It is difficult to select and choose the best life, but it is much more difficult and important, after making a selection

ἐμμεῖναι.

1-3 *tota sententia Theophrasto in cod. Vat. Gr. 1144 f.229^r v.21-3 (App. Vat. II.37*

→

- 477** Codex Neapolitanus II D 22, sent. 19 (Scritti di varia filologia p.171 Sbordone)

Θεόφραστος ἔφη· πᾶς ὁ βίος εὐκατηγόρητος· πάντα γὰρ μικρὰ καὶ ἄσθενῆ καὶ ὀλιγοχρόνια καὶ ἀναμεμιγμένα λύπαις.

1-2 *sententia Theophrasto etiam in cod. Par. Gr. 2571 f.16^r attribuitur*

- 478** Šiwān al-ḥikma, cap. de Theophrasto, dictum no. 21 (vid. fontes in apparatu)

وقال لم يدرك الناسُ ما أرادوا وفاتهم ما تركوا وبادوا

fontes: *Muḥtaṣar Šiwān al-ḥikma (Mṣr) f.34^r v.3-4 cod. Constant. Fatih 3222 (RUSCH t.2 [1985] p.100 no. 21 Gutas)*

- 479** [Plutarchus], De placitis philosophorum 1, prooemium 874F-875A (BT t.5.2.1 p.51.23-52.6 Mau)

Ἀριστοτέλης δὲ καὶ Θεόφραστος καὶ σχεδὸν πάντες οἱ Περιπατητικοὶ διείλοντο τὴν φιλοσοφίαν οὕτως· ἀναγκαῖον τὸν τέλειον ἄνδρα καὶ θεωρητικὸν εἶναι τῶν ὄντων καὶ πρακτικὸν τῶν δεόντων· τοῦτο δ' ἔξεστι καὶ ἐκ τούτων συνιδεῖν· οἷον, ζητεῖ τις εἰ ζῶν ἢ μὴ ζῶν ὁ ἥλιος, [εἴπερ ὁρᾶται] τοῦτο δὲ ζητῶν θεωρητικὸς ἐστίν· οὐδὲ γάρ τι πλέον 5 θεωρεῖται ἢ τὸ ὄν. ζητεῖται ὁμοίως εἰ ἄπειρος ὁ κόσμος ἐστὶ καὶ εἰ ἔξω 875 τι τοῦ κόσμου ἐστὶ· ταῦτα γὰρ πάντα θεωρητικά. ζητεῖται πάλιν πῶς βιοτεύειν καὶ πῶς προΐστασθαι τέκνων προσήκει καὶ πῶς ἄρχειν καὶ πῶς νομοθετεῖν· ταῦτα γὰρ πάντα ἔνεκα τοῦ πράξαι ζητεῖται· καὶ ἔστιν 10 ὁ τοιοῦτος πρακτικὸς ἀνὴρ.

1-10 *Aëtius, Placita philosophorum 1 prooemium 3 (DG p.273.25-274.17 Diels) et Aëtius Arabus, ed. H. Daiber, p.92-5*

→

- 480A** Cicero, De finibus 5.72-3 (BT p.192.2-8 Schiche)

hinc ceteri particulas arripere conati suam quisque videri voluit

and choice, to remain steadfast.

Sternbach) attribuitur 1-2 *prima pars sententiae Theophrasto in cod. Par. Gr.*
2571 f.15^v adsignatur

- 477** Codex Neapolitanus II D 22, sent. 19 (*Scritti di varia filologia* p.171 Sbordone)

Theophrastus said: All life is easy to denounce. For all things are small and weak and short-lived and mingled with pains.

- 478** *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 21 (see the sources in the apparatus)

He (Theophrastus) said: Men did not attain what they wished, what they left behind is beyond their reach, and they perished.

- 479** pseudo-Plutarch, *On the Opinions of the Philosophers* 1, Introduction 874F-875A (BT vol.5.2.1 p.51.23-52.6 Mau)

Aristotle and Theophrastus and almost all the Peripatetics divided philosophy as follows: the perfect man must be one who both contemplates realities and engages in right actions. This can be seen also from these considerations: e.g., a man investigates whether the sun is a living being or not a living being, and investigating this he is one who contemplates. For he contemplates nothing more than the
 875 reality. Similarly he investigates whether the universe is infinite and whether there is anything outside the universe. For all these are matters of contemplation. Again he investigates how one lives in a fitting manner and how one guides children and how one rules and how one legislates. For all these subjects are investigated for the sake of action, and such a person is a man of action.

4 ζητεῖ τις *Mau*: ζητεῖται Ω 5 εἴπερ ὁρᾶται *secl. Mau*: εἴπερ φέρεται *coni.*
Diels

- 480A** Cicero, *On Ends* 5.72-3 (BT p.192.2-8 Schiche)

From this (account¹) others tried to appropriate small pieces;

73 afferre sententiam. saepe ab Aristotele, a Theophrasto mirabiliter est laudata per se ipsa rerum scientia; hoc uno captus Erillus scientiam summum bonum esse defendit nec rem ullam aliam per se expectandam. 5

2 *Aristoteles, Protrepticus* B 41-4 *Düring, Metaph.* 1(A)2 982b19-28, *EN* 10.7 1177b1-2, 20, 10.8 1178b31, *Pol.* 7.3 1325b19-21 3-5 *Erillus, SVF* t.1 p.92.27-8, fr. 417

480B Ambrosius, *De officiis ministrorum* 2.2 (PL t.16 col.104A-B Migne)

alii in rerum scientia, ut Herillus, qui audiens ab Aristotele et Theophrasto mirabiliter laudatam esse rerum scientiam, solam eam quasi summum bonum posuit, cum illi eam quasi bonum, non quasi solum bonum laudaverint. . . . Aristoteles autem vel Theophrastus et cæteri Peripatetici in virtute quidem, hoc est honestate, vitam beatam esse, sed compleri eius beatitudinem etiam corporis atque externis bonis asseruerunt. 5

1-3 *haec ex Ciceronis libro De fin. 5.73 pendent* 4-7 *haec ex De fin. 5.71 pendere videntur, quo tamen loco nec Aristoteles nec Theophrastus nominatur* 6 *compleri] cf. Plutarchi librum De comm. not. 1069F = 501 et Stobaei Anthologium 2.7.3b (t.2 p.46.10-17 Wachsmuth), Critolao nominato; 2.7.14 (p.126.12-127.2) et 2.7.17 (p.130.4-12), nullo auctore nominato* →

481 Cicero, *Ad Atticum* 2.16.3 (BT t.1 p.74.5-14 Shackleton Bailey)

nunc prorsus hoc statui, ut, quoniam tanta controversia est Dicaearcho familiari tuo cum Theophrasto amico meo ut ille tuus τὸν πρακτικὸν βίον longe omnibus anteponat, hic autem τὸν θεωρητικόν, utrique a me mos gestus esse videatur. puto enim me Dicaearcho adfatim satis fecisse; respicio nunc ad hanc familiam quae mihi non modo ut requiescam permittit sed reprehendit quia non semper quierim. qua re incumbamus, o noster Tite, ad illa praeclara studia, et eo unde discedere non oportuit aliquando revertamur. 5

1-4 *Dicaearchus, fr. 25 Wehrli*

482 Cicero, *De finibus* 5.11 (BT p.161.1-5 Schiche)

vitae autem degendae ratio maxime quidem illis placuit quieti,

73 each wanted to appear to advance his own view. Often Aristotle and Theophrastus admirably praised for its own sake the very knowledge of things. Captivated by this alone, Erillus maintained that knowledge is the highest good and that no other thing is to be sought for itself.

¹ I.e., the Peripatetic account of the highest good.

480B Ambrose, *On the Duties of Ministers* 2.2 (PL vol.16 col.104A-B Migne)

Other (philosophers placed the happy life) in the knowledge of things, as Erillus, who hearing that Aristotle and Theophrastus admirably praised the knowledge of things, posited it alone as the highest good, although they praised it as a good, not as the only
B good. . . . Moreover, Aristotle or Theophrastus and the other Peripatetics asserted that indeed the happy life consists in virtue, i.e. moral rectitude, but its happiness is also made full by bodily and external goods.

6-7 corporis atque externis bonis *plures codd.*: corporis voluptatibus atque externis bonis *pauci*: corporis egregiis voluptatibus *nonnulli*

481 Cicero, *To Atticus* 2.16.3 (BT vol.1 p.74.5-14 Shackleton Bailey)

At present I have fully resolved, that — since the controversy between your intimate Dicaearchus and my friend Theophrastus is so great that that (intimate) of yours puts the active life far ahead of all others, while this (friend of mine prefers) the contemplative life — I should be seen to have obeyed both. I think that I have sufficiently satisfied Dicaearchus; now I am turning my attention to this (other) school (of Theophrastus), which not only permits me to be at leisure, but faults (me) because I have not always been leisured. Wherefore, dear Titus, let us apply ourselves to those splendid studies and at last return to the place, from which it was not proper to depart.

482 Cicero, *On Ends* 5.11 (BT p.161.1-5 Schiche)

Moreover, those men (Aristotle and Theophrastus) gave special

in contemplatione et cognitione posita rerum, quae quia deorum erat vitae simillima, sapiente visa est dignissima. atque his de rebus et splendida est eorum et illustris oratio.

1-3 *Aristoteles*, EN 10.7 1177b4-25; *vid. etiam Rogeri Baconis Moralem philosophiam* 1.6.9 et 11 (p.27.22-5 et 28.14-20 *Massa*), *Theophrasto nominato* 2-3 *Aristoteles*, *Protrepticus* B 108-10 *Düring* et EN 10.8 1178b20-32

483 Iulianus, Orationes 9(6).5 185A-B (CB t.2.1 p.149.21-150.3 Rochefort)

οὐκοῦν ὁ μὲν ἐν Δελφοῖς θεὸς τὸ Γνῶθι σαυτὸν προαγορεύει, Ἡράκλειτος δὲ “ἐδιζησάμην ἐμεωυτὸν”, ἀλλὰ καὶ Πυθαγόρας οἱ τε ἀπ’ ἐκείνου μέχρι Θεοφράστου τὸ κατὰ δύναμιν ὁμοιοῦσθαι θεῷ φασι, καὶ γὰρ καὶ Ἀριστοτέλης. ὃ γὰρ ἡμεῖς ποτέ, τοῦτο ὁ θεὸς αἰεί.

1 ὁ μὲν ἐν Δελφοῖς—προαγορεύει] *Plato*, *Charm.* 164D-165A, *Prot.* 343B, *Phil.* 48C, *Alc.I* 124A, *Hipparch.* 228E; *vid.* 738 2 *Heraclitus*, *FVS* 22B101 *Πυθαγόρας*] *Iamblichus*, *De vita Pythagorica* 86 et 137; *Stobaeus*, *Anthologium*

484 Cicero, Tusculanae disputationes 1.44-5 (BT p.240.1-19 Pohlenz)

cumque corporis facibus inflammari soleamus ad omnis fere cupiditates eoque magis incendi, quod is aemulemur qui ea habeant quae nos habere cupiamus, profecto beati erimus cum corporibus relictis et cupiditatum et aemulationum erimus expertes; quodque nunc facimus, cum laxati curis sumus, ut spectare aliquid velimus et visere, id multo tum faciemus liberius totosque nos in contemplandis rebus perspiciendisque ponemus, propterea quod et natura inest in mentibus nostris insatiabilis quaedam cupiditas veri videndi et orae ipsae locorum illorum, quo pervenerimus, quo faciliorem nobis cognitionem rerum caelestium, eo maiorem cognoscendi cupiditatem dabunt. haec enim pulchritudo etiam in terris “patritam” illam et “avitam”, ut ait Theophrastus, philosophiam cognitionis cupiditate incensam excitavit. praecipue vero fruentur ea, qui tum etiam, cum has terras incolentes circumfusi erant caligine, tamen acie mentis dispicere cupiebant.

11-12 *patritam*—*philosophiam*] *Nonius Marcellus*, *De conpendiosa doctrina* 2 p.161 *Mercier* (BT t.1 p.237.19-20 *Lindsay*)

11 *dabunt*] *dabant* *ed. Pohlenz* (error typographicus, ut videtur) *patritam* *Nonius* et multi *recentiores codd.*: *patriam* *GKRV* (cf. *Cic.*, *Verr.* 1.13 et *De imp. Pomp.* 21)

approval to a quiet mode of living, devoted to the contemplation and examination of things. Since this was most similar to the life of gods, it seemed most worthy of the wise man. And concerning these matters their discourse is both brilliant and illustrious.¹

¹ This text is immediately preceded by 590 and followed by 498.

483 Julian, *Orations* 9(6).5 185A-B (CB vol.2.1 p.149.21-150.3 Rochefort)

Therefore, the god at Delphi proclaims, "Know yourself," and Heraclitus, "I searched myself." Further Pythagoras and those who
 B came after him down to Theophrastus speak of likening oneself as far as possible to God; yes, and Aristotle (does so), too. For what we are sometimes, God is always.

2.7.3f (p.49 Wachsmuth) 2-3 οἱ τε ἀπ' ἐκείνου] *praecipue* Plato, *Resp.* 613B, *Theat.* 176B, *Legg.* 716C-D 3 τὸ κατὰ δύναμιν ὁμοιοῦσθαι θεῷ] *vid.* 78 et 584B 5 Aristoteles, *Metaph.* 12(Λ).7 1072b14-15, 24-5, EN 10.7 1177b26-34, 10.8 1178b25-7

484 Cicero, *Tusculan Disputations* 1.44-5 (BT p.240.1-19 Pohlenz)

And since we are accustomed to be inflamed by the firebrands of the body to almost all desires and to be kindled the more, because we are envious of those who have those things which we desire to have, certainly we shall be happy when our bodies have been left behind and we are free from both desires and feelings of envy. And what we now do, when we are released from cares, with the result that we wish to observe and view something, this we shall do at that time much more freely, and we shall devote ourselves entirely to contemplating and inspecting things, because there is by nature in our minds a certain insatiable desire of seeing the truth, and to the extent that the very borders of those places, to which we shall have come, will give us a readier knowledge of celestial phenomena, so
 45 they will give us a greater desire for knowledge. For this beauty (of the heavens) excited even on earth that philosophy "of fathers and grandfathers", as Theophrastus says, which is kindled by desire for knowledge. In truth this (philosophy) will be enjoyed especially by those who even at that time, when they inhabited this earth and were surrounded by gloom, nevertheless were desiring to see through (the gloom) by keenness of mind.

vid. 323A-B

- 485 Šiwān al-ḥikma, cap. de Theophrasto, dictum no. 4 (vid. fontes in apparatu)

وقال متى طرحت النفس عنها الثقل من فكر العالم التي تعوقها عن
حركاتها إلى الشيء الفاضل باشرت الحكمة بأيسر كلفة وأهون سقى وصارت
كالسراج الذي هو مضي في نفسه ومضي لغيره فالجاهل إذا لزمها صار عالماً
والفقير إذا اتبعها كان غنياً وكل ما علّت أكثر ازدادت في العلم فصادف من
الفنى يساراً⁵

fontes: *Muntaḥab Šiwān al-ḥikma* (Mḥb) p.177.7-11 Badawī (codd. ACD), v.1182-5 Dunlop (codd. ABCD), f.30^v v.10-13 cod. Constant. Murad Molla 1408 (A); aš-Šahrazūrī (Šz), *Nuzhat al-arwāḥ* f.81^r v.2-6 cod Mus. Brit. Orient. Add. 25738 (M), t.1 p.303.4-8 Ahmed

AC ed. التي Šz الفكر في هذا Mḥb فكر
Badawī: الذي ed. Dunlop Šz
يضي: A ed. Dunlop Šz: مضي في نفسه ومضي³
كان ed. Badawī اتبعها A ed. Dunlop Šz
C ed. Badawī لنفسه ويضي
A ed. Dunlop: صار C ed. Badawī Šz
4 Mḥb: om. Šz ... يساراً 4-5
فتصادف: A ed. Dunlop أعلت ACD ed. Dunlop
ed. Badawī scripsit Badawī علّت

Vir sapiens et matrimonium

- 486 Hieronymus, *Adversus Iovinianum* 1.47-8 (p.388.6-390.17 Bickel)

sentio in catalogo feminarum multo me plura dixisse quam
exemplorum patitur consuetudo et a lectore erudito iuste posse
reprehendi. sed quid faciam, cum mihi mulieres nostri temporis
apostoli ingerant auctoritatem et necdum elato funere prioris viri
memoriter digamiae praecepta decantent? ut quae christianae pu-
dicitiae despiciunt fidem, discant saltem ab ethnicis castitatem.⁵

see 323A-B

- 485 *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 4 (see the sources in the apparatus)

He (Theophrastus) said: When the soul casts off the weight of worldly thoughts which hinder¹ its movements toward the excellent object, it takes up philosophy with the least amount of trouble and effort and becomes like a lamp that is both luminous in itself and illuminating others. When an ignorant person adheres to it (philosophy) he becomes learned, and when a poor person follows it he is rich; and the higher it (the soul) rises the more it increases in knowledge, and one meets with abundant wealth.

¹ A variant, and inferior, reading in Šahrazūrī and apparently in two manuscripts of the *Muntaḥab Šiwān al-ḥikma* has, "the weight of thinking (about) this world, which hinders . . .".

The Wise Man and Marriage

- 486 Jerome, *Against Jovinian* 1.47-8 (p.388.6-390.17 Bickel)

I feel that I have said far more in my catalogue of women than the customary use of examples permits, and that I can be justly criticized by the learned reader. But what should I do, when the wives of our time keep mentioning to me the authority of the apostle and repeat from memory precepts concerning second marriage, though the corpse of their first husband has not yet been taken out for burial? May those women who despise the faithfulness of Christian modesty at least learn chastity from the pagans.

fertur aureolus Theophrasti liber De nuptiis, in quo quaerit, an vir sapiens ducat uxorem. et cum definisset, si pulcra esset, si bene morata, si honestis parentibus, si ipse sanus ac dives, sic sapientem inire aliquando matrimonium, statim intulit: "haec autem raro in nuptiis universa concordant. non est igitur uxor ducenda sapienti. primum enim inpediri studia philosophiae. nec posse quemquam libris et uxori pariter inservire. multa esse quae matronarum usibus necessaria sunt, pretiosae vestes, aurum, gemmae, sumptus, ancillae, suppellex varia, lecticae et esseda deaurata. dein per totas noctes garrulae conquestiones: 'illa ornatio procedit in publicum.' 'haec honoratur ab omnibus, ego in conventu feminarum misella despicior.' 'cur aspiciebas vicinam?' 'quid cum ancillula loquebaris?' 'de foro veniens quid adtulisti?' non amicum habere possumus, non sodalem. alterius amorem, suum odium suspicatur. si doctissimus praeceptor in qualibet urbium fuerit, nec uxorem relinquere nec cum sarcina ire possumus.

"pauperem alere difficile est, divitem ferre tormentum. adde quod nulla est uxoris electio, sed qualiscumque obvenerit, habenda.

7-78 Petrus Abaelardus, *Theologia Christiana* 2 (PT t.178 col.1198D-1200B) et summam in Epistola 1.7 (PL t.178 col.130C-D); Ioannes Saresberiensis, *Polycratus* 8.11 (t.2 p.296.11-298.32 Webb); Vincentius Bellovacensis, *Speculum doctrinale* 6.4-6 (t.2 col.484B-485C ed. Duacensis a. 1624) et *De eruditione filiorum nobilium* 38.46-100 (p.153.8-154.31 Steiner); Ioannes Valensis, *Communiloquium* 2.4.1 (fol.64^r col.1.13-65^r col.1.5 ed. a. 1511); Gualterus Burlaeus, *De vita et moribus philosophorum* 68 (p.286.3-290.16 Kunst) 7-76 Petrus Blesensis, Epistola 79 (PL t.207 col.244A-254A); vid. etiam versionem Italicam ap. Giovanni Boccaccio, *Esposizioni sopra la Comedia di Dante*, canto 16 (t.6 p.693.17-696.29 Padoan) 7-74 Hugo de Folieto, *De nuptiis* 1.1 (PL t.176 col.1203A-1204C) et Vincentius Bellovacensis, *Speculum historiale* 5.3-4 (t.4 p.138 col.1.16-2.20 ed. Duac. a. 1624) 7-50 Jean de Meung, *Le Roman de la Rose* 8693-8740 (t.2 p.130.10-131.19 Baridon) 7-13 Francesco da Barberino, *I documenti d'amore* 7 (t.3 p.75.24-32 Egidi) 7 cf. Eustache Deschamps, *Balades* 888.1-5, *Lettres* 1047.1-5, *Le miroir de mariage* 1197-8, 2427, 5531 (t.5 p.73-4, t.8 p.11, t.9 p.42, 82, 181 Saint-Hilaire et Raymaud) et de aliis scriptoribus Gallicis eiusdem saec. vid. Ch. B. Schmitt, *Viator* t.2 (1971) p.265 adnot. 67 8-10 Dionysius Cartusianus, *Enarratio in librum Ecclesiastici* 7.27, art.7 (t.8 p.51aA ed. a. 1896-1913) 11 Petrus Abaelardus, *Theologia Christiana* 2 (PL t.178 col.1198A), *Epitome Theologiae Christianae* 31 (PL t.178 col.1746D), et in Epistola 1.7 (PL t.178 col.130C); *Commentarius Cantabrigiensis in Epist. I ad Corinthos* (t.2 p.244.10-12 Landgraf) et in Epist. ad Hebraeos (t.4 p.739.3-4); Albertus Magnus, *Summa theologiae* 2.16(105).3 (t.33 p.275b5-9 Borgnet); Dionysius Cartusianus, *Summa fidei orthodoxae* 4.162 (t.18 p.209bB ed. a. 1896-1913), In Petri Lombardi

There is in the tradition a little golden book *On Marriage* by Theophrastus, in which he asks whether the wise man should marry. At first he stipulates: If the woman is beautiful, if she is well-mannered, if she is of honorable parents, if he himself is healthy and rich, in such circumstances occasionally a wise man would marry. But then he adds straightway: "All these things rarely come together in marriage. Therefore the wise man ought not to marry. For, in the first place, philosophic studies are impeded. No man can be devoted to books and wife equally. The habits of wives require many things: expensive dresses, gold, jewels, money to spend, maid-servants, various utensils, litters and gilded chariots. Further, there are garrulous complaints all night long: 'That lady appears in public more elegantly dressed.' 'This lady is respected by everyone. Poor me, I am despised in the company of women.' 'Why were you looking at the woman next door?' 'What were you saying to the young maid?' 'What have you brought me from the marketplace?' We can have no friend, no comrade. She suspects you love someone else, hate her. If there is a very learned teacher in some one of the cities, we can neither leave our wives nor make the trip with (such)¹ a burden.

A poor wife is difficult to support; a rich one is a torment to endure. Add to this the fact that there is no choosing one's wife. Rather, one must accept whoever comes along. If irritable, if foolish,

¹ "Such" is required by sense and supported by the text of Hugo. See the critical apparatus.

Quattuor libros sententiarum 4.26.1 (t.25 p.61bB), et *Enarratio in libros Boetii De consolatione philosophiae* 2.4.12 (t.26 p.204bB) 11-12 Dionysius Cartusianus, *In Petri Lombardi Quattuor libros sententiarum* 2.28.1 (t.22 p.359aC-D ed. a. 1896-1913); Ioannes de Alta Silva, *Dolopathos, cap. de Virgilio* (p.88.19-22 Hilka) 11-19 Dionysius Cartusianus, *Enarratio in libros Boetii De consolatione philosophiae* 3.7.20 (t.26 p.343bB ed. a. 1896-1913) 11-20 Dionysius Cartusianus, *Directorium vitae nobilium* 34 (t.37 p.561bA-B ed. a. 1896-1913) 12-13 nec posse—inseruire] cf. *Adv. Iovin.* 1.48 (p.390.22-3 Bickel), quo loco similia Ciceroni attribuantur 13-19 Vincentius Bellovacensis, *De eruditione filiorum nobilium* 49.73-9 (p.205.8-14 Steiner) 23 Thomas Hibernicus, *Flores doctorum pene omnium, cap. de muliere, s* (p.563.9-10 ed. Coloniensis 1616) 23-9 Vincentius Bellovacensis, *De eruditione filiorum nobilium* 47.43-50 (p.196.5-12 Steiner) 24-5 Vincentius Bellovacensis, *De eruditione filiorum nobilium* 37.27-30 (p.147.20-3 Steiner)

7 aureolus] · aureolus philosophus definiit (definit *ante corr.*) uxores non debere duci · aureolus A 21-2 cum sarcina ire] cum tali sarcina illuc ire Hugo

si iracunda, si fatua, si deformis, si superba, si faetida, quodcumque 25
viti est, post nuptias discimus. equus, asinus, bos, canis et vilissima
mancia, vestes quoque et lebetes, sedile ligneum, calix et orceolus
fictilis probantur prius et sic emuntur; sola uxor non ostenditur, ne
ante displiceat quam ducatur.

“attendenda semper eius est facies et pulcritudo laudanda, ne 30
389 si alteram aspexeris, se aestimet displicere. vocanda domina, cel-
ebrandus natalis eius, iurandum per salutem illius, ut sit superstes
optandum. honoranda nutrix eius et gerula, servus paternus et
alumnus et formosus adsaecula et procurator calamistratus et in
longam securamque libidinem exectus spado; sub quibus nominibus 35
adulteri delitiscunt. quoscumque illa dilexerit, ingratis amandi.

“si totam ei domum regendam commiseris, serviendum est. si
aliquid tuo arbitrio reservaveris, fidem sibi haberi non putavit et
in odium vertitur ac iurgia, et nisi cito consulueris, parat venena.

“anus et aurifices et hariolos et institores gemmarum sericarum- 40
que vestium si intromiseris, periculum pudicitiae est; si prohibueris,
suspicionis iniuria. verum quid prodest etiam diligens custodia, cum
uxor servari inpudica non possit, pudica non debeat? infida enim
custos est castitatis necessitas, et illa vere pudica dicenda est, cui
licuit peccare si voluit. pulcra cito adamatur; foeda facile concupiscit. 45
difficile custoditur quod plures amant; molestum est possidere quod
nemo habere dignetur. minore tamen miseria deformis habetur
quam formosa servatur. nihil tutum est, in quod totius populi vota
suspirant. alius forma, alius ingenio, alius facetiis, alius liberalitate
sollicitat. aliquo modo expugnatur, quod undique incessitur. 50

“quod si propter dispensationem domus et languoris solacia
et fugam solitudinis ducuntur uxores, multo melius servus fidelis

42-50 Thomas Hibernicus, *Flores doctorum pene omnium, cap. de muliere, sto*
(p.563.10-23); cf. Geoffrey Chaucer, *The Canterbury Tales E, The Merchant's Tale*,
1305-6, qui versus corrupti vel partim non a Chaucer scripti videntur 46-
50 Albertus Magnus, *Super Matthaeum* 6.19 (t.21.1 p.227.79-228.1 Schmidt);
Commentarius Cantabrigiensis in Epist. ad Hebraeos (t.4 p.739.4-7); cf. Publum
Syrum 826 Orelli = 326 Meyer; etiam Bionem Borysthenitam, fr. 61A-B Kindstrand
et Anaxandridem, fr. 52 (CAF t.2 p.158); de aliis locis vid. Kindstrand p.272 ad
fr. 61A-B 51-9 Chaucer, *CTales E, MerchT*, 1293-1310; vid. etiam *CTales*
D, The Wife of Bath's Prologue, 671, quo loco Theophrastus nominatur sed nihil
de eius disputatione commemoratur 51-2 cf. 523

27 orceolus] urceolus § post corr. m², AC 36 ingratis] gratis C et Abaelar-
dus, Theol. Christ. et Hugo 38 putavit] putabit § AC et Abaelardus, Hugo
et plures alii, qui ex Hieronymo excerpserunt 39 vertitur] vertetur C et

if misshapen, if arrogant, if foul-smelling, whatever her defect, we learn about it after the wedding. A horse, an ass, an ox, a dog and the cheapest slaves, clothes also and kettles, a wooden bench, a goblet and clay pitcher are first inspected and then purchased. Only a wife is not put on display, lest she displease before she is married.

389 "Her face must always be the subject of attention and her beauty praised, lest you look at another woman and she thinks that she's displeasing. She must be called 'Princess'. Her birthday must be celebrated. You must swear by her health and wish that she outlive you. You must honor her nurse and nanny, the paternal servant and the foster-son and the handsome attendant and the administrator with curled hair and the eunuch castrated for long and safe acts of lust. Under these names lurk adulterers. Against your will you must befriend whomever she likes.

"If you entrust the entire household to her direction, then you must act the servant. If you reserve anything for your own judgment, she thinks you have no faith in her and turns to hate and quarreling. And unless you take steps quickly, she prepares poison for you.

"If you let in old maids and goldsmiths and soothsayers and peddlers of gems and silk clothing, you endanger her womanly virtue; if you keep them out, you wrong her by suspecting her. But again, what advantage is there in diligent watchfulness, since an unvirtuous wife cannot be guarded and a virtuous one need not be? For constraint is an unreliable guardian of chastity, and that woman truly deserves to be called virtuous who is permitted to sin, if she so wishes. A beautiful woman attracts lovers quickly; an ugly one is prone to lust. It is difficult to guard what many love; it is a burden to possess what no one finds worth having. Nevertheless, it is less irksome to have a misshapen wife than to guard a shapely one. Nothing is safe toward which the prayers and sighs of all the people are directed. One man seduces her with comeliness, another with intelligence, another with witticisms, another with generosity. Whatever is attacked from every side is conquered by some means or other.

"But suppose one marries for the sake of household management, comfort during sickness and escape from loneliness. A faithful

Abaelardus et plures alii, sed non Hugo parat] parabit C et *Abaelardus, Hugo et alii* 39-40 venena. anus et aurifices] venena anus, aurifices *Hugo* 45 si voluit] si noluit § A: sed noluit *Hugo, qui post haec verba habet* sit pulchra, aut deformis uxor; utrinque urgetur incommodo qui eam ducit 48 quod] quo § AC et *Abaelardus, Theol. Christ., Hugo et plures alii*

dispensat oboediens auctoritati domini et dispositioni eius obtemperans, quam uxor quae in eo se aestimat dominam, si adversus viri faciat voluntatem, id est quod placet, non quod iubetur. adsidere autem aegrotanti magis possunt amici et vernaculae beneficiis obligati quam illa, quae nobis inputet lacrimas suas et hereditatis spe vendat inluviem et sollicitudinem iactans languentis animum desperatione conturbet. quod si languerit, coaegrotandum est et numquam ab eius lectulo recedendum. aut si bona fuerit et suavis uxor, quae tamen rara avis est, cum parturiente gemimus, cum periclitante torquemur. sapiens autem numquam esse solus potest. 390 habet secum omnes qui sunt quique umquam fuerunt boni, et animum liberum quocumque vult, transfert. quod corpore non potest, cogitatione complectitur. et si hominum inopia fuerit, loquetur cum deo. numquam minus solus erit quam cum solus fuerit. 65

“porro liberorum causa uxorem ducere, ut vel nomen nostrum non intereat vel habeamus senectutis praesidia et certis utamur heredibus, stolidissimum est. quid enim ad nos pertinet recedentes e mundo, si nomine nostro alius non vocetur, cum et filius non statim patris vocabulum referat et innumerabiles sint qui eodem appellentur nomine? aut quae senectutis auxilia sunt nutrire domi, qui aut prior te forte moriatur, aut perversissimis moribus sit, aut certe, cum ad maturam aetatem venerit, tarde ei videaris mori? heredes autem meliores et certiores sunt amici et propinqui, quos iudicio eligas, quam quos velis nolis habere cogaris. licet certa hereditas sit, dum advivis, bene abuti substantia tua, quam tuo labore quaesita in incertos usus relinquere.” 70 75

48 haec et huiusmodi Theophrastus disserens quem non suffundat christianorum, quorum conversatio in caelis est, qui cotidie dicunt: 80 “cupio dissolvi et esse cum Christo”?

60-1 bona . . . uxor] cf. 533 v.9 61 rara avis] *Iuvenalis, Sat. 6.165 et Persius, Sat. 1.46* 62 numquam esse solus] cf. *Ciceronis lib. De republica 1.27 et De officiis 3.1, quibus locis simile dictum P. Scipioni Africano attribuitur; vid. etiam Ambrosii librum De officiis ministrorum 3.107.2 (PL t.16 col.145C) et Epist. 1.49.1 (PL t.16 col.1153D)* 63-5 Engelbertus Admontensis, *Sententiae morales, cap. de sapientia et sapiente (AHMA t.45 p.253.44-254.3 Fowler)* 67-76 Petrus Blesensis, *Epistola 79 (PL t.207 col.245A)* 67-8 cf. 523 79-80 Petrus Abaelardus, *Epistola 1.7 (PL t.178 col.130D-131A)*; Vincentius Bellovacensis, *De eruditione filiorum nobilium 38.100-2 (p.154.31-155.2 Steiner), Speculum doctrinale 6.6 (t.2 col.485C ed. Duac. a. 1624) et Spec. hist. 5.4 (t.4 p.138 col.2.20-3 ed. Duac.); Ioannes Dominicus, Lucula noctis 11 (p.104.263-7 Hunt)* 81 *Novum testamentum, Ep. Phil. 1.23*

53 dispositioni] dispensationi & et Ioannes Saresb., Hugo, Vincentius, *Spec. hist.*

slave, who obeys the authority of his master and follows his directions, manages the house much better than a wife. She considers herself mistress of the household, if she does things against her husband's wishes, that is to say, what pleases her, not what she is ordered. Furthermore, friends and slaves, obligated by favors received, are better able to sit beside us when we are sick, than the wife, who burdens us with her tears and in hope of an inheritance, advertises excessive grief and displaying anxiety confounds the mind of the patient with despair. But if she feels weak, we must share the sickness and never leave her bedside. Or if she is a good and pleasant wife — which is, of course, a rare bird — then we share her groans when she gives birth, and her torment when she is in danger. Furthermore, the wise man can never be alone. He has with him every-
 390 one who is and who ever was good, and he turns his thoughts freely wherever he wishes. What he cannot physically embrace, he embraces with his mind. And if there is a lack of men, he will speak with God. He will never be less alone than when he is alone.

"Again, it is very foolish to marry for the sake of children: either that our name may not perish or that we may have a defense against old age and possess assured heirs. For when we depart this world, what does it matter to us, if another is not called by our name? A son does not assume the name of his father straightway and there are innumerable persons called by the same name. Or what assistance in old age is gained by raising a son at home? Either he dies perchance before you or he is often most perverse in character or certainly, when he reaches maturity, he will think you slow to die. Furthermore, better and more certain heirs are found in friends and relatives, whom you choose with discretion, rather than in those whom you are compelled to accept, whether you want to or not. But even if the heirship is certain, it is better to take advantage of your property while you live than to leave your hard earned gain to the uncertain use of others."

48 When Theophrastus says these and similar things, is there anyone among the Christians whom he does not cause to blush — those persons whose conversation is in the heavens; who say daily, "I desire to be released and to be with Christ"?

et Burlaeus 56 vernaculae] vernaculi (i post ras.) S: vernulae AC et Ioannes Saresb., Hugo et plures alii, sed non Abaelardus, Theol. Christ. 61 rara avis etiam Ioannes Saresb. et Vincentius, Spec. doct.: rara avis aut nulla Vincentius, Spec. hist.: rara aut nulla Hugo: rara aut vix Abaelardus, Theol. Christ. et Burlaeus 65 loquetur] loquitur S & A

Fortuna et bona malaque extra animam

- 487 Papyrus Pack² 1574 col.3 v.25-8 (CQ t.44 [1950] p.129 Barns)

Θεοφράστου ἢ Ἀναξιμένους· | τὸ γὰρ δυσλόγιστον τοῦ βίου τοῖς
ἀνθ[ρώποις | τ]ύχην προσαγορεύειν εἰώθαμεν· εἰ γὰρ [τ]αῖς γνώ[μαις
κ]αταφροδοῦμεν, ὄνομα [τ]ύχης] οὐκ ἔ[στιν] ἦν.]

1-3 Stobaeus, *Anthologium* 2.8.17 (t.2 p.156.12-15 Wachsmuth)

1 Θεοφράστου ἢ] *om.* Stobaeus ('Αναξιμένους *mg. codd. FP*) 3 κατωρ-
θοῦμεν *Meineke*: κ]ατορθοῦμεν *pap.*: πάντα κατορθοῦμεν *Stob. (codd. FP)*

- 488 Plutarchus, *Consolatio ad Apollonium* 6 104C-D (BT t.1 p.214.3-8 Paton et Wegehaupt et Gärtner)

τοῦ δὲ χάριν ἐτραπόμεθα δεῦρο; ἵν' εἰδείμεν ὅτι καινὸν ἀτυχεῖν
D οὐδὲν ἀνθρώπῳ, ἀλλὰ πάντες ταὐτὸ πεπόνθαμεν. "ἄσκοπος γὰρ ἡ τύχη",
φησὶν ὁ Θεόφραστος, "καὶ δεινὴ παρελέσθαι τὰ προπεποιημένα καὶ
μεταρρίψαι τὴν δοκοῦσαν εὐημερίαν, οὐδένα καιρὸν ἔχουσα τακτόν."

- 489 Athenaeus, *Deipnosophistae* 13.21 567A (BT t.3 p.250.3-7 Kaibel)

ὦ τῆς καλῆς σου πολυμαθίας, ὥς κατ' οὐδὲν ἐμιμήσω Θεόμανδρον
τὸν Κυρηναῖον, ὃν φησι Θεόφραστος ἐν τῷ Περὶ εὐδαιμονίας περιιώντα
ἐπαγγέλλεσθαι διδάσκειν εὐτυχίαν, ἐρωτοδιδάσκαλε.

- 490 Ioannes Lydus, *De mensibus* 4.7 (BT p.72.7-16 Wuensch)

Ἀριστοτέλης δὲ καὶ Θεόφραστος καὶ πάντες οἱ κατ' αὐτοὺς οὐδὲ
εἶναι αὐτὴν ἀξιοῦσι φάσκοντες· εἰ ἔστιν ἀρετὴ, οὐκ ἔστι τύχη· ἄνω γὰρ
καὶ κάτω τὰ τῆς τύχης ἐν τοῖς ἀνθρωπίνους γυμνάζεται πράγμασι,
πλούτῳ δὲ καὶ δυνάμει καὶ διαφερόντως ἀδικίᾳ· οἱ δὲ πρὸς ἀρετὴν

Fortune and Goods and Evils outside the Soul

- 487 Papyrus Pack² 1574 col.3 v.24-8 (CQ vol.44 [1950] p.129 Barns)

Theophrastus or Anaximenes: For that element in life which is difficult for men to calculate we are accustomed to call fortune. For if we were (always)¹ correct in our judgments, the word "fortune" would not exist.

¹ The addition of "always" is required by sense and supported by Stobaeus. See the critical apparatus.

- 488 Plutarch, *Condolence addressed to Apollonius* 6 104C-D (BT vol.1 p.214.3-8 Paton, Wegehaupt and Gärtner)

Why have we turned our attention in this direction? In order that we may know that misfortune is nothing new for man, but all of us have suffered the same experience. "For fortune is aimless¹," Theophrastus says, "and capable of taking away the things which have been gained through toil, and of turning upside down apparent prosperity — it having no fixed time (for striking)."

¹ Or possibly "unheeding" or even "inscrutable".

- 489 Athenaeus, *The Sophists at Dinner* 13.21 567A (BT vol.3 p.250.3-7 Kaibel)

Oh that beautiful encyclopedic learning of yours (Myrtilus)! How completely you have failed to imitate Theomander of Cyrene, of whom Theophrastus says in his work *On Happiness* that he went around professing to teach good fortune — you teacher of lust!¹

¹ These words are immediately followed by those of 561.

- 490 John of Lydia, *On the Months* 4.7 (BT p.72.7-16 Wuensch)

Aristotle and Theophrastus and everyone like them claim that it (fortune or chance) does not exist. They say that if virtue exists, fortune does not exist, for in human affairs matters of fortune are exercised upward and downward by wealth and power and above

ἔχοντες καὶ θεοῦ μεμνημένοι καὶ κρείττονας ἐπὶ τῶν αὐτῶν καὶ 5
μακαρίων πραγμάτων ἐλπίδας σαλεύοντες καταφρονοῦσι τῶν τῆδε
καλῶν· οὐδὲν γὰρ ἀσφαλές ἐστι τῆς τύχης, ὥς Εὐριπίδης ἐν Ὑψιπύλῃ.

1 Ἀριστοτέλης] *Rose, Arist. pseudop. p.104 fr. 79* 2-7 εἰ ἔστιν—καλῶν]
haec verba recurunt in 4.100 (p.140.11-17 Wuensch), quo loco Aristoteli soli
attribuuntur 7 *Euripidis Hypsipyle, fr. 942 (TGF² p.664 = p.48 Bond) sequitur*
→

491 Vitruvius, De architectura 6, prooemium 2 (BT p.121.8-19 Krohn)

namque ea vera praesidia sunt vitae, quibus neque fortunae
tempestas iniqua neque publicarum rerum mutatio neque belli
vastatio potest nocere. non minus eam sententiam augendo Theo-
phrastus, hortando doctos potius esse quam pecuniae confidentes,
ita ponit: doctum ex omnibus solum neque in alienis locis pere- 5
grinum neque amissis familiaribus et necessariis inopem amicorum,
sed in omni civitate esse civem difficilesque fortunae sine timore
posse despiciere casus; at qui non doctrinarum sed felicitatis prae-
sidiis putaret se esse vallatum, labidis itineribus vadentem non
stabili sed infirma conflictari vita. 10

3-10 *Gualterus Burlaeus, De vita et moribus philosophorum 68 (p.290.17-24*
Knust), Theophrasto nominato 5-8 *Albertus Magnus, Super Ethica, prologus*
1 (*Op. omn. t.14.1 p.1.41-5 Kübel*), *Theophrasto nominato*

492 Cicero, Lucullus 134 (BT p.95.17-96.2 Plasberg)

ecce multo maior etiam dissensio. Zeno in una virtute positam
beatam vitam putat. quid Antiochus? "etiam", inquit, "beatam, sed
non beatissimam." deus ille qui nihil censuit deesse virtuti, homun-
cio hic qui multa putat praeter virtutem homini partim cara esse
partim etiam necessaria. sed <et> ille vereor ne virtuti plus tribuat 5
quam natura patiatur, praesertim Theophrasto multa diserte copio-
seque dicente, et hic metuo ne vix sibi constet, qui cum dicat esse
quaedam et corporis et fortunae mala tamen eum qui in his omnibus
sit beatum fore censeat si sapiens sit. distrahor, tum hoc mihi
probabilius tum illud videtur, et tamen nisi alterutrum sit virtutem 10
iacere plane puto. verum in his discrepant.

1 *Zeno, SVF t.1 p.46.36-7, fr. 187* 2 *Antiochus, fr. 5 Mette* 2-3 *Cicero,*
De fin. 5.81 = Antiochus, fr. 9 Mette
→

all injustice. But those who are attentive to virtue and mindful of god and anchor their stronger hopes upon things immaterial and blessed despise the fine things of this world, for there is no security in fortune, as Euripides (says) in his *Hypsipyle*.¹

¹ Four lines of the Euripidean play follow.

4 πλούτῳ—ἀδικίᾳ] πλούτῳ τε καὶ διαφερόντως ἀδικίᾳ 4.100

491 Vitruvius, *On Architecture* 6, Introduction 2 (BT p.121.8-19 Krohn)

For these things, which neither an adverse storm of fortune nor a change in matters of state nor the devastation of war is able to harm, are the true defenses of life. Theophrastus, who develops the idea further and urges men to be educated rather than to rely on money, puts it this way: Of all men the educated man alone is neither a stranger in foreign places nor lacking in friends, when the members of his household and relatives are lost. Rather he is a citizen in every state and able to disdain without fear the hard accidents of fortune. But he, who thinks himself to be fortified not by the defenses of education but those of good luck, makes his way by slippery paths and is brought to ruin by a life which is not stable but infirm.

492 Cicero, *Lucullus* 134 (BT p.95.17-96.2 Plasberg)

Here is an even greater disagreement by far. Zeno thinks that the happy life depends upon virtue alone. What (does) Antiochus (think)? "Yes," he says, "the happy (life), but not the most happy." The former, who believed that nothing is lacking to virtue, is a god. The latter, who thinks that there are many things besides virtue, some of which are dear to man, some even necessary, is a dwarf. But I am afraid that the former attributes more to virtue than nature allows, especially since Theophrastus says much in an eloquent and copious manner. And I fear that the latter (Antiochus) is scarcely consistent with himself. Although he says that there are certain evils of body and fortune, he still believes that the man involved in all these (evils) will be happy, if he is wise. I am perplexed. At one moment the latter view seems more probable to me, at another the former, and yet if it is not one or the other, virtue lies, I think, completely fallen. But in these points they disagree.

4 cara a: clara AB

5 et add. Plasberg

493 Cicero, *Tusculanae disputationes* 5.24-5 (BT p.415.12-416.15 Pohlenz)

hoc illud est, quod Theophrastus sustinere non potuit. nam cum statuisset verbera, tormenta, cruciatus, patriae eversiones, exilia, orbitates magnam vim habere ad male misereque vivendum, non est ausus elate et ample loqui, cum humiliter demisseque sentiret. quam bene, non quaeritur, constanter quidem certe. itaque mihi placere non solet consequentia reprehendere, cum prima concesseris. hic autem elegantissimus omnium philosophorum et eruditissimus non magnopere reprehenditur, cum tria genera dicit bonorum, vexatur autem ab omnibus primum in eo libro quem scripsit de vita beata, in quo multa disputat, quam ob rem is, qui torqueatur qui crucietur, beatus esse non possit. in eo etiam putatur dicere in rotam — id est genus quoddam tormenti apud Graecos — beatam vitam non escendere. non usquam id quidem dicit omnino, sed quae dicit, idem valent. possum igitur, cui concesserim in malis esse dolores corporis, in malis naufragia fortunae, huic suscensere dicenti non omnis bonos esse beatos, cum in omnis bonos ea, quae ille in malis numerat, cadere possint? vexatur idem Theophrastus et libris et scholis omnium philosophorum, quod in Callisthene suo laudavit illam sententiam: “Vitam regit fortuna, non sapientia.” negant ab ullo philosopho quicquam dictum esse languidius. recte id quidem, sed nihil intellego dici potuisse constantius. si enim tot sunt in corpore bona, tot extra corpus in casu atque fortuna, nonne consentaneum est plus fortunam, quae domina rerum sit et externarum et ad corpus pertinentium, quam consilium valere?

8 tria genera . . . bonorum] cf. Ioann. Sard. comm. In Aphth. Progymn. 8 (p.132.22-4 Rabe) = 677 11-13 cf. Arist. EE 6.13 = EN 7.13 1153b19-21
19 Graeca forma sententiae, τύχη τὰ θνητῶν πράγματα, οὐκ εὐβουλία, Chaeremoni in Stobaei Anthologio 1.6.7 (t.1 p.85.7 Wachsmuth = TrGF 71 F 2) tribuitur; in Plutarchi opusculo De fortuna 1 97C invenitur eadem forma sine nomine auctoris

494A Antiatticista, s.v. κεφαλοτομεῖν (Anecdota Graeca t.1 p.104.31 Bekker)

κεφαλοτομεῖν· Θεόφραστος Περὶ εὐδαιμονίας

1 κεφαλοτομεῖν Bekker: κεφαλωτομεῖν cod. (Anec. Gr. t.3 p.1076)

493 Cicero, *Tusculan Disputations* 5.24-5 (BT p.415.12-416.15 Pohlenz)

It is this,¹ which Theophrastus was not able to maintain. For when he had determined that beatings, torments, tortures, subversions of the fatherland, banishments, bereavements have great power to make life bad and miserable, he did not dare to speak in a lofty and splendid manner, since his thoughts were base and poor. How well (he spoke), is not being investigated; (that he spoke) consistently is indeed certain. And so I am not accustomed to taking pleasure in the criticism of conclusions, once one has conceded the premises. Moreover, this most elegant and erudite of all philosophers is not severely criticized, when he says that there are three kinds of goods, but he is abused by all (philosophers) first (for what he says) in that book, which he wrote on the happy life², in which he advances many arguments, why the man who is on the rack, who is tortured, cannot be happy. In this (book) he is even thought to say that the happy life does not ascend on to the wheel — this is a certain kind of torture among the Greeks. Nowhere, however, does he quite
 25 say this, but what he does say, has the same force. Therefore, when I have conceded to someone that pains of the body are numbered among evils, that shipwrecks of fortune are among evils, can I be angry with this person, when he says that not all good men are happy, since those things, which he numbers among evils, can fall upon all good men? Likewise Theophrastus is abused in both the books and the lectures of all philosophers, because in his *Callisthenes* he praised that maxim: "Fortune rules life, not wisdom." They say that nothing more fainthearted has been said by any philosopher. That is indeed correct, but it is my understanding that nothing could have been said with greater consistency. For if so many goods are in the body (and) so many outside the body are dependent on chance and fortune, is it not according to reason that fortune, which is the mistress of things both external and pertaining to the body, has greater power than deliberate judgment?

¹ Namely, the view of Antiochus that virtue alone is sufficient to render a man's life happy, though not supremely happy.

² Concerning "on the happy life", see 436 no. 12b.

494A *Antiatticist*, on *kephalotomein* (*Anecdota Graeca* vol.1 p.104.31 Bekker)

kephalotomein (to cut-off-the-head): Theophrastus (in the work)
On Happiness

- 494B** Phrynichus, *Ecloga verborum et nominum Atticorum*, s.v. κεφαλοτομεῖν (no. 317, p.94.72-4 Fischer)

κεφαλοτομεῖν· ἀπόρριπτε τοῦνομα καὶ Θεόφραστον κεχηρμένον αὐτῷ, λέγε δὲ καρατομεῖν.

- 495** Cicero, *De finibus* 5.77 (BT p.194.5-13 Schiche)

illud mihi a te nimium festinanter dictum videtur, sapientis omnis esse semper beatos; nescio quo modo praetervolavit oratio. quod nisi ita efficitur, quae Theophrastus de fortuna, de dolore, de cruciatu corporis dixit, cum quibus coniungi vitam beatam nullo modo posse putavit, vereor ne vera sint. nam illud vehementer 5 repugnat, eundem beatum esse et multis malis oppressum. haec quo modo convenient, non sane intellego.

6 malis] modis BE

- 496** Cicero, *De finibus* 5.85-6 (BT p.198.7-17 Schiche)

Theophrasti igitur, inquit, tibi liber ille placet De beata vita? tamen aberramus a proposito, et ne longius, prorsus, inquam, Piso, si ista mala sunt, placet.

86 nonne igitur tibi videntur, inquit, mala?

id quaeris, inquam, in quo, utrum respondero, verses te huc 5 atque illuc necesse est.

quo tandem modo? inquit.

quia, si mala sunt, is qui erit in iis beatus non erit; si mala non sunt, iacet omnis ratio Peripateticorum.

5 id quaeris *Paulus Manutius*: id queres BE: idque res R: id que res V respondero *Lambin*: respondebo BERV

- 497** Cicero, *Academici libri* 1.33 et 35 (BT p.14.23-9 et 15.17-22 Plasberg)

Theophrastus autem, vir et oratione suavis et ita moratus ut prae se probitatem quandam et ingenuitatem ferat, vehementius etiam fregit quodam modo auctoritatem veteris disciplinae. spoliavit enim virtutem suo decore imbecillamque reddidit quod negavit in ea sola 35 positum esse beate vivere. . . . Zeno igitur nullo modo is erat, qui, 5

- 494B Phrynichus, *A Selection of Attic Phrases and Words*, on *kephalotomein* (no.317, p.94.72-4 Fischer)

kephalotomein (to cut-off-the-head): reject the word and Theophrastus, who has used it; say *karatomein* (to behead).

- 495 Cicero, *On Ends* 5.77 (BT p.194.5-13 Schiche)

What seems to me (Cicero) to have been stated too quickly by you (Piso) is that all wise men are continuously happy; somehow your argument flew past me. But if this is not proven, I fear that the truth may lie with the things Theophrastus said about fortune, about grief, about bodily anguish, which he thought quite incompatible with a happy life. For what he vehemently opposes is that the same man is happy and oppressed by many evils. How these (conditions) might go together, I do not understand at all.

- 496 Cicero, *On Ends* 5.85-6 (BT p.198.7-17 Schiche)

Then, he (Piso) says, that book of Theophrastus *On the Happy Life* pleases you (Cicero)?

However, we are wandering from the subject, and lest (we wander) further, straightway, I say, Piso, if these things (poverty, sickness, etc.) are evil, it pleases me.

- 86 Then, he says, do they not seem to you evil?

To your question, I say, whichever answer I make, you will have to change your position this way and that.

How, pray? he says.

Because if they are evil, he who is in them will not be happy; if they are not evil, the entire doctrine of the Peripatetics has collapsed.

- 497 Cicero, *Academics* 1.33 and 35 (BT p.14.23-9 and 15.17-22 Plasberg)

Moreover Theophrastus, a man both pleasant in speech and so disposed as to exhibit a certain integrity and uprightness, in a way broke the authority of the ancient system even more violently¹. For he plundered virtue of its beauty and rendered it 'weak by denying
35 that the happy life is situated in it alone. . . . Zeno, then, was in no

ut Theophrastus, nervos virtutis inciderit, sed contra, qui omnia quae[que] ad beatam vitam pertinerent in una virtute poneret nec quicquam aliud numeraret in bonis, idque appellaret honestum, quod esset simplex quoddam et solum et unum bonum.

1 suavis] *Cicero, De or. 1.49 = 51 et Aulus Gellius, NA 13.5.11 = 8* 5-
9 *SVF t.1 p.46.40-47.4, fr. 188*

7 que om. ζ

498 Cicero, De finibus 5.12 (BT p.161.6-27 Schiche)

de summo autem bono quia duo genera librorum sunt, unum populariter scriptum quod ἐξωτερικόν appellabant, alterum limatius quod in commentariis reliquerunt, non semper idem dicere videntur, nec in summa tamen ipsa aut varietas est ulla apud hos quidem quos nominavi, aut inter ipsos dissensio. sed cum beata vita 5 quaeratur idque sit unum quod philosophia spectare et sequi debeat, sitne ea tota sita in potestate sapientis an possit aut labefactari aut eripi rebus adversis, in eo non numquam variari inter eos et dubitari videtur. quod maxime efficit Theophrasti De beata vita liber, in quo multum admodum fortunae datur. quod si ita se habeat, non possit 10 beatam praestare vitam sapientia. haec mihi videtur delicatior, ut ita dicam, molliorque ratio, quam virtutis vis gravitasque postulat. quare teneamus Aristotelem et eius filium Nicomachum, cuius accurate scripti De moribus libri dicuntur illi quidem esse Aristoteli, sed non video, cur non potuerit patri similis esse filius. Theophras- 15 tum tamen adhibeamus ad pleraque, dum modo plus in virtute teneamus, quam ille tenuit, firmitatis et roboris.

1-5 cf. *Galenus librum De subst. nat. fac. (t.4 p.758.6-9 Kühn) = 42* 5-7
cf. 475 v.2-3

499 Cicero, Tusculanae disputationes 5.85 (BT p.443.12-22 Pohlenz)

et Peripateticorum quidem explicata causa est praeter Theophrastum et si qui illum secuti imbecillius horrent dolorem et reformidant; reliquis quidem licet facere id quod fere faciunt, ut

way one, like Theophrastus, to have cut the sinews of virtue, but on the contrary one to place everything which pertains to the happy life in virtue alone and to number nothing else among goods and to call noble that which is a certain simple and unique and single good.

¹ The contrast is with Aristotle, who rejected the Platonic forms.

498 Cicero, *On Ends* 5.12 (BT p.161.6-27 Schiche)

Since, however,¹ there are two kinds of books on the highest good: one written in a popular style which they used to call exoteric and another more refined which they left in (the form of) commentaries, they do not always appear to say the same thing. Nevertheless, on the subject taken as a whole there is neither any divergence, at least among those whom I named (Aristotle and Theophrastus), nor disagreement between them. But when the subject is the happy life and it is that one question which philosophy ought to consider and pursue, (namely) whether it (happiness) is placed entirely within the power of a wise man or can either be overthrown or be snatched away by adverse circumstances, (then) on this (subject) there sometimes appears to be divergence among them and doubt. The greatest cause of this is Theophrastus' book *On the Happy Life*, in which considerable importance is attributed to fortune. If this were correct, wisdom would not be able to guarantee a happy life. This seems to me a more delicate, so to speak, and softer view than the power and gravity of virtue demand. For this reason let us hold to Aristotle and his son Nicomachus, whose carefully written books *On Ethics*² are said indeed to be Aristotle's, but I do not see why the son could not have been like the father. Nevertheless, let us use Theophrastus on most points, providing only that we maintain a greater firmness and strength in virtue than that man did.

¹ For what immediately precedes this text in *On Ends*, see 482.

² I.e., the work commonly called *Nicomachean Ethics*.

499 Cicero, *Tusculan Disputations* 5.85 (BT p.443.12-22 Pohlenz)

The case of the Peripatetics has also been cleared up, except for Theophrastus and any who, following him, faintheartedly (lit. "too feebly") respond to pain with dread and fright. The rest, however, may do what they almost always do: namely, exalt the importance

gravitatem dignitatemque virtutis exaggerent. quam cum ad caelum
extulerunt, quod facere eloquentes homines copiose solent, reliqua 5
ex conlatione facile est conterere atque contemnere. nec enim licet
is qui laudem cum dolore petendam esse dicant negare eos esse
beatos qui illam adepti sunt. quamquam enim sint in quibusdam
malis, tamen hoc nomen beati longe et late patet.

500 Cicero, De legibus 1.37-8 (CB p.21.3-23 de Plinval)

non semper Tite, sed iter huius sermonis quod sit vides; ad res
publicas firmandas et ad stabiliendos mores sanandos<que> populos
omnis nostra pergit oratio. quocirca vereor committere ut non bene
provisa et diligenter explorata principia ponantur, nec tamen ut 5
omnibus probentur — nam id fieri non potest —, sed ut eis qui
omnia recta atque honesta per se expetenda duxerunt, et aut nihil
omnino in bonis numerandum nisi quod per se ipsum laudabile
esset, aut certe nullum habendum magnum bonum, nisi quod vere
38 laudari sua sponte posset: iis omnibus, sive in Academia vetere cum
Speusippo Xenocrate Polemone manserunt, sive Aristotelem et 10
Theophrastum, cum illis congruentes re, genere docendi paulum
differentes, secuti sunt, sive, ut Zenoni visum est, rebus non
commutatis inmutaverunt vocabula, sive etiam Aristonis difficilem
atque arduam, sed iam tamen fractam et convictam sectam secuti
sunt, ut virtutibus exceptis atque vitiis cetera in summa aequalitate 15
ponerent: iis omnibus haec quae dixi probentur.

3-16 *Polemo, fr. 137 Gigante* 10 *Speusippus, fr. 78 Tarán* *Xenocrates,*
fr. 245 Isnardi Parente 12-13 *Cicero, Fin. 5.22 et 74; Tusc. 4.6 et 5.32; Luc.*
16 13-16 *Aristo, SVF t.1 p.84.33-5, fr. 367*

2 stabiliendos mores *de Plinval*: stabiliendas vires *codd.*: stabilienda iura
Ursinus; stabiliendas leges *Davies* que *add. Feldhuegel* 4 *ante ut*
add. spero fore de Plinval 16 probentur *edd.*: probantur *codd.*

501 Plutarchus, De communibus notitiis adversus Stoicos 23 1069E-F
(LCL t.13.2 p.736.17-19, 738.1-8 et 740.1-3 Cherniss)

“πόθεν οὖν”, φησίν, “ἄρξωμαι; καὶ τίνα λάβω τοῦ καθήκοντος
ἀρχὴν καὶ ὕλην τῆς ἀρετῆς, ἀφεῖς τὴν φύσιν καὶ τὸ κατὰ φύσιν;” πόθεν

and dignity of virtue. When they have extolled it to heaven, as eloquent men are accustomed to do at length, then by comparison (with virtue) it is easy to tread under foot and treat with contempt everything else. For those who say praise is to be sought with pain may not deny that men who have acquired that (i.e., virtue) are happy. For although they are in certain evils, nevertheless this term "happy" extends far and wide.

500 Cicero, *On Laws* 1.37-8 (CB p.21.3-23 de Plinval)

Not always, Titus, (do I obey the authority of other people), but you see the way this conversation is going; our entire discourse is directed toward making states strong and toward making customs firm and people sound. For this reason I fear being guilty of laying down first principles which have not been properly considered in advance and diligently thought out, not indeed with the intention of making them acceptable to everybody — for that cannot happen — but to those who have concluded that all things right and honorable are to be sought after for their own sake, and that either nothing at all is to be numbered among good things except what is praiseworthy for its very self, or certainly that nothing is to be considered a
 38 great good, unless it can truly be praised on its own. To all these, whether they have remained in the Old Academy with Speusippus, Xenocrates and Polemon, or have followed Aristotle and Theophrastus, who agree with those (Academics) in substance (but) differ a little in type of presentation, or as seemed best to Zeno, have made changes in vocabulary without changes in substance, or even if they have followed the difficult and demanding sect of Ariston, which however is now broken and proven wrong, and as a result have placed everything on a level of strict equality with the exception of virtues and vices — to all these (I intend) to make the things I have said acceptable.

501 Plutarch, *Against the Stoics on Common Conceptions* 23 1069E-F (LCL vol.13.2 p.736.17-19, 738.1-8 and 740.1-3 Cherniss)

"Where then," he (Chrysippus?) says, "am I to start? And what starting point of appropriate action and material of virtue am I to take, having given up nature and what accords with nature?" Where

δ' Ἀριστοτέλης, ὦ μακάριε, καὶ Θεόφραστος ἄρχονται; τίνας δὲ
 Ξενοκράτης καὶ Πολέμων λαμβάνουσιν ἀρχάς; οὐχὶ καὶ Ζήνων τούτοις
 F ἡκολούθησεν ὑποτιθεμένοις στοιχεῖα τῆς εὐδαιμονίας τὴν φύσιν καὶ τὸ 5
 κατὰ φύσιν; ἀλλ' ἐκεῖνοι μὲν ἐπὶ τούτων ἔμειναν ὡς αἰρετῶν καὶ
 ἀγαθῶν καὶ ὠφελίμων, καὶ τὴν ἀρετὴν προσλαβόντες (ἐν) αὐτοῖς
 ἐνεργοῦσαν οἰκείως χρωμένῃν ἐκάστω τέλειον ἐκ τούτων καὶ ὁλόκληρον
 ᾤοντο συμπληροῦν βίον καὶ συμπεραίνειν, τὴν ἀληθῶς τῇ φύσει 10
 πρόσφορον καὶ συνφδὸν ὁμολογίαν ἀποδιδόντες.

1-10 *Xenocrates, fr. 233 Isnardi Parente et Polemo, fr. 124 Gigante* 1-2 SVF
 t.3 p.134.4-6, fr. 491 4-6 SVF t.1 p.46.12-14, fr. 183 →

Heimarmene et natura et interitus Callisthenis

- 502 [Plutarchus], *De vita et poesi Homeri* 2.120 (BT t.7 p.396.6-12 Bernardakis)

ἡγεῖται μέντοι καὶ αὐτός, ὥσπερ καὶ μετ' αὐτὸν οἱ δοκιμώτατοι τῶν
 φιλοσόφων, Πλάτων καὶ Ἀριστοτέλης καὶ Θεόφραστος, οὐ πάντα καθ'
 εἰμαρμένην παραγίνεσθαι, ἀλλὰ τι καὶ ἐπὶ τοῖς ἀνθρώποις εἶναι, ὧν
 ὑπάρχειν μὲν τὸ ἐκούσιον, τούτῳ δέ πως συνάπτειν τὸ κατηναγ- 5
 κασμένον, ὅταν τις πράξας ὃ βούλεται εἰς ὃ μὴ βούλεται ἐμπέσῃ.

2-5 cf. *Platonis Leges* 860C-864C et *Aristotelis EN* 3.1-5 1109b30-1115a3, EE 2.6-
 11 1222b15-1228a19, MM 1.9-19 1187a5-1190b6

- 503 Stobaeus, *Anthologium* 1.6.17c (t.1 p.89.2-5 Wachsmuth)

Θεόφραστος προσδιαρθροῖ ταῖς αἰτίαις τὴν κατὰ προαίρεσιν·
 φέρεται δέ πως εἰς τὸ εἰμαρμένην εἶναι τὴν ἐκάστου φύσιν· ἐν ἧ τ'τόπων†
 τετάρων αἰτιῶν ποικίλων, προαιρέσεως (φύσεως) τύχης καὶ ἀνάγκης.

1-3 *Aëtius, Placita philosophorum* 1.29.4 (DG 325b29-326b2)

1 προσδιαρθροῖ Heeren: προσδιαρθεῖ FP 2 τόπων FP: τόπον Canter:
 cruces posuit Fortenbaugh, lac. post ἐν ἧ suspicans 3 φύσεως add. Heeren

do Aristotle, my dear sir, and Theophrastus start? What starting points do Xenocrates and Polemon take? Has not even Zeno followed them in assuming that nature and what accords with nature are the elements of happiness? But those men remained contented with these as choiceworthy and good and beneficial, and having added virtue which works in them (and) uses each properly, they thought that from these constituents they were filling up and completing a perfect and whole life, offering the consistency which is truly suitable to and harmonious with nature.

2 κατὰ Meziriac: παρὰ EB

7 ἐν add. Pohlenz

Fate, Nature and the Death of Callisthenes

- 502 pseudo-Plutarch, *On the Life and Poetry of Homer* 2.120 (BT vol.7 p.396.6-12 Bernardakis)

Nevertheless he (Homer) also believes — just as the most famous philosophers after him, Plato and Aristotle and Theophrastus, (do) too — that not everything occurs according to fate, but something also depends upon men. For their voluntary (contribution) does exist, but in a way the necessary attaches to it, when someone, having done what he wants, falls into what he does not want.

- 503 Stobaeus, *Anthology* 1.6.17c (vol.1 p.89.2-5 Wachsmuth)

Besides the causes (already mentioned) Theophrastus distinguishes the cause “by choice”, and he inclines in a way to the view that the nature of each individual is fate. In this (nature) . . . ¹ of the four diversified causes: choice, <nature>, chance and necessity.

¹ Here the manuscripts are corrupt; both have “of places”.

- 504 Alexander Aphrodisiensis, *De anima libri mantissa* 25 (Suppl. Arist. t.2.1 p.185.11-17, 186.13-14 et 28-31 Bruns)

λείπεται ἄρα τὴν εἰμαρμένην μηδὲν ἄλλο ἢ τὴν οἰκείαν εἶναι φύσιν ἐκάστου. οὐ γὰρ δὴ ἐν τῷ καθόλου καὶ κοινῷ τὸ τῆς εἰμαρμένης, οἷον ἀπλῶς ζῶν, ἄνθρωπον, ἀλλ' ἐν τοῖς καθ' ἕκαστα, Σωκράτη τε καὶ Καλλιᾶ. ἐν δὲ τούτοις ἡ ἰδία φύσις ἀρχὴ καὶ αἰτία, τοιάδε οὖσα, τῆς κατὰ ταύτην γινομένης τάξεως. ἀπὸ γὰρ ταύτης ὥς ἐπὶ τὸ πᾶν καὶ οἱ βίοι καὶ αἱ τῶν βίων γίνονται καταστροφαί, μὴ ἐμποδισθείσης ὑπὸ 5 τινων. . . . ἤδη δὲ τοῦ τῆς εἰμαρμένης ὀνόματος Ἀριστοτέλης μνημονεύει. . . . φανερώτατα δὲ Θεόφραστος δείκνυσιν ταύτων ὃν τὸ καθ' εἰμαρμένην τῷ κατὰ φύσιν ἐν τῷ Καλλιस्थένει, καὶ Πολύζηλος δὲ ἐν τῷ οὕτως ἐπιγραφομένῳ Περὶ εἰμαρμένης συγγράμματι. 10

4-6 Alexander Aphrodisiensis, *De fato* 6 (CAG t.2.1 p.170.9-12) 7 Aristoteles, *Phys.* 5.6 230a32 et *Meteor.* 1.14 352a29

3 ζῶν, ἄνθρωπον *coni.* Bruns in *app. crit.*: ζῶων, ἀνθρώπων *codd.* 4 οὖσα V: οὖσης HKCa 5 κατὰ ταύτην *coni.* Donini (*Tre studi*, Torino 1974, 163 n.65): κατὰ ταῦτα H: ταῦτα Va: κατ' αὐτὰ K

- 505 Cicero, *Tusculanae disputationes* 3.21 (BT p.327.18-25 Pohlenz)

cadit igitur in eundem et misereri et invidere. nam qui dolet rebus alicuius adversis, idem alicuius etiam secundis dolet, ut Theophrastus interitum deplorans Callisthenis sodalis sui, rebus Alexandri prosperis angitur, itaque dicit Callisthenem incidisse in hominem summa potentia summaque fortuna, sed ignarum quem ad modum rebus secundis uti conveniret. 5

1-6 nam qui *ad. fin.*] SVF t.1 p.96.4-9, fr. 434

- 506 Lumen animae B, florilegium, caput 8, De alacritate

Theophrastus: saepe contingit nimiam alacritatem hominum praesagium esse tristem eventum futurorum.

- 504 Alexander of Aphrodisias, *Supplement to the Book On the Soul* (*Suppl. Arist.* vol.2.1 p.185.11-17, 186.13-14 and 28-31 Bruns)

It remains, therefore, that fate is nothing other than the peculiar nature of each thing. For that which is a matter of fate is not in what is universal and common, e.g., living creature (and) man simpliciter, but in things taken individually, Socrates and Callias. In these the particular nature, (through) being of a certain sort, is the beginning and cause of the ordered pattern which comes to be in accordance with it. For it is from this that on the whole the lives (of individuals) and the ruin of their lives comes to be, assuming that nothing interferes. . . . Already Aristotle makes mention of the name of fate. . . . But Theophrastus in the *Callisthenes* shows very clearly that what is in accordance with fate is the same as what is in accordance with nature,¹ and Polyzelus in the work entitled *On Fate* (does the same).

¹ Concerning the nature of Callisthenes, see Diogenes Laertius, *Lives* 5.39 = 1 and 5.5.

- 505 Cicero, *Tusculan Disputations* 3.21 (*BT* p.327.18-25 Pohlenz)

Therefore it belongs to the same man to feel both pity and envy. For the man who is grieved by someone's misfortune, the same man is grieved also by someone's prosperity. For example, Theophrastus, deploring the death of his companion Callisthenes, is distressed by the success of Alexander, and so says that Callisthenes fell in with a man of supreme power and supreme fortune, but ignorant of how one ought to handle prosperity.

- 506 *Light of the Soul B, Anthology*, chapter 8, On Eagerness

Theophrastus: It often happens that men's excessive eagerness is a warning of an unfortunate outcome in the future.

Divitiae

507 Scholion in Platonis Leges 1 631C (p.303.23-304.3 Greene)

ὁ Θεόφραστος φησιν· “εἰ ζωὴν εἶχεν ὁ πλοῦτος, πρὸς μόνους ἂν ἀπῆλθε τοὺς ἀγαθοὺς. ἕκαστον γὰρ τοῦ οἰκείου ἐφίεται ἀγαθοῦ· τοῦτο
 302 δὲ τῷ πλούτῳ ἐστὶν ἀγαθόν, τὸ τοῖς ἀγαθοῖς ὄργανον γίνεσθαι. τὸ γὰρ
 ἐκάστῳ ἀγαθόν, τοῦτο καὶ ἐφετὸν ὑπάρχει. τοῦτο δ' αὐτῷ καὶ κατὰ
 φύσιν. πάντα δὲ τῆς κατὰ φύσιν ὀρέγεται διαθέσεως. νῦν δὲ ἐπειδὴ οὐκ
 5 ἔχει ὁ πλοῦτος ζωὴν, ἐμπίπτει καὶ εἰς τοὺς κακοὺς.”

508 Šiwān al-ḥikma, cap. de Theophrasto, dictum no. 6 (vid. fontes in apparatu)

وقال ليس الغنى حسناً ولكن كيف الغنى حسن هو الحسن

fontes: *Muntaḥab Šiwān al-ḥikma* (Mḥb) p.177.16 *Badawī* (codd. ACD), v.1188
Dunlop (codd. ABCD), f.30^v v.16-17 cod. Constant. Murad Molla1408 (A)

→

509 Šiwān al-ḥikma, cap. de Theophrasto, dictum no. 16 (vid. fontes in apparatu)

وسئل أيما أولى طلبُ الغنى أم طلبُ الحكمة فقال الحكمة غنى النفس والمال
 غنى البدن وطلبُ غنى النفس أولى لأنها إذا غنيت بقيت وغنى النفس محدود
 وغنى البدن محدود

fontes: *Muntaḥab Šiwān al-ḥikma* (Mḥb) p.178.9-11 *Badawī* (codd. ACD),
 v.1194-6 *Dunlop* (codd. ABCD), f.31^v v.2-4 cod. Constant. Murad Molla 1408
 (A); aš-Šahrastānī (Šs), *al-Milal wa-n-niḥal* p.338.8-10 Cureton, t.2
 p.148.11-13 *Kaylānī*, p.427.9-11 ed. Cahirae anno 1948; aš-Šahrastānī (Šs),
Nuḥḥat al-arwāḥ f.81^v v.6-8 cod. Mus. Brit. Orient. Add. 25738 (M), t.1
 p.303.8-10 Ahmed

1 A ed. Dunlop: أيما A ed. Badawī om. Šs Šz ... الحكمة 1
 edd. Dunlop et Badawī : أو D 1-2 غنى البدن
 2 post بقيت add. غنى النفس
 3 مملودة AB مملودة Šs Šz edd. Dunlop et Badawī : مملودة
 et Cah.: المال Ahmed

vid. 456-458

Wealth

507 Scholium on Plato's *Laws* 1 631C (p.303.23-304.3 Greene)

Theophrastus says, "If wealth had life, it would go only to men who are good. For each (living) thing seeks its own good, and for
 302 wealth it is good to become the tool of good men. For what is good for each (living) thing is also that which is sought, and this is also according to nature for it. All (living) things strive for the condition which is in accordance with nature. But now since wealth does not have life, it falls also to men who are bad."

508 *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 6 (see the sources in the apparatus)

He (Theophrastus) said: Wealth is not good, but how wealth is (made to be) good is what is good.

1 هو الحسن A ed. Badawi : هو الحسن CD ed. Dunlop : حسن Gutas : scripsit حسن هو الحسن B وهو الحسن

509 *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 16 (see the sources in the apparatus)

He (Theophrastus) was asked whether wealth or philosophy were worthier of pursuit. He said: "Philosophy is the wealth of the soul while property is the wealth of the body. Pursuit of the wealth of the soul is worthier because when the soul becomes enriched, it survives;¹ also, wealth of the soul is extensive, while wealth of the body is limited."

¹ Šahrastānī here adds, apparently in order to preserve the parallelism in the structure of the sentence, "while when the body becomes enriched, it perishes."

510 Florilegium Monacense 202 (t.4 p.283.7-9 Meineke)

ὁ αὐτὸς ἔλεγεν, “ὀφείλομεν ἑαυτοὺς ἐθίζειν ἀπὸ ὀλίγων ζῆν, ἵνα μηδὲν αἰσχρὸν ἕνεκα χρημάτων πράττωμεν.”

1-2 *sententia Theophrasto etiam in cod. Voss. Gr. Q 13 f.10^v v.18-20 (Flor. Leid. 193) et cod. Ottob. Gr. 192 f.208^r v.12-14 attribuitur; Aristippo in cod. Vat. Gr. 743 f.8^r (Gnom. Vat. 29 Sternbach); inter sententias attributas Diogeni Cynico et Alexandro Magno in cod. Par. Gr. 1168 f.111^v v.19 - 112^v v.1 (Flor. Par. 25.38) reperitur; Clitarcho in Maximi Confessoris Locis communibus 13 (PG t.91 col.805B), cod. Par. Gr. 1168 f.96^v v.18 - 97^v v.1 (Flor. Par. 9.18 = H. Chadwick, *The Sentences of Sextus* p.83) et cod. Laur. 8.22 f.171^v (*Excerpta Florentina* 2.30.*

511 Diogenes Laertius, *Vitae philosophorum* 6.22 (OCT t.2 p.257.7-10 Long)

μὴν θεασάμενος διατρέχοντα, καθά φησι Θεόφραστος ἐν τῷ Μεγαρικῷ, καὶ μήτε κοίτην ἐπιζητοῦντα μήτε σκότος εὐλαβούμενον ἢ ποθοῦντά τι τῶν δοκούντων ἀπολαυστῶν, πόρον ἐξεῦρε τῆς περιστάσεως.

1-4 *Diogenes Sinopeus*, no. 172 (SR t.2 p.488-9 Giannantoni); *similia narrant Plutarchus, De prof. in virt. 5 77E-F et Aelianus, Varia historia 13.26, quibus tamen locis Theophrastus non nominatur*

512A Plutarchus, *Lycurgus* 10.2-3 (BT t.3.2 p.15.4-10 Ziegler)

μέγα μὲν οὖν καὶ τοῦτ' ἦν, μείζον δὲ τούτου τὸ τὸν πλοῦτον ἄζηλον, ὥς φησι Θεόφραστος, καὶ ἄπλουτον ἀπεργάσασθαι τῇ κοινότητι τῶν
3 δειπνῶν καὶ τῇ περὶ τὴν δίαίταν εὐτελείᾳ. χρήσις γὰρ οὐκ ἦν οὐδ' ἀπόλαυσις οὐδ' ὄψις ὅλως ἢ ἐπίδειξις τῆς πολλῆς παρασκευῆς, ἐπὶ τὸ αὐτὸ δειπνῶν τῷ πένητι τοῦ πλουσίου βαδίζοντος.

5

1-5 *Porphyrus, De abstinence* 4.4 (p.233.26-234.5 Nauck²), *ex quo Hieronymus, Adv. Iovinianum* 2.13 (PL t.23 col.302C) *pendere videtur*

512B Plutarchus, *De cupiditate divitiarum* 8 527A-B (BT t.3 p.342.18-343.4 Paton et Pohlenz et Sieveking)

B φέρε δὴ σκεψώμεθα τὸ πρῶτον, ἢ χρήσις αὕτη, δι' ἣν θαυμάζεται ὁ πλοῦτος, πότερον τῶν ἀρκούντων; οὐδὲν οὖν πλέον ἔχουσιν οἱ πλούσιοι τῶν μέτρια κεκτημένων, ἀλλ' ἄπλουτος ὁ πλοῦτός ἐστιν, ὥς

510 *Florilegium Monacense* 202 (vol.4 p.283.7-9 Meineke)

The same man (Theophrastus) used to say, "We ought to accustom ourselves to live on a little, in order that we may do nothing shameful for the sake of money."

2 [t.4 p.239.11-13 Meineke]) tribuitur; sine auctoris nomine in Antonii Melissae *Locis communibus* 1.36 (PG t.136 col.901D) occurrit et in collectione quae Γνωμικά τινὰ inscribitur (Boissonade, *Anecd. Gr.* t.3 p.471.1-2), sed post duo dicta, quae aliis locis Theophrasto adsignantur (vid. 444 et 451)

2 πράττωμεν] πράττειν μάθωμεν *cod. Par.* 1168 f.97^r et 111^v: μάθωμεν *Max. et Anton.*: πάθωμεν *cod. Laur.*

511 Diogenes Laertius, *The Lives of the Philosophers* 6.22 (OCT vol.2 p.257.7-10 Long)

Watching a mouse running about, as Theophrastus says in the *Megarian* (dialogue), and (the mouse) neither seeking a bed nor avoiding darkness or desiring any of the things considered enjoyable, he (Diogenes of Sinope) discovered the way to handle circumstances.

512A Plutarch, *Lycurgus* 10.2-3 (BT vol.3.2 p.15.4-10 Ziegler)

This¹ then was important, but more important than this (was) making wealth, as Theophrastus says, unenviable and unwealthy by
3 the community of meals and the inexpensiveness of the diet. For there was no use (for it) nor enjoyment nor any spectacle at all or display of plentiful provisions, since the rich were going to the same meal as the poor.

¹ Lycurgus combated luxury by introducing common meals.

1 πλοῦτον ἄζηλον] πλοῦτων ἄσυλον μάλλον δὲ ἄζηλον *L*

512B Plutarch, *On Love of Wealth* 8 527A-B (BT vol.3 p.342.18-343.4 Paton, Pohlenz and Sieveking)

Come now let us consider first this use on account of which
B wealth is admired. Is it the use of what is sufficient? Then the rich have no more than those of moderate possessions, but wealth is

φησι Θεόφραστος, καὶ ἄζηλος ἀληθῶς, εἰ Καλλίας ὁ πλουσιώτατος
 Ἀθηναίων καὶ Ἰσμηνίας ὁ Θηβαίων εὐπορώτατος ἐχρῶντο τούτοις, οἷς 5
 Σωκράτης καὶ Ἐπαμεινώνδας.

3-4 cf. *Plutarchi Quaestiones conviviales* 5.5.2 679B, quo tamen loco Theophrastus non nominatur

1 πρῶτον, ἢ] πρῶτον, τίνων τίς ἢ Δ 2 πλοῦτος Δ: πλοῦτος τίς; cett. 3
 →

513 Aelianus, *Varia historia* 4.20 (BT p.72.1-13 Dilts)

Δημόκριτον τὸν Ἀβδηρίτην λόγος ἔχει τά τε ἄλλα γενέσθαι σοφὸν
 καὶ δὴ ἐπιθυμῆσαι λαθεῖν καὶ ἐν ἔργῳ θέσθαι πάνυ σφόδρα τοῦτο. διὰ
 ταῦτά τοι καὶ πολλὴν ἐπῆει γῆν. ἦκεν οὖν καὶ πρὸς τοὺς Χαλδαίους
 καὶ εἰς Βαβυλῶνα καὶ πρὸς τοὺς μάγους καὶ τοὺς σοφιστὰς τῶν Ἰνδῶν.
 τὴν παρὰ τοῦ Δαμασίππου τοῦ πατρὸς οὐσίαν εἰς τρία μέρη νεμηθεῖσαν 5
 τοῖς ἀδελφοῖς τοῖς τρισί, τὰργύριον μόνον λαβὼν ἐφόδιον τῆς ὁδοῦ, τὰ
 λοιπὰ τοῖς ἀδελφοῖς εἶασε. διὰ ταῦτά τοι καὶ Θεόφραστος αὐτὸν ἐπῆνει,
 ὅτι περιῆει κρεῖττονα ἀγερμὸν ἀγείρων Μενελάου καὶ Ὀδυσσέως.
 ἐκεῖνοι μὲν γὰρ ἡλῶντο, αὐτόχρημα Φοινίκων ἐμπόρων μὴδὲν
 διαφέροντες· χρήματα γὰρ ἤθροιζον, καὶ τῆς περιόδου καὶ τοῦ περιπλου 10
 ταύτην εἶχον τὴν πρόφασιν.

1-11 *Democritus, FVS* 68 A 16 8 *de Menelao vid. Homeri Odysseam* 3.301-
 2 *et* 4.90-1
 →

514 Cicero, *De officiis* 2.55-6 (BT p.96.14-29 Atzert)

omnino duo sunt genera largorum, quorum alteri prodigi, alteri
 liberales; prodigi, qui epulis et viscerationibus et gladiatorum
 muneribus ludorum venationumque apparatu pecunias profundunt
 in eas res quarum memoriam aut brevem aut nullam omnino sint
 relicturi, liberales autem, qui suis facultatibus aut captos a praedoni- 5
 bus redimunt aut aes alienum suscipiunt amicorum aut in filiarum
 collocatione adiuvant aut opitulantur vel in re quaerenda vel
 56 augenda. itaque miror quid in mentem venerit Theophrasto in eo
 libro quem *De divitiis* scripsit, in quo multa praeclare, illud absurde:
 est enim multus in laudanda magnificentia et apparitione popular- 10

unwealth, as Theophrastus says, and truly unenviable if Callias, the richest of the Athenians, and Ismenias, the most well off of the Thebans, used to use those (same) things which Socrates and Epaminondas (used).

ἀλλ' ἄπλουτος M^2 ΠΘC²n: ἀλλὰ τυφλὸς D, cf. *Quaest. conviv.* 679B: ἀλλὰ πλοῦτος *cett.*

513 Aelian, *Miscellaneous History* 4.20 (BT p.72.1-13 Dilts)

The story is that Democritus of Abdera was wise in all other ways, and he especially desired to be unnoticed and worked extremely hard at it. For this reason he also traversed much of the earth. He came then to the Chaldaeans and to Babylon and to the priests and sages of the Indians. When the property (inherited) from his father Damasippus was distributed into three parts for the three brothers, taking only the silver (as) money for the road he left the rest for his brothers. For this reason Theophrastus too used to praise him (saying) that he went around collecting a better collection than Menelaus and Odysseus. For they used to wander differing in no way at all from Phoenician merchants. For they gathered material things and had this motive for their travels on land and sea.

2 πᾶν σφόδρα Hercher: σφόδρα πᾶν Vx
τοῖς V

6 τοῖς (*alt.*) x: δι' αὐτοῦ

514 Cicero, *On Duties* 2.55-6 (BT p.96.14-29 Atzert)

In general there are two kinds of lavish givers: some of them are prodigal, others are generous. The prodigal are those who through public banquets and distributions of meat and the furnishing of gladiatorial games and the splendid arrangement of wild beast hunts squander their money on those things, of which they will leave behind either a brief memory or none at all. The generous, however, are those who with their own resources either ransom captives from brigands or assume the debts of friends or help arrange marriages for the daughters (of friends) or lend assistance either in acquiring
56 property or in increasing it. Therefore, I wonder what crossed the mind of Theophrastus when he wrote the book *On Wealth*. In it many things are excellently stated. Absurd are his fulsome praise of the splendid service involved in public spectacles and his belief that the

ium munerum taliumque sumptuum facultatem fructum divitiarum putat. mihi autem ille fructus liberalitatis, cuius pauca exempla posui, multo et maior videtur et certior.

1-8 cf. *Ambrosii librum De officiis ministrorum* 2.71 et 109 (PL t.16 col.121B-122A et 132C-133A) 3-12 *Ioannes Saresberiensis, Policraticus* 8.2 (t.2 p.234.20-6 Webb) →

515 Cicero, *De officiis* 2.64 (BT p.100.14-26 Atzert)

recte etiam a Theophrasto est laudata hospitalitas. est enim, ut mihi quidem videtur, valde decorum patere domos hominum inlustrium hospitibus inlustribus idque etiam rei publicae est ornamento homines externos hoc liberalitatis genere in urbe nostra non egere. est autem etiam vehementer utile iis, qui honeste posse multum volunt, per hospites apud externos populos valere opibus et gratia. Theophrastus quidem scribit Cimonem Athenis etiam in suos curiales Laciadas hospitalem fuisse; ita enim instituisse et vilicis imperavisse, ut omnia praeberentur, quicumque Laciades in villam suam devertisset. 5 10

1-3 *Lactantius, Inst.* 6.12 (CSEL t.19 pars 1 p.525.13-16) 1-4 cf. *Ambrosii* →

516 Anonymus, In Aristotelis *Ethica Nicomachea* 4.2 1121a7 (CAG t.20 p.180.15-17 Heylbut)

“τῷ Σιμωνίδῃ δὲ μὴ ἀρεσκόμενος”· τὸν μελοποιὸν φάσκων. ὥς φιλαργύρου γὰρ αὐτοῦ μέμνηνται ἄλλοι τε καὶ Θεόφραστος ἐν τοῖς Περὶ ἡθῶν καὶ ἐν τοῖς Περὶ πλούτου.

1-3 *scholion in Aristotelis Ethica Nicomachea* 1121a7 (*Anecdota Graeca Paris.* t.1 p.194.24-6 Cramer); *versio Latina Roberti Grosseteste* (p.317.91 et 318.97-8 Mercken) →

Beneficia et honos et vindicta

517 Stobaeus, *Anthologium* 4.1.72 (t.4 p.23.17-19 Hense)

Θεοφράστου· Θεόφραστος ἐρωτηθεὶς ὑπὸ τινος, τί συνέχει τὸν τῶν

capacity for such outlays is the fruit of riches. For me, however, that fruit of liberality, of which I have given a few examples, is both much greater and more certain.

10 apparitione *Zp et pars codicum Ioannis*: apparatione *P³Lc et pars codicum Ioannis*

515 Cicero, *On Duties* 2.64 (BT p.100.14-26 Atzert)

Proper also is Theophrastus' praise of hospitality. For on my view at least, it is most fitting that the homes of illustrious men be open to illustrious guests, and it is also a mark of honor for the state that men from foreign countries do not lack this kind of generosity in our city. Furthermore, for those who wish to enjoy great power in an honorable manner, it is also extremely useful to have strong resources and influence among foreign peoples thanks to guest-friends. Theophrastus indeed writes that at Athens Cimon was hospitable even to the people of his own district, the Laciads. For he so arranged (matters) and ordered his stewards, that everything should be put at the disposal of any Laciad who might visit his villa.

librum De officiis ministrorum 2.103 (PL t.16 col.131A), quo tamen loco Theophrastus non nominatur

516 Anonymous, *On Aristotle's Nicomachean Ethics* 4.2 1121a7 (CAG vol.20 p.180.15-17 Heylbut)

"And (the generous person is) not pleasing to Simonides": (Aristotle is) speaking of the lyric poet. For others mention him as fond of money, as does Theophrastus in his *On Dispositions* and in his *On Wealth*.

3 καὶ ἐν τοῖς Περὶ πλούτου *om. scholion*

Kindness, Honor and Vengeance

517 Stobaeus, *Anthology* 4.1.72 (vol.4 p.23.17-19 Hense)

Theophrastus: When Theophrastus was asked by someone, what

ἀνθρώπων βίον, ἔφη· “εὐεργεσία καὶ τιμὴ καὶ τιμωρία.”

1-2 *responsum Theophrasto etiam in cod. Vat. Gr. 743 f.29^r (Gnom. Vat. 322*

→

518 [Aristoteles], *Epistulae* 4.1-5 (BT p.31.7-32.2 Plezia)

Φιλίππῳ

οἱ πολλοὶ τῶν σοφῶν τὴν εὐεργεσίαν θεῶν ἰσόμοιρον
 παρεσκεύασαν· ὥς γὰρ ἀπλῶς εἰπεῖν χάριτος ἀμοιβὴ καὶ δόσις συνέχει
 τοὺς τῶν ἀνθρώπων βίους, τῶν μὲν διδόντων, τῶν δὲ λαμβανόντων, τῶν
 2 δ' αὖ πάλιν ἀνταποδιδόντων. διὸ καλὸν καὶ δίκαιόν ἐστι πάντας μὲν 5
 τοὺς ἀναξίως ἀτυχοῦντας ἔλεειν — οἶκτος μὲν γὰρ ἡμέρου ψυχῆς ἐστὶ
 σημεῖον, χαλεπότης δὲ ἀπαιδεύτου — (μάλιστα δὲ τοὺς ἀγαθοὺς).
 3 αἰσχρὸν γὰρ καὶ σχέτλιον ἀρετὴν ἀτυχοῦσαν περιορᾶν. ὅθεν ἐπαινῶ καὶ
 τὸν ἡμέτερον γνώριμον Θεόφραστον λέγοντα τὴν χάριν ἀμεταμέλητον
 εἶναι καὶ καλὸν καρπὸν φέρειν τὸν παρὰ τῶν εὖ παθόντων ἐπαινον. 10
 4 διόπερ χρὴ τοὺς νοῦν ἔχοντας τῶν ἀνθρώπων εἰς πολλοὺς αὐτὴν
 κατατίθεσθαι, νομίζοντας χωρὶς τῆς εὐφημίας ἔρανόν τινα [τοῦτον]
 αὐτοῖς ὑπάρξειν ἐν ταῖς μεταβολαῖς τῶν πραγμάτων, καὶ εἴ γε μὴ
 5 πάντας, ἀλλ' ἓνα τινὰ τῶν εὐεργετηθέντων ἀποδώσειν χάριν. ὅθεν πειρῶ
 πρόθυμος μὲν εἶναι ταῖς εὐεργεσίαις, ἔποχος δὲ τοῖς θυμοῖς· τὸ μὲν γὰρ 15
 βασιλικόν τε καὶ ἡμερον, τὸ δὲ βάρβαρόν τε καὶ στυγητόν. τὰ δ' ἄλλα
 καθὼς ἂν δοκιμάζῃς πρᾶττε μὴ παρορῶν τὰς λυσιτελεῖς ψήφους.

2 σοφῶν G: φιλοσόφων L₁L₂PRS ἰσόμοιρον G: ἰσόμοιον L₁L₂PRS:
 ἰσότημον ed. Aldina 6 ἀτυχοῦντας GL₁R: εὐτυχοῦντας L₂PS 7 μάλιστα
 δὲ τοὺς ἀγαθοὺς add. Plezia 11 χρὴ G: δεῖ L₁L₂PRS 12 τοῦτον del.
 Plezia

519 Maximus Confessor, *Loci communes* 46 (PG t.91 col.937B Migne)

Θεοφράστου· οὐ γὰρ ἐξ ὁμιλίας δεῖ καὶ χάριτος τὰς τιμὰς, ἀλλ'
 ἐκ τῶν πράξεων λαμβάνειν.

1-2 *sententia Theophrasto etiam in cod. Bodl. Digby 6 f.95^v v.7-8 et in florilegio,*
quod Pčela inscribitur cap. 39 (p.306a1-3 Semenou), adsignatur; Sostrato in cod.
Par. Gr. 1168 f.116^v v.18-20 (Flor. Par. 47.3)

holds together the life of men, he said, "Kindness and honor and vengeance."

Sternbach), cod. Vat. Gr. 1144 f.229' v.1-2 (App. Vat. II.27 Sternbach) et cod. Neapol. II C 37 (sent. 53, p.185 Sbordone) attribuitur

518 pseudo-Aristotle, *Letters* 4.1-5 (BT p.31.7-32.2 Plezia)

To Philip

The majority of wise men have made kindness the equal of the gods. For to speak generally, returning favor and giving (it) holds together the lives of men, some giving and others receiving and others in turn again giving back. Therefore it is noble and just to pity all who suffer undeserved misfortune — for pity is the mark of a refined soul, and harshness that of an uneducated one — and especially good men; for it is shameful and shocking to ignore virtue suffering misfortune. Wherefore I praise also my associate Theophrastus, who says that (doing a) favor is not to be regretted and bears noble fruit (in) the praise of those who are well-treated. Therefore men who have sense ought to lay it (favor) up with many persons, realizing that apart from good repute some return will come their way as things change, (for) even if not all, yet some one of those treated kindly will give back the favor. Wherefore try to be ready with kindness and in control of anger. For the one is kingly and refined, the other barbaric and hateful. Do everything else according to your judgment without disregarding profitable calculations.

519 Maximus Confessor, *Commonplaces* 46 (PG vol.91 col.937B Migne)

Theophrastus: For one ought not to get honors as a result of one's manner and charm,¹ but as a result of deeds.

¹ Or "as a result of association and favor".

- 520 Ḥunayn b. Ishāq, *Mimmā ġumi'a ayḍan min Nawādir al-falāsifa mimmā tarġamahū* Ḥunayn, cod. Constant. Köprülü 1608, f.36' v.3-5 (RUSCH 2 [1985] p.100 no. 29 Gutas)

وقال ثاوفرسطس القليل من الفعل في المكافأة على الخير والشر أكثر من
الكثير من القول لأن القول عرض يضمحل والفعل جوهر يبقى

1 *scripsit Gutas*: ثاوفرسطس *cod.*: an Theocritus legendum? 2
القول (*alterum*) *scripsit Gutas*: القوة *cod.*

- 521 Stobaeus, *Anthologium* 2.15.31 (t.2 p.190.15-17 Wachsmuth)

Θεόφραστου· οὐ τὸν βίον ἐκ τῆς τοῦ λόγου δεινότητος πιστοῦμεν,
ἀλλὰ τὸν λόγον ἐκ τῆς περὶ τὸν βίον εὐταξίας.

1-2 *ecl. sine auctoris nomine in cod. Par. Gr. 690 f.24^p col.2 v.17-18 occurrit*
2 ἐκ τῆς περὶ τὸν βίον εὐταξίας] *cf. Appendicem no. 7 v.3* →

- 522 *Gnomologium Vaticanum*, no. 325 (WSt t.10 [1888] p.258 Sternbach)

ὁ αὐτὸς ἐπαινεῖν καὶ κατηγορεῖν οὐ τοῦ τυχόντος ἔφη εἶναι, ἀλλὰ τοῦ
διεληφότος περὶ ἀνθρώπου † καλῶς καὶ κακῶς.

1-2 *sententia Theophrasto in cod. Vat. Gr. 1144 f.229^r v.8-9 (App. Vat. II.29*
Sternbach) et cod. Par. Gr. 2571 f.13^p attribuitur

1 καὶ] ἡ *cod. Vat. 1144* 2 *crucem posuit Fortenbaugh* καλῶς καὶ
κακῶς] καλῶς ἢ κακῶς *cod. Vat. 1144*: τὸ καλὸν καὶ κακὸν *vel* τὸ καλῶς καὶ
→

- 523 Stobaeus, *Anthologium* 3.3.42 (t.3 p.207.16-208.14 Hense)

208 Θεοφράστου· χρὴ τοίνυν τὸν μέλλοντα θαυμασθήσεσθαι περὶ τὸ
θεῖον φιλοθύτην εἶναι, μὴ τῷ πολλὰ θύειν, ἀλλὰ τῷ πυκνὰ τιμᾶν τὸ
θεῖον· τὸ μὲν γὰρ εὐπορίας, τὸ δ' ὀσιότητος σημείον. ἔπειτα γονεῖς
γηροτροφεῖν καλῶς ταῖς (τ') ἐκείνων βουλήσεσι τὸν αὐτοῦ βίον εὐπειθῆ
κατασκευάζειν. ὁ γὰρ μὴ τοιοῦτος, ἀλλὰ τῶν τε τῆς φύσεως τῶν τε τῆς
πόλεως νόμων ὀλιγωρῶν ἀμφοτέρους τοὺς τῆς δικαιοσύνης τρόπους
παραβέβηκε. καὶ μὴν καὶ γυναικὸς καὶ παίδων ἐπιμελητέον καλῶς καὶ

- 520 Ḥunayn ibn-Ishāq, "Sayings collected from the Apophthegms of the Philosophers translated by Ḥunayn," cod. Istanbul Köprülü 1608 f.36^r v.3-5 (RUSCH 2 [1985] p.100 saying no. 29 Gutas)

Theophrastus¹ said: A small deed in recompense for good and evil (done) is more (weighty) than a lot of talk, because talk is an accident that perishes while a deed is a substance that endures.

¹ Or, possibly, "Theocritus."

- 521 Stobaeus, *Anthology* 2.15.31 (vol.2 p.190.15-17 Wachsmuth)

Theophrastus: We do not make our life trustworthy as a result of cleverness in speech, but our speech as a result of orderliness in our life.

1 οὐ cod. Par.: ὁ L (rubricator)
τεύομεν L et cod. Par.

πιστοῦμεν (vel πιστώσομεν) Nauck: πισ-

- 522 *Gnomologium Vaticanum*, no. 325 (WSt vol.10 [1888] p.258 Sternbach)

The same man (Theophrastus) said that to praise and to blame are not the part of just anyone, but rather of one who has distinguished the good and the bad in regard to man.¹

¹ The translation is based on corrections to the text; see the *apparatus criticus*.

κακῶς ἔχον *maluit Sternbach*: τὸ καλῶς καὶ κακῶς *Görgemanns*

- 523 Stobaeus, *Anthology* 3.3.42 (vol.3 p.207.16-208.14 Hense)

208 Theophrastus: Therefore the man who is going to be admired for his relationship to the divinity must be one who likes to sacrifice, not by offering large sacrifices but by honoring the divinity frequently, for the former is a sign of wealth, the latter of holiness. Then he must take good care of his parents in their old age and arrange his own life in a way which is obedient to their wishes, for when a man is not of this character, but rather disdainful of the laws of nature and of the city, he has transgressed both kinds of justice. Furthermore, he ought to take good and humane care of his wife and children, for they

φιλανθρώπως· οἱ μὲν γὰρ εἰς τὸ γῆρας ἀμείβονται ταῖς θεραπαίαις, ἡ δ' ἐν ταῖς νόσοις καὶ ταῖς καθ' ἡμέραν οἰκονομίαις ἀποδώσει τὴν 10 εὐεργεσίαν. *** ἐάν τινι συμβάλλειν ἀνάγκη ἢ, μετὰ τοῦ βεβαίου πειρῶ τοῦτο πράττειν· φρονιμωτέρου γὰρ ἀνδρὸς δανείσαντα φρονίμως ἀπολαβεῖν φιλικῶς, ἢ συναλλάξαντα φιλανθρώπως κομίσασθαι φιλαπεχθημόνως.

1-2 *Šiwan al-hikma, cap. de Theophr., dictum no. 20 = 456 et Porphyrius, De abstinence 2.14.3 et 2.60.1 = 584A et D* 7-10 cf. *Hieronymi librum Adv. Iov. 1.47 (p.389 Bickel) = 486*

4 καλῶς ταῖς (τ') ἐκείνων *Gesner*: καλῶς ταῖς ἐκείνων *A Tr.*: καὶ ταῖς ἐκείνων *M^d* αὐτοῦ *Nauck*: αὐτοῦ *M^dA Tr.* 6-7 παραβέβηκε(ν) *M^dTr.*: παρε-
→

524 Gnomologium Vaticanum, no. 324 (WSt t.10 [1888] p.257 Sternbach)

ὁ αὐτὸς ἔφησε τοῖς ὄχλοις μήτε καλῶς μήτε κακῶς ποιεῖν· “κακῶς μὲν γὰρ πάθοντες εἰς τὸν ἄπαντα χρόνον μνημονεύουσιν, εὐεργετηθέντες δὲ παραχρήμα ἐπιλανθάνονται.”

1-3 *sententia Theophrasto tribuitur etiam in cod. Vat. Gr. 1144 f.229^v v.5-8 (App.*
→

525 Gnomologium Vaticanum, no. 328 (WSt t.10 [1888] p.259 Sternbach)

ὁ αὐτὸς ἔφη δεῖν μᾶλλον μνημονεύειν ὑφ' ὧν καλῶς τις πέπονθεν ἢ ὑφ' ὧν κακῶς· καὶ γὰρ τὸ εὐχαριστεῖν τοῦ τιμωρεῖσθαι βελτίονος ἥθους εἶναι.

1-3 *Theophrasto sententia etiam in cod. Laur. 86.8 f.315^v v.18-19 et cod. Par. Gr. suppl. 690 f.19^v col.2 v.5-6 attribuitur*
→

526 Stobaeus, Anthologium 3.19.12 (t.3 p.532.1-13 Hense)

Θεοφράστου· οὐ μὴν οὐδὲ μετ' ὀργῆς πρακτέον τοῖς φρονίμοις οὐδέν. ἀλόγιστον γὰρ θυμός, καὶ μετὰ προνοίας οὐδέν ἂν ποτε ποιήσειεν, ἀλλὰ μεθύων ταῖς φιλονεικίαις, ὥς ἔτυχε, χρῆται ταῖς ὁρμαῖς. ὥστε δεῖ μὴ ἐξ ὑπογούου τῶν ἀμαρτημάτων τὰς τιμωρίας μήτε παρὰ τῶν οἰκετῶν μήτε παρὰ τῶν ἄλλων λαμβάνειν, ἵνα τὸ τῷ λογισμῷ 5 κράτιστον, μὴ τὸ τῷ θυμῷ φίλον ἀεὶ πράττης καὶ δίκην παρὰ τῶν ἐχθρῶν

return the service as their father grows old, while she will give back the kindness in times of sickness and in the daily management of the household. * * * If it is necessary to loan money to someone, try to do so on a solid basis, for it is characteristic of the wiser man to put out money wisely and regain it on friendly terms, rather than to contract with benevolence and then recover the loan with hostility.

βεβήκει *A* 7-13 καὶ μὴν *usque ad finem om. MA, suppl. A² mg. ex exemplari editionis Tr.* 10 *lac. statuit Buecheler* εἰάν τινι *Tr.A²: εἰάν δέ τινι Gesner*
 11 φρονιμωτέρου *Cobet: φρονιμωτάτου Tr.: φρονιμωτάτου A²: δσιωτέρου Hense*
dubitans 12 ἢ *Tr.A²: οὐ Gesner*

524 *Gnomologium Vaticanum*, no. 324 (*WSt* vol.10 [1888] p.257 Sternbach)

The same man (Theophrastus) said to treat the masses neither well nor badly. "For if they are ill-treated they remember forever, but if they have been done a service they forget immediately."

Vat. II.28a; vid. Keaney, Riv. di St. Biz. e Neoell., N.S. 12-13 p.127); cf. quoque Senecae librum De beneficiis 1.1.8, quo tamen loco Theophrastus non nominatur

525 *Gnomologium Vaticanum*, no. 328 (*WSt* vol.10 [1888] p.259 Sternbach)

The same man (Theophrastus) said that one ought rather to remember by whom one has been well-treated rather than by whom (one has been) ill-treated. For, indeed, expressing thanks belongs to a better character than avenging oneself.

1-2 καλῶς—ὅφ' ὧν *om. cod. Laur. et cod. Par.* 1 καλῶς *Sternbach: κακῶς*
Gnom. Vat. 2 τὸ] καὶ *cod. Laur.* 3 εἶναι] ἐστίν *cod. Par.*

526 Stobaeus, *Anthology* 3.19.12 (vol.3 p.532.1-13 Hense)

Theophrastus: Nor indeed should men of practical wisdom do anything at all in anger. For rage is most unreasonable and will never do anything with forethought, but drunken with contentiousness, as may happen, it is subject to impulses. Consequently you ought not to take immediate revenge for misdeeds either from slaves or from anyone else, in order that you may always do what (seems) best to reason, not what is dear to rage, and that you may extract a penalty from your enemies, as a result of which you are going to harm them

λαμβάνης, ἐξ ἧς μέλλεις σαυτὸν μὴ λυπῶν ἐκείνους βλάψειν. τὸ γὰρ τιμωρεῖσθαι τινα κακῶς ἑαυτὸν ποιῶντα δίκην διδόναι οὐχ ἦττον ἢ λαμβάνειν ἐστίν. ὥστε δεῖ σχολῇ μᾶλλον ἀμύνεσθαι ζητεῖν ἢ ταχέως ἀλυσιτελῶς ἑαυτῷ κολάσαι τὸν ἐχθρόν.

10

1-3 οὐδὲ μετ' ὀργῆς—φιλονεικίαις] cf. 650 v.39-40 2 ἀλόγιστον γὰρ θυμός]
cf. 441

2 ἀλόγιστον SM^dA: ἀλόγιστος Tr. 4 μὴ Meineke: μήτε libri 6-7 καὶ
δίκην παρὰ τῶν ἐχθρῶν λαμβάνης] καὶ (μὴ) δίκην π. τ. ἐ. λαμβάνης Gesner:

→

527A Codices Parisini Latini 2772, 4718, 4887, sent. 27-30 (p.40.3-6 Woelfflin)

27 idem dixit: ex inimico vindictam, si te inimicum senserit,
28,29 perdidisti. idem: gravius adversarium securitate decipies. nocere
30 nescit, qui se velle nocere prodiderit. doloris ultionem ab inimicis
exigit, qui patientiam dolendo custodit.

1 ante haec Theophrasto adscribitur sent. 26 = 538C 1-2 sent. 27 Theo-
phrasto ap. Burlaeum, De vit. et mor. philosoph. 68 sent. 13a (p.284.8 Knust)
et Vincentium Bellovacensem, Spec. hist. 5.2 (t.4 p.138 col.1.1-2 ed. Duac. a. 1624)
adsignatur; etiam in cod. Cusano 14 f.24^r (p.108.20-1 Klein) et cod. Londinensi
Vespasiano B XIII f.129^v (sent. 8274a Walther); versio Italica in libro qui Fiori
e vita di filosafi e d'altri savi e d'imperadori inscribitur (p.135.11-12 d'Agostino);
vid. etiam Caecil. Balb. Sent. 196 (p.86.13 Friedrich) 2 sent. 28 Theo-
phrasto ap. Burlaeum 68 sent. 13b (p.284.8-9 Knust) et Vincentium, Spec. hist.
5.2 (p.138 col.1.2 ed. a. 1624) adscribitur; etiam in cod. Cusano 14 f.24^r (p.108.21
Klein); versio Italica in libro qui Fiori e vita di filosafi e d'altri inscribitur (p.135.13

→

527B Engelbertus Admontensis, Sententiae morales, cap. de inimicis, sent.
4-7 (AHMA t.45 [1978] p.278.8-15 Fowler)

4 Theophrastus: vindictam ex inimico, si te inimicum senserit,
5,6 perdidisti. item: inimicum quavis humilem docti est metuere. item:
peiora sunt odia tecta quam aperta. propterea te loquax minus quam
7 taciturnus offendat inimicus. item: qui bene dissimulat, citius in-
imico nocet.

5

2 sent. 5 sine auctoris nomine in Albertani Brixiensis Libro consol. et consil. 32
(p.71.1-2 Sundby) et in cod. Lond. Vesp. B XIII f.128^v et cod. Par. Lat. 1544 f.21
(sent. 12414 Walther) occurrit; vid. etiam Publil. Syr. Sent. I 26 (p.51.10 Friedrich)
2-4 sent. 6 vel primam partem habet [Seneca], De moribus 52 (p.88.29 Friedrich),

→

without causing yourself pain. For taking revenge on someone while injuring oneself is no less to pay a penalty than to extract one. Consequently one ought to seek to defend oneself over a period of time rather than quickly to chasten the enemy in a way not beneficial to oneself.

καὶ δίκην π. τ. ἐ (μὴ) λαμβάνης Wimmer 7 μὴ λυπῶν M^dA: μὴ αὐτοῦς S Tr. 10 ἀλυσιτελῶς] (καὶ) ἀλ. Wimmer: (ἀλλ.) ἀλ. Hense in *app. crit.* εἰαυτῷ] εἰαυτῷ ut videtur M^d: αὐτῷ A: vocem om. S

527A Codices Parisini Latini 2772, 4718, 4887, sayings 27-30 (p.40.3-6 Woelfflin)

- 27 The same man (Theophrastus) said: You have lost revenge on
 28 your enemy, if he has perceived you to be an enemy. The same man:
 You will deceive an adversary more severely through (his false)
 29 sense of security. He does not know how to do harm, who betrays
 30 his desire to do harm. He exacts revenge for pain from enemies, who
 preserves his patience by suffering pain.

d'Agostino); *vid. etiam* Caecil. Balb. Sent. 196 (p.82.21 Friedrich) 2-3 sent.
 29 Theophrasto ap. Burlaeum 68 sent. 14 (p.284.9-10 Knust) et in cod. Lond. Vesp.
 B XIII f.129^v (sent. 17049a Walther) tribuitur; in cod. Cusano 14 f.24^r (p.108.22
 Klein) sine auctoris nomine sed post sent. 27 et 28 occurrit; *vid. etiam* Publil. Syr.,
 Sent. N 60, v.436 (p.62.23 Friedrich), Caecil. Balb., Sent. 131 (p.84.25 Friedrich) et
 Sent. falso inter Publilianas recept. 226 (p.102.27 Friedrich) 3-4 sent. 30 Theo-
 phrasto in cod. Lond. Vesp. B XIII f. 129^v (sent. 6252b Walther) adsignatur

527B Engelbert of Admont, *Moral Sayings*, chapter on Enemies, sayings 4-7 (AHMA vol.45 [1978] p.278.8-15 Fowler)

- 4 Theophrastus: You have lost revenge on your enemy, if he has
 5 perceived you to be an enemy. Likewise: It is the mark of a learned
 6 man to fear an enemy, no matter how insignificant. Likewise: Con-
 cealed hates are worse than open ones. For that reason a talkative
 7 enemy may do you less harm than a silent one. Likewise: He who
 feigns well, more quickly injures his enemy.

Liber de moribus 52 (t.3 p.464.15-16 Haase) et *Monita* 88-88a (p.23.5-7 Woelfflin);
vid. etiam cod. Lond. vesp. B XIII f.128^v (sent. 21144a Walther) et cod. Par. Lat.
 10358 f.9 (sent. 21144a, 21716a et 22678a W.) 4-5 sent. 7 in Publil. Syr. Sent.
 Q 10 (p.68.15 Friedrich) invenitur

- 528** Siwān al-ḥikma, cap. de Theophrasto, dictum no. 7 (vid. fontes in apparatu)

ورأى مصارعاً لا يصرع أحداً فترك الصراع وصار طبيباً فقال له الآن
تصرع من شئت

fontes: *Muntaḥab Siwān al-ḥikma* (Mḥb) p.177.17-18 *Badawī* (codd. ACD), v.1188-9 *Dunlop* (codd. ABCD), f.30^v v.17-18 cod. Constant. *Murad Molla* 1408 (A)

1-2 *similia Demostheni in Gnomologio Vaticano* 226 (*Sternbach*) et in *Florilegio Monacensi* 184 (t.4 p.281.19-21 *Meineke*) *attribuuntur*; *Diogeni Cynico a*
→

Iustitia

- 529A** Anonymus, In Aristotelis Ethica Nicomachea 5.3 1129b29-30 (no. L89, QEThs p.52-3 Fortenbaugh)

“καὶ παροϊμιαζόμενοι φαμεν”· τοῦτο Θεόγνιδος· εἴρηται δὲ οὕτως·

βούλεο δ' εὐσεβέων ὀλίγοις σὺν χρήμασιν οἰκεῖν
ἢ πλουτεῖν ἀδίκως χρήματα πασάμενος·
ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶσα ἀρετή.

χώραν μέντοι παροϊμίας ἐπέχει καὶ μέμνηται αὐτῆς ὡς παροϊμίας 5
Θεόφραστος ἐν τῷ πρώτῳ Περὶ ἠθῶν, ἐν δὲ τῷ πρώτῳ τῶν Ἠθικῶν ὡς
Φωκυλίδης αὐτοῦ μέμνηται. καὶ ἴσως καὶ Φωκυλίδης αὐτῷ ἐχρήσατο,
ἢ καὶ ὁμοίως ἀμφοτέρω χρόνῳ Φωκυλίδης καὶ Θεόγνις τοῦτω.

2-4 *Theognis, Eleg.* 145-7 (t.1 p.180-1 *West*) 4 *Phocylides, fr.* 17 (t.2 p.72
Bergk); cf. *Iamblicum ap. Stobaeum, Anth.* 3.9.35

4 πᾶσ' ἀρετῇ 'στὶν *Bergk* 6 ἠθῶν *F et corr. ex* θεῶν *G* 9 τοῦτω *Usener*:
τοῦτω *FG*

- 529B** Michael Ephesius, In Aristotelis Ethica Nicomachea 5.3 1129b29-30 (CAG t.22.3 p.8.10-14 Hayduck)

“ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶσ' ἀρετῇ ἐνι”· τουτέστιν ἅπαν κακὸν
πόρρω τῆς δικαιοσύνης. ἡ δὲ παροϊμία Θεογνιδὸς ἐστίν, ὡς Θεόφραστος
φησιν ἐν τῷ πρώτῳ Περὶ ἠθῶν λέγων, ἐν δὲ τῷ πρώτῳ τῶν

- 528** *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 7 (see the sources in the apparatus)

He (Theophrastus) saw a wrestler who, unable to throw anybody down, abandoned wrestling and became a doctor. He said to him, "Now you can throw down whomever you wish."

Diogene Laertio 6.62; in *aliis gnomologiis Arabicis Socrati (Ibn Hindū p.81.6 Dimāšqī) et Platoni (ps.-Suyūfī, Gāmi' al-kalimāt, cod. Berolinensis Petermann II 116, f.66° v.1) adsignuntur (vid. Strohmaier, Arabische Sokrateslegende, Studia Coptica [Berl. Byz. Arb. 45], Berlin 1974, p.127-8)*

Justice

- 529A** Anonymous, *On Aristotle's Nicomachean Ethics* 5.3 1129b29-30 (no. L89, *QETHs* p.52-3 Fortenbaugh)

"And we say by way of proverb": This (what Aristotle quotes) comes from Theognis, who said the following:

Wish to live piously with little property rather
than to be rich through property acquired unjustly.
In justice every virtue is brought together.

Nevertheless (this quotation) occupies the place of a proverb, and Theophrastus makes mention of it as a proverb in the first book of his work *On Dispositions*. But in the first book of his *Ethics* (he says) that Phocylides makes mention of it. And perhaps Phocylides too did make use of it, or both Phocylides and Theognis make use of it in a similar manner.

- 529B** Michael of Ephesus, *On Aristotle's Nicomachean Ethics* 5.3 1129-30 (CAG vol.22.3 p.8.10-14 Hayduck)

"In justice every virtue is brought together": That is to say, all vice is far removed from justice. The proverb is from Theognis, as Theophrastus says in the first book of his work *On Dispositions*. But in the first book of his *Ethics* he says that Phocylides makes mention

Ἡθικῶν ὡς Φωκυλίδης αὐτοῦ μέμνηται, καὶ οὐδὲν θαυμαστὸν καὶ Φωκυλίδην αὐτῷ καὶ Θέογνιν χρήσασθαι.

5

2 ἡ δὲ παροιμία *B*: ἐστὶ. τὸ δὲ δικαιοσύνη σύμπασα συλλήβδην ἀρετὴ ἐνὶ *S*
4 Φωκυλίδης *B*: Φωκυλίδους *S*

- 530** Anonymus, In Aristotelis Ethica Nicomachea 5.10 1135b11-19 (CAG t.20 p.237.35-238.2 et 9-10 Heylbut)

τὰς δὲ κατὰ ἄγνοιαν γινομένης βλάβας κοινῶς εἶπεν ἁμαρτήματα. μετὰ δὲ ταῦτα ὑποδιαιρέσεις αὐτῶν ποιεῖ, τὰς μὲν παραλόγως αὐτῶν
238 γινομένης ἀτυχημάτων καλῶν, τὰς δὲ μὴ παραλόγως ἁμαρτήματα ὁμωνύμως τῷ κοινῷ. . . . Θεόφραστος μέντοι τὰ ἀτυχημάτων οὐχ ὑπάγει τοῖς ἀδικήμασιν· ἔοικε δὲ μηδὲ Ἀριστοτέλης.

5

Coniunctio naturalis

- 531** Porphyrius, De abstinentia ab esu animalium 3.25.1-4 (CB t.2 p.185.11-186.20 Patillon)

Θεόφραστος δὲ καὶ τοιοῦτῳ κέχρηται λόγῳ. τοὺς ἐκ τῶν αὐτῶν γεννηθέντας, λέγω δὲ πατρὸς καὶ μητρός, οἰκείους εἶναι φύσει φαμέν ἀλλήλων· καὶ τοίνυν καὶ τοὺς ἀπὸ τῶν αὐτῶν προπατόρων σπαρέντας οἰκείους ἀλλήλων εἶναι νομίζομεν καὶ μέντοι (καὶ) τοὺς ἑαυτῶν πολίτας τῷ τῆς τε γῆς καὶ (τῆς) πρὸς ἀλλήλους ὁμιλίας κοινωνεῖν. οὐ γὰρ ἐκ
5 τῶν αὐτῶν ἔτι τότε τοιούτους ἀλλήλοις φύντας οἰκείους αὐτοῖς εἶναι κρίνομεν, εἰ μὴ ἄρα τινὲς τῶν πρώτων αὐτοῖς προγόνων οἱ αὐτοὶ τοῦ
2 γένους ἀρχηγοὶ πεφύκασιν ἢ ἀπὸ τῶν αὐτῶν. οὕτω δέ, [καὶ] οἶμαι, καὶ τὸν Ἑλληνα μὲν τῷ Ἑλληνι, τὸν δὲ βάρβαρον τῷ βαρβάρῳ, πάντας δὲ τοὺς ἀνθρώπους ἀλλήλοις φαμέν οἰκείους τε καὶ συγγενεῖς εἶναι,
10 δυοῖν θάτερον, ἢ τῷ προγόνων εἶναι τῶν αὐτῶν, ἢ τῷ τροφῆς καὶ ἡθῶν
3 καὶ ταύτου γένους κοινωνεῖν. οὕτω δὲ καὶ τοὺς πάντας ἀνθρώπους ἀλλήλοις τίθεμεν [καὶ] συγγενεῖς, καὶ μὴν (καὶ) πᾶσι τοῖς ζώοις· αἱ γὰρ τῶν σωμάτων ἀρχαὶ πεφύκασιν αἱ αὐταί· λέγω δὲ οὐκ ἐπὶ τὰ στοιχεῖα ἀναφέρων τὰ πρῶτα· ἐκ τούτων μὲν γὰρ καὶ τὰ φυτὰ· ἀλλ' οἷον δέρμα,
15 σάρκα καὶ τὸ τῶν ὑγρῶν τοῖς ζώοις σύμφυτον γένος· πολὺ δὲ μᾶλλον

of it, and it would not be surprising, were both Phocylides and Theognis to use it.

- 530 Anonymous, *On Aristotle's Nicomachean Ethics* 5.10 1135b11-19
(CAG vol.20 p.237.35-238.2 and 9-10 Heylbut)

Injuries that occur on account of ignorance he (Aristotle) called generally "mistakes". Afterwards he subdivides them, calling those
238 of them which occur contrary to reasonable expectation "misfortunes" and those which do not occur contrary to reasonable expectation "mistakes", (thereby using) the general term ambiguously. . . . Now, Theophrastus does not subsume misfortunes under unjust acts, and Aristotle does not seem to do so either.

Natural Relationship

- 531 Porphyry, *On Abstinence from Eating Animals* 3.25.1-4 (CB vol.2 p.185.11-186.20 Patillon)

Theophrastus also has used the following argument. We say that those born of the same persons, I mean father and mother, are related to each other by nature. And moreover we believe that those descended from the same forefathers are related to each other and further that fellow citizens (are related) by virtue of sharing land and social interaction with each other. For we no longer judge such people to be related one to the other (in that they) issue naturally from the same persons, unless perhaps some of their original ancestors are the same natural founders of the race or (descended) from
2 the same persons. Thus, I think, we say that also Greek is related and akin to Greek, barbarian to barbarian, all men to each other, for one of two reasons: either because they have the same ancestors or be-
3 cause they share food and habits and the same race. Thus we also posit that all men are akin to each other and indeed also to all the animals; for the principles of their bodies are naturally the same. I say (this) not with reference to the primary elements, for they are the source also of plants. Rather (I mean), e.g., skin, flesh and the kind of fluids naturally present in animals. And much more (are men and

τῷ τὰς ἐν αὐτοῖς ψυχὰς ἀδιαφόρους πεφυκέναι, λέγω δὴ ταῖς ἐπιθυμίαις καὶ ταῖς ὀργαῖς, ἔτι δὲ τοῖς λογισμοῖς, καὶ μάλιστα πάντων ταῖς αἰσθήσεσιν. ἀλλ' ὥσπερ τὰ σώματα, οὕτω καὶ τὰς ψυχὰς τὰ μὲν ἀπηκριβωμέναις ἔχει τῶν ζώων, τὰ δὲ ἦτιον τοιαύτας, πᾶσι γε μὴν αὐτοῖς 20 αἱ αὐταὶ πεφύκασιν ἀρχαί. δηλοῖ δὲ ἡ τῶν παθῶν οἰκειότης.

- 4 εἰ δὲ ἀληθές ἐστι τὸ λεγόμενον, ὥς ἡ τῶν ἡθῶν γένεσις ἐστι τοιαύτη, φρονοῦσι μὲν ἅπαντα φύλα, διαφέρουσι δὲ ταῖς ἀγωγαῖς τε καὶ ταῖς τῶν πρώτων κράσεσιν. παντάπασιν ἂν οἰκεῖον εἴη καὶ συγγενὲς ἡμῖν τὸ τῶν λοιπῶν ζώων γένος· καὶ γὰρ τροφαὶ [πᾶσαι] αἱ αὐταὶ πᾶσιν 25 αὐτοῖς καὶ πνεύματα, ὥς Εὐριπίδης, καὶ φοινίους ἔχει ῥοὰς τὰ ζῶα πάντα καὶ κοινούς ἀπάντων δείκνυσι γονεῖς οὐρανὸν καὶ γῆν.

22-3 *vid.* 350 no. 11

26 Euripides, *fr.* 1004, TGF² p.681

4 καὶ (*alt.*) *add.* Nauck
αὐτοῖς *codd.*
Fogorolles

5 τῆς (*alt.*) *add.* Nauck
8 καὶ (*pr.*) *del.* Nauck
13 καὶ (*pr.*) *del.* Bernays

6 αὐτοῖς *Valentinus* :
12 *post* ἀνθρώπους *add.* οἰκεῖους
καὶ (*tert.*) *add.* Bernays γὰρ

→

vid. 584A-D

Amicitia

- 532 Hieronymus, In Michaeam 2.7 (CCSL t.76 p.509.192-4 Adriaen)

scripsit Theophrastus tria De amicitia volumina, omni eam praeferens caritati, et tamen raram in rebus humanis esse contestatus est.

1-3 *similia docent Vincentius Bellovacensis in Speculo historiali* 5.2 (t.4 p.138 col.1 v.5-7 *ed. Duacensis a. 1624*), *Gualterus Burlaeus in libro De vita et moribus philosophorum* 68 (p.284.10-12 Knust), *Francesco da Barberino, Docum. d'amore* 7 (t.3 p.194.23-5 Egidii)

→

- 533 Aspasius, In Aristotelis Ethica Nicomachea 8.8 1158b11-28 (CAG t.19.1 p.178.1-18 Heylbut)

ζητῆσαι δ' ἂν τις περὶ τῶν καθ' ὑπεροχὴν φιλιῶν πότερον ἐν τοῖς εἰρημένους εἶδεσι γίνονται ἢ ἄλλα τινὰ φιλίας εἶδη ταῦτά ἐστι. λέγει

animals related) because the souls they have are not naturally different. I mean, of course, (not different) in their desires and angry impulses, and further in their calculations and above all in their sensations. But just as with bodies so with souls, some animals have them in a highly finished condition, others less so, yet for all of them the principles are naturally the same. The relationship of emotions makes this clear.

- 4 If what is said is true, that the generation of habits is such, then all races (of living creatures) are intelligent but differ in upbringing and the mixture of the primary (elements). In all respects the genus of the other animals¹ would be related and akin to us. For both the same foods and breath belong to them all, as Euripides (says), and all the animals have purple streams² and show that the heavens and earth are common parents of all.

¹ See note 5 to the translation of 584A

² I.e., blood.

Bernays : τε codd. 15 τούτων Felicianus : τούτου codd. δέρμα Bernays :
σπέρμα codd. 19 οὕτω huc transp. Reiske : post ψυχὰς habent codd. 25
πᾶσαι del. Reiske

see 584A-D

Friendship

- 532 Jerome, *On Micah* 2.7 (CCSL vol.76 p.509.192-4 Adriaen)

Theophrastus wrote three volumes *On Friendship*. While preferring it to all (other forms of) affection, he nevertheless witnessed to its rarity in human affairs.

1 tria De amicitia volumina] librum De amicitia Vincentius et Burlaeus

- 533 Aspasius, *On Aristotle's Nicomachean Ethics* 8.8 1158b11-28 (CAG vol.19.1 p.178.1-18 Heylbut)

Someone might inquire concerning friendships involving superiority, whether they occur in the aforementioned kinds¹ or are some

δὲ καὶ Εὐδημος καὶ Θεόφραστος, ὅτι καὶ αἱ καθ' ὑπεροχὴν φιλίαι ἐν τοῖς αὐτοῖς γίνονται, ἢ δι' ἡδονὴν ἢ διὰ τὸ χρήσιμον ἢ δι' ἀρετὴν. γένοιτο γὰρ ἂν καὶ σπουδαῖοι φίλοι ὁ μὲν ἄρχων ὁ δὲ ἀρχόμενος· καὶ 5 τὰ μὲν ἄλλα ἔσονται φίλοι, τὰ δὲ νόμιμα φυλάξουσιν ἐν τῷ εἶναι φίλοι, ὁ μὲν ὑπερεχόμενος ὅσα προστάττει ὁ νόμος, ὁ δὲ ὑπερέχων. καὶ πατήρ καὶ υἱὸς σπουδαῖοι· καὶ παντὸς μὲν μᾶλλον τὴν πατρικὴν ὑπεροχὴν συγχωρήσει τῷ πατρὶ ὁ υἱός. ὁμοίως δὲ καὶ γυνὴ σπουδαία ἀνδρὶ σπουδαίῳ· ἐκάτερος γὰρ αὐτῶν ἀκολουθῶν τῇ φύσει ὁ μὲν ἄρξεται 10 δὲ ἀρχθήσεται. ἐν δὲ τοῖς μὴ σπουδαίοις, μέσοις δὲ δῆλον ὡς ἐγγωρεῖ καὶ δι' ἡδονὴν φίλους εἶναι καὶ διὰ τὸ χρήσιμον, τὸν μὲν ὑπερέχοντα τὸν δὲ ὑπερεχόμενον, οἷον ἄρχοντα καὶ ἀρχόμενον, καὶ γυναῖκα δὲ (καὶ) ἄνδρα ἀμφοτέρους ἔστι φίλους εἶναι. περὶ δὲ υἱοῦ καὶ πατρὸς ἀπορήσαι ἂν τις, εἰ οἷόν τε κατὰ τὸ χρήσιμον φιλεῖν ἀλλήλους ἢ δι' ἄλλο τι 15 βούλεσθαι τὰγαθὰ τῷ υἱεῖ τὸν πατέρα, ἢ δι' αὐτὸν τὸν υἱόν, ἂν γε κατὰ φύσιν φιλή· ὥστ' ἔοικε φυσικὴ τις φιλία αὕτη εἶναι μᾶλλον. παρ- ἀκολουθεῖ δ' ἴσως καὶ τῇ τοιαύτῃ, ὅταν φυσικῶς γίνηται, καὶ τὸ ἡδὺ καὶ τὸ χρήσιμον. ταῦτα μὲν οὖν ἐπισκεπτέον ὡς ἔχει.

1-19 *versio Latina Roberti Grosseteste* (p.46.79-47.99 *Stinissen*) 3 *Eudemus* = EE 7.4 1239a1-12 *Eudemus et Theophrastus commemorantur ab Alberto Magno, Super Ethica* 8.7.24 (*Op. omn. t.14.2 p.619.42-4 Kübel*), *qui ex Aspasio pendet* 9 γυνὴ σπουδαία] cf. 486 v.60-1 14-19 *Albertus Magnus, op. cit.* (p.619.64-5), *Theophrasto nominato*

1 ζητῆσαι *Heylbut, dubium an codices secutus* 13 ἀρχόμενον] *post hoc verbum repetunt* καὶ διὰ τὸ χρήσιμον (v.12) *Na* 13-14 δὲ (καὶ) ἄνδρα *Diels*: δ' ἀνδρὶ *NBa* (ἀνδρία) *R* 14 φίλους *Ba*: φιλίαν *NR*

534 Gellius, *Noctes Atticae* 1.3 capitulum et 8-14 et 21-9 (OCT t.1 p.41.21-4 et 42.22-44.1 et 44.26-46.20 Marshall)

quod Chilo Lacedaemonius consilium anceps pro salute amici cepit; quodque est circumspecte et anxie considerandum, an pro utilitatibus amicorum delinquendum aliquando sit; notataque inibi et relata, quae et Theophrastus et M. Cicero super ea re scripserunt.

8 et hic autem Chilo, praestabilis homo sapientiae, quonam usque debuerit contra legem contraque ius pro amico progredi, dubitavit, 9 eaque res in fine quoque vitae ipso animum eius anxiet, et alii deinceps multi philosophiae sectatores, ut in libris eorum scriptum

1-4 *supra, capitula libri primi* 3 (OCT t.1 p.6.6-10 Marshall) 6-8 *Diogenes Laertius, Vitae* 1.71

other kinds of friendship. Both Eudemus and Theophrastus say that friendships involving superiority occur in the same (kinds): either based on pleasure or based on utility or based on virtue. For the ruler and the ruled may also become virtuous friends, and in other respects they will be friends, but while being friends they will maintain what is lawful, the one being inferior to the extent dictated by law, and the other being superior. Also a father and a son (may become) virtuous (friends), and more than anything else the son will concede paternal superiority to the father. Similarly also will a virtuous wife (concede superiority) to a virtuous husband, for when each of them follows nature, the one (he) will rule and the other (she) will be ruled. Among persons who are not virtuous but of average character, it is clearly possible to be friends both on the basis of pleasure and on the basis of utility, one person being superior and the other being inferior, as for example a ruler and one who is ruled, and a wife and a husband can both be friends. Concerning a son and a father one might query whether they can be friends with each other on the basis of utility, or the father can wish good things for the son for any other reason than for the sake of the son himself — assuming at least that the father's friendship is in accordance with nature. As a result this friendship seems rather to be one which is natural. But perhaps there follows upon even this kind of friendship, when it occurs naturally, both pleasure and utility. One ought therefore, to consider how these matters stand.

¹ I.e., those based on virtue, on pleasure and on utility.

534 Gellius, *Attic Nights* 1.3 chapter heading and 8-14 and 21-9 (OCT vol.1 p.41.21-4, 42.22-44.1 and 44.26-46.20 Marshall)

The two-edged decision made by the Spartan Chilo for the safety of a friend; and that one should attentively and anxiously consider whether one ought ever to do wrong for the advantage of friends; including notes and reports of what both Theophrastus and Marcus Cicero wrote about the subject.

8 This Chilo, then, a man of preeminent wisdom, was in doubt
 how far he ought to have gone for a friend contrary to law and
 justice, and this matter troubled his mind even at the very end of his
 9 life. In turn many others who practised philosophy, as is written in

est, satis inquisite satisque sollicitè quæsierunt, ut verbis, quæ 10
scripta sunt, ipsis utar, εἰ δεῖ βοηθεῖν τῷ φίλῳ παρὰ τὸ δίκαιον καὶ
μέχρι πόσου καὶ ποῖα. ea verba significant quæsisse eos, an nonnum-
quam contra ius contrave morem faciendum pro amico sit et in
qualibus causis et quemnam usque ad modum.

- 10 super hac quaestione cum ab aliis, sicuti dixi, multis, tum vel 15
diligentissime a Theophrasto disputatur, viro in philosophia Peri-
patetica modestissimo doctissimoque, eaque disputatio scripta est,
11 si recte meminimus, in libro eius De amicitia primo. eum librum
M. Cicero videtur legisse, cum ipse quoque librum De amicitia
componeret. et cetera quidem, quæ sumenda a Theophrasto exis- 20
timavit, ut ingenium facundiaque eius fuit, sumpsit et transposuit
12 commodissime aptissimeque; hunc autem locum, de quo satis
quæsitum esse dixi, omnium rerum aliarum difficillimum strictim
atque cursim transgressus est, neque ea, quæ a Theophrasto
pencilate atque enucleate scripta sunt, exsecutus est, sed anxietate 25
illa et quasi morositate disputationis prætermissa genus ipsum rei
13 tantum paucis verbis notavit. ea verba Ciceronis, si recensere quis
vellet, apposui: "his igitur finibus utendum esse arbitror, ut, cum
emendati mores amicorum sunt, tum sit inter eos omnium rerum,
consiliorum, voluntatum sine ulla exceptione communitas, ut etiam 30
si qua fortuna acciderit, ut minus iustæ voluntates amicorum
adiuvandæ sint, in quibus eorum aut caput agatur aut fama,
declinandum de via sit, modo ne summa turpitudine sequatur; est
enim, quatenus amicitiae venia dari possit."

- "cum agetur", inquit, "aut caput amici aut fama, declinandum 35
14 est de via, ut etiam iniquam voluntatem illius adiutemus." sed
cuiusmodi declinatio esse ista debeat qualisque ad adiuvandum
digressio et in quanta voluntatis amici iniquitate, non dicit. . . .

- 21 Theophrastus autem in eo, quo dixi, libro inquisitius quidem
22 super hac ipsa re et exactius pressiusque quam Cicero disserit. set 40
is quoque in docendo non de unoquoque facto singillatim existimat
neque certis exemplorum documentis, set generibus rerum summa

28-34 Cicero, *De amicitia* 61

10 inquisite *mg. ed. Ascens.*: inquit si te VR: inquit scite P 29 sunt
VPR: sint Cic. 32 caput VP: de capite Cic.: capitis causa β 40
pressiusque AVPR: expressiusque *Skutsch*

their books, investigated with sufficient thoroughness and sufficient care, to use the very words which (they) wrote, "whether one ought to assist a friend contrary to what is just, and (if so) to what extent and in situations of what sort." These words indicate that they investigated whether sometimes one should act for a friend contrary to justice and contrary to custom, and (if so) in what sort of conditions and to what extent.

10 This question is discussed not only by many others, as I said, but also most diligently by Theophrastus, a Peripatetic philosopher of the utmost discretion and learning, and this discussion is recorded, if I remember correctly, in the first book of his (work) *On Friendship*.

11 Marcus Cicero seems to have read this book, when he himself was likewise composing a book *On Friendship*. And indeed the other material, which he thought ought to be taken from Theophrastus, he took and translated in a most pleasing and apt manner, as was his

12 natural talent and fluency; but this topic which I said has been the subject of sufficient investigation (and which is) the most difficult one of all, he went over superficially and cursorily. Those things which were carefully and plainly written by Theophrastus he did not pursue, but having passed by that anxious and as it were pedantic kind of discussion he took note in only a few words of the nature

13 alone of the matter. I have added the words of Cicero in case anyone wishes to examine them: "I think, therefore, these limits ought to be observed: namely, when the characters of friends are faultless, then community in all things, plans, desires should exist among them without any exception, so that even if it should by any chance happen that less than just desires of friends require assistance, where either their life or reputation is at stake, one ought to depart from the (straight) path, provided only that no very great disgrace follows; for it is only up to a point that forgiveness can be extended to friendship."

"When either the life of a friend or reputation is at stake," he says, "we ought to depart from the (straight) path, in order to assist even an unjust desire of that (friend)." But what manner of departure that ought to be and what sort of deviation to offer assistance and how unjust the friend's desires (may be), he does not say. . . .

21 Theophrastus, however, in that book of which I spoke, expressed himself certainly with greater thoroughness on this matter and
22 greater precision and accuracy than Cicero. But he too in his exposition does not evaluate individual deeds taken one at a time, nor (does he make use of) the certain evidence of examples. Rather he

tim universimque utitur ad huic ferme modum:

- 23 "parva", inquit, "et tenuis vel turpitudine vel infamia subeunda
est, si ea re magna utilitas amico quaeri potest. rependitur quippe 45
et compensatur leve damnum delibatae honestatis maiore alia
graviorequē in adiuvando amico honestate, minimaque illa labes et
quasi lacuna famae munimentis partarum amico utilitatum solida-
24 tur. neque nominibus", inquit, "moveri nos oportet, quod paria
genere ipso non sunt honestas meae famae et rei amici utilitas. 50
ponderibus haec enim potestatibusque praesentibus, non vocabulo-
rum appellationibus neque dignitatibus generum diiudicanda sunt.
25 nam cum in rebus aut paribus aut non longe secus utilitas amici
aut honestas nostra consistit, honestas procul dubio praeponderat;
cum vero amici utilitas nimio est amplior, honestatis autem nostrae 55
in re non gravi levis iactura est, tunc, quod utile amico est, id prae
illo, quod honestum nobis est, fit plenius, sicuti est magnum pondus
aeris parva lamna auri pretiosius."
- 26 verba adeo ipsa Theophrasti super ea re adscripsi: οὐκ, εἰ δὴ
που τοῦτο τῷ γένει τιμιώτερον, ἥδη καὶ, ὅτι οὖν ἂν ἡ μέρος τούτου, πρὸς 60
τὸ τηλικόν θατέρου συγκρινόμενον αἰρετὸν ἔσται. λέγω δὲ οἶον, οὐκ,
εἰ χρυσίον τιμιώτερον χαλκοῦ, καὶ τηλικόν τοῦ χρυσοῦ πρὸς τὸ τηλικόν
χαλκοῦ μέγεθος ἀντιπαραβαλλόμενον πλέον δόξει· ἀλλὰ ποιήσει τινὰ
ῥοπήν καὶ τὸ πλῆθος καὶ τὸ μέγεθος.
- 27 Favorinus quoque philosophus huiuscemodi indulgentiam 65
gratiae, tempestive laxato paulum remissoque subtili iustitiae
examine, his verbis definivit: ἡ καλουμένη χάρις παρὰ τοῖς ἀνθρώποις,
τοῦτό ἐστιν ὕφεςις ἀκριβείας ἐν δέοντι.
- 28 post deinde idem Theophrastus ad hanc ferme sententiam
disseruit: "has tamen", inquit, "parvitates rerum et magnitudines 70
atque has omnes officiorum aestimationes alia nonumquam
momenta extrinsecus atque aliae quasi appendices personarum et
causarum et temporum et circumstantiae ipsius necessitates quae
includere in praecepta difficilest, moderantur et regunt et quasi
gubernant et nunc ratas efficiunt, nunc inritas." 75
- 29 haec taliaque Theophrastus satis caute et sollicite et religiose

67-8 Favorinus, fr. 102 Marres = fr. 100 Barigazzi

59-64 *Graeca omittunt AR* 60 τοῦτο τῷ Hertz: τουτουτω VP 61 οὐκ
εἰ Bücheler: ουκαι VP 62 χρυσίον ζ: χρυσον VP: χρυσός Görgemanns
χρυσίου ed. Ald.: χρισου VP: χρυσοῦ Görgemanns 70 parvitates AV m.
rec.: pravitates V¹ PR

deals with classes of things summarily and generally in very much the following manner:

- 23 "A small," he says, "and slight disgrace or bad repute is to be endured, if by this a great advantage can be gained for a friend. For the trifling loss involved in diminished honor is paid back and compensated by another greater and more important honor involved in assisting a friend, and that minimal stain and as it were hole in one's reputation is repaired by the bulwark of advantages obtained for a
- 24 friend. Nor should we be moved," he says, "by (mere) terms, because the honor of my reputation and the advantage of a friend under indictment are not identical in their very kind. For these should be judged by the present weights and values, not by verbal labels and
- 25 not by the merits of kinds. For when the advantage of a friend or our honor consists in things which are either equal or not far from it, honor has without doubt the greater weight. But when the advantage of a friend is far larger and the sacrifice of our reputation in a matter of no importance is trifling, then that which is advantageous for a friend becomes more important in comparison with that which is honorable for us, just as a great weight of bronze is more valuable than a small sliver of gold."
- 26 The very words indeed of Theophrastus on this matter I have added: "It is not the case that if this belongs to a more valuable class (than that), then also any part of it, when judged in relation to any quantity of the other, will be preferable. I mean, for example, it is not the case that if gold is more valuable than bronze, (then) also any quantity of gold, compared with any quantity of bronze, will seem greater; but both the number and size (of the portions) will have some weight (in our assessment)."
- 27 The philosopher Favorinus defined such an indulgence in favor, (one in which) an exact examination of justice is suitably relaxed a little and loosened up, in the following words: "What is called favor among men is a relaxation of exactness on the right occasion."
- 28 Afterwards the same Theophrastus advanced pretty much the following view: "Nevertheless," he said, "these low values of things and high values and all these assessments of duties are sometimes directed and ruled and as it were governed and rendered now confirmed, now unconfirmed by other external influences and other as it were appendages (in the form) of persons and conditions and times and the necessities of the very circumstance, which are difficult to include in precepts."
- 29 These and like things Theophrastus wrote cautiously enough

cum discernendi magis disceptandique diligentia quam cum decernendi sententia atque fiducia scripsit, quoniam profecto causarum ac temporum varietates discriminumque ac differentiarum tenuitates derectum atque perpetuum distinctumque in rebus singulis praeceptum, quod ego nos in prima tractus istius parte desiderare dixeram, non capiunt. 80

81 *non in prima parte de Chilone (1.3.1-8), sed. vid. 1.3.19 (p.44.16-20 Marshall)*

78-80 causarum—tenuitates A: causa scientie corporum varietates sermonumque ac differentiarum ignorantes VPR

- 535 Plutarchus, De fraterno amore 20 490E (BT t.3 p.250.24-7 Paton et Pohlenz et Sieveking)

διὸ τοῦ λόγου τὸ συνεχὲς ὑπαγορεύοντος, εὖ μὲν εἶπε Θεόφραστος ὥς εἰ κοινὰ τὰ φίλων ἐστί, μάλιστα δεῖ κοινὸν τῶν φίλων εἶναι τοὺς φίλους· οὐχ ἥκιστα δ' ἂν τις ἀδελφοῖς τοῦτο παραινέσειεν.

2 κοινὰ τὰ φίλων] Plato, *Ly.* 207C, *Phdr.* 279C, *Resp.* 424A, 449C, *Legg.* 739C; *Aristoteles*, *EN* 8.9 1159b31, 9.8 1168b7-8, *EE* 7.2 1237b33, 1238a16, *Pol.* 2.5 1263a30; *vid. etiam schol. in Plato. Ly.* 207C (p.120 Greene) 2-3 μάλιστα

- 536 Thomas Hibernicus, Flores doctorum pene omnium, cap. de amicitia, dk (p.42.12-15 ed. Coloniensis a. 1616)

Theophrastus, cum quidam dicerent, “ille illius amicus est,” “cur ergo,” inquit, “illo divite pauper est? amicus non est, qui fortunae particeps non est.”

1-3 *haec Menefrani in cod. Monacensi 6292 f.86° v.3-5 (no. 15.5, p.24.13-15 Woelfflin) adsignantur; similia Demostheni in libro Gualteri Burlaei De vit. et mor. philosoph.37 (p.166.15-18 Knust) attribuuntur; vid. etiam Caecil. Balb. Sent.*

- 537 Šiwān al-ḥikma, cap. de Theophrasto, dictum no. 10 (vid. fontes in apparatu)

وقيل له من أصدقائك فقال وما علمي فأبني موسى أي أنا أكثر من المال فلا
صديق لي

fontes: *Muntaḥab Šiwān al-ḥikma (Mḥb)* p.178.5-6 *Badawī (codd. ACD)*, v.1192-3 *Dunlop (codd. ABCD)*, f.30° v.21-31' v.1 *cod. Constant. Murad Molla* 1408 (A)

and carefully and scrupulously, with more concern for analysis and debate than with the intention and hope of rendering a decision, since certainly the variations in conditions and times and the minuteness of distinctions and differences do not allow a precept that is straightforward and for all time and clear in regard to individual cases, which is what I said at the beginning of this essay we wanted.

- 535 Plutarch, *On Brotherly Love* 20 490E (BT vol.3 p.250.24-7 Paton, Pohlenz and Sieveking)

Wherefore — my subject suggests the connection¹ — Theophrastus put it well, that if the possessions of friends are common, it is especially necessary that the friends of friends be common; and not least upon brothers might one urge this advice.

¹ Plutarch has been arguing that when a man quarrels with his brother, he should associate himself with his brother's friends and avoid his enemies.

δεῖ—τοὺς φίλους] cf. *Plut. Ad. et am.* 24 65A, quo tamen loco Theophrastus non nominatur

- 536 Thomas of Ireland, *Flowers of Almost All Learned Men*, chap. on Friendship, dk (p.42.12-15 ed. Cologne, 1616)

When someone said, "He is that man's friend," Theophrastus remarked, "Why then is he poor, while that man is rich? He is not a friend who is not a sharer in (one's) fortune."

11 (p.81.11 Friedrich) et *Sent. falso inter Publilianas recept.* 17 (p.96.18 Friedrich) et *Publil. Syr., Sent.* 827 (p.54.10 Orelli) et *librum Guillelmi de Donekastia qui inscribitur Explicatio Aphorismatum philosophorum* 9.3 (p.44.3-5 Weijers) et *Hieron. comm. In Michaeam* 2.7 (CCSL t.76 p.510.1-3)

- 537 *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 10 (see the sources in the apparatus)

Upon being asked, "Who are your friends?" he (Theophrastus) said, "How would I know? I am rich!" — i.e., I have lots of money and hence no friends.

538A Codex Vaticanus Graecus 1144 f.210^r v.20-1 (no. 25, RhM t.47 [1892] p.133 Elter)

ὁ αὐτὸς παρεκελεύετο τοὺς φίλους δεῖν δοκιμάσαντας αἰρεῖσθαι, οὐχ ἑλομένους δοκιμάζειν.

538B Seneca, Ad Lucilium 1.3.2 (OCT t.1 p.4.11-15 Reynolds)

tu vero omnia cum amico delibera, sed de ipso prius; post amicitiam credendum est, ante amicitiam iudicandum, isti vero praepostero officia permiscunt qui, contra praecepta Theophrasti, cum amaverunt iudicant, et non amant cum iudicaverunt.

1-4 tu vero *ad fin.*] *haec profert Vincentius Bellovacensis, Speculum doctrinale* 6.14 (t.2 col.490A ed. Duac. a. 1624) post amicitiam *ad fin.*] *haec sine verbis contra praecepta Theophrasti citantur in florilegio Thomae Hibernici quod Flores doctorum pene omnium inscribitur, cap. de amicitia ce (p.39.9-12 ed. Colon.*

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538C Codices Parisini Latini 2772, 4718 et 4887, sent. 26 (p.40.2-3 Woelfflin)

Theophrastus dixit expedire iam probatos amicos amari, non amatos probari.

1-2 *similia verba Theophrasto in cod. Monac. Lat. 6292 f.86^v v.7-8 (sent. 15.7, Woelfflin p.25), cod. Cusan. 14 f.24^r a (p.108.19-20 Klein), Gualteri Burlaei libro De vita et moribus philosophorum 68 sent. 1 (p.282.26-7 Knust), Vincentii Bellovacensis Speculo doctrinali 6.14 (t.2 col.490C ed. Duac. a. 1624) et Speculo historiali 5.2 (t.4 p.137b45-138a1 ed. Duac. a. 1624), Thomae Hibernici Floribus doctorum pene omnium, cap. de amicitia df (p.41.37-8 ed. Colon. a. 1616), Francesco da Barberino, Docum. d'amore 7 (t.3 p.194.20-2 Egidi) attribuuntur; versio Italica Theophrasto in Fiori e vita di filosafi e d'altri savi e d'imperadori cap. 12 (p.135.10 d'Agostino) adsignatur; cf. collectiones [Senecae], De moribus 48 (p.88.25 Friedrich) et Caecilii Balbi, sent. 5 (p.81.5 Friedrich), etiam sententias*

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538D Rutilius Lupus, De figuris 1.6 (p.10.1-4 Brooks)

<ἀντιμεταβολή> . . . item Theophrastus dicitur dixisse prudentis

- 538A** Codex Vaticanus Graecus 1144 f.210^r v.20-1 (no. 25, *RhM* vol.47 [1892] p.133 Elter)

The same man (Theophrastus) used to give the advice that men ought to choose friends after having tested them, not to test after having chosen them.

- 538B** Seneca, *To Lucilius* 1.3.2 (OCT vol.1 p.4.11-15 Reynolds)

Indeed I enjoin you (Lucilius) to consider everything with a friend, but before that (consider) him. Trust ought to follow upon friendship, judgment ought to precede friendship. Indeed those people get their priorities backwards who, contrary to the precepts of Theophrastus, first make friends and then judge them, and do not make friends after having judged them.

a. 1616) cf. *Ciceronis librum De amicitia* 85 (*quo loco Theophrastus non nominatur*): cum iudicaris, diligere oportet; non, cum delexeris, iudicare

- 538C** Codices Parisini Latini 2772, 4718 and 4887, sent. 26 (p.40.2-3 Woelfflin)

Theophrastus said that it is advantageous that friends be tested before being made friends, not made friends before being tested.

falso sub nomine Publilii Syri receptas 11 (p.96.12 Friedrich) et *librum Guillelmi de Donekastria qui inscribitur Explicatio aphorismatum philosophorum* 9.5 (p.44.16 Weijers)

1-2 amari, non amatos probari Fortenbaugh: amari non amato probari A: amari quam amatos probari *cod. Mon. et Woelfflin*: amare non amatos probare BC, Vincentius, Thomas et *cod. Cusanus*

- 538D** Rutilius Lupus, *On Figures* 1.6 (p.10.1-4 Brooks)

antimetabolē (transposition): . . . likewise Theophrastus is said to have said that it is the role of a prudent man to strive for a friendship

esse officium amicitiam probatam appetere, non appetitam probare.

1-2 cf. *Carmen de figuris* v.16-17, s.v. ἀντιμεταβολή (RhL p.64.6-7 Halm): permutatio . . . sumere iam cretos, non sumptos cernere amicos, *Theophrasto non nominato* 1 prudentis] cf. *Ammiani Marcellini Res gestas* 26.2.9: ut

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538E Gnomologium Vaticanum, no. 326 (WSt t.10 [1888] p.258 Sternbach)

ὁ αὐτὸς ἐδοκίμαζεν μὴ φιλήσαντα κρίνειν, ἀλλὰ κρίναντα φιλεῖν, καὶ μισεῖν λόγῳ καὶ μὴ πάθει.

1-2 *haec forma sententiae Pittaco in cod. Vat. Gr. 743 f.46^r (Gnom. Vat. 561 Sternbach) et cod. Vind. Gr. theol. 149 f.306^r (Syll. Vind. 160 Wachsmuth) tribuitur; sine auctoris nomine occurrit in collectione quae Γνωμικά τινα inscri-*

→

538F Plutarchus, De fraterno amore 8 482B (BT t.3 p.231.6-12 Paton et Pohlenz et Sieveking)

τοὺς μὲν γὰρ ἀλλοτρίους, ὡς ἔλεγε Θεόφραστος, οὐ φιλοῦντα δεῖ κρίνειν ἀλλὰ κρίναντα φιλεῖν· ὅπου δ' ἡ φύσις ἡγεμονίαν τῇ κρίσει πρὸς εὖνοιαν οὐ δίδωσιν οὐδ' ἀναμένει τὸν θρυλούμενον τῶν ἀλῶν μέδιμνον ἀλλὰ συγγεγέννηκε τὴν ἀρχὴν τῆς φιλίας, ἐνταῦθα δεῖ μὴ μικροὺς εἶναι μηδ' ἀκριβεῖς τῶν ἀμαρτημάτων ἐξεταστάς.

5

1-2 *verba Theophrasti ap. Stobaeum 4.27.14 (t.4 p.659.7-10 Hense) reperiuntur, quibus ex Plutarchi disputatione τοὺς δὲ ἀδελφοὺς ἔμπαλιν adduntur; similia Nicolii tribuuntur in Antonii Melissae Locis communibus 1.24 (PG t.136 col.852B) et secundum Sternbach (ad Gnomol. Vatic. 326) etiam in cod. Vat. Gr. 741 f.25^r*

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539 Stobaeus, Anthologium 4.11.16 (t.4 p.340.13-16 Hense)

Θεοφράστου· χαλεπὸν καταμαντεύεσθαι περὶ τῶν νέων· ἀστόχαστος γὰρ ἡλικία καὶ πολλὰς ἔχουσα μεταβολὰς ἄλλοτε ἐπ' ἄλλο φερομένη.

1-3 cf. *Arist. EN 8.3 1156a33-b1, EE 7.2 1236a38-b1* 2 πολλὰς . . . μεταβολὰς] cf. *Platonis Leges* 11 929C

540 Codex Vaticanus Graecus 1144 f.210^r v.19-20 (no. 24, RhM t.47 [1892] p.133 Elter)

Θεοφράστου· ἄγνοιαν μὲν καὶ ἀμαρτίαν ἡ φιλία φέρει, φθόνον δὲ

that has been tested, not to test one that has been striven for.

enim sapientes definiunt, . . . alienum ad amicitiam, cum iudicaverit quisquam prudens, adiungere sibi debet, non cum adiunxerit, iudicare

1 ἀντιμεταβολή *add. Halm ex Carm. de fig. v.16* 2 probatam *ed. Basil. :*
approbatam codd. probare] approbare *Jacob*

538E *Gnomologium Vaticanum*, no. 326 (*WSt* vol.10 [1888] p.258 Sternbach)

The same man (Theophrastus) used to approve not of judging people after having made friends, but of making friends after having judged them, and of hating with reason and not with passion.

bitur (Boissonade, Anecd. Gr. t.2 p.467.17), sed brevi post duas sententias (p.467.9-11 et 467.12-15) quae aliis locis (1 v.42-4 et 22) Theophrasto adsignantur

538F Plutarch, *On Brotherly Love* 8 482B (*BT* vol.3 p.231.6-12 Paton, Pohlenz and Sieveking)

For with unrelated people, as Theophrastus used to say, it is not right to make friends and then judge them, but to judge and then make friends. Yet where nature does not give judgment the lead in regard to goodwill and does not wait for the proverbial bushel of salt but has begotten at birth the beginning of friendship, here it is right to be neither harsh nor strict examiners of faults.

et 385 f.18° 3-4 de medimno salis cf. Plut. De am. multit. 3 94A; etiam Arist. EN 8.3 1156b27-8, EE 7.2 1238a2-3 et Cic. De am. 67, Theophrasto non nominato

539 Stobaeus, *Anthology* 4.11.16 (vol.4 p.340.13-16 Hense)

Theophrastus: It is difficult to prophesy concerning young people, for (the character of) youth is hard to guess at and marked by many changes, being carried on different occasions in different directions.

540 Codex Vaticanus Graecus 1144 f.210^r v.19-20 (no. 24, *RhM* vol.47 [1892] p.133 Elter)

Theophrastus: Friendship bears ignorance and mistakes, but it

καὶ δυσμένειαν οὐ φέρει.

1-2 *sententia Theophrasto etiam in cod. Par. Gr. 2571 f.41^o attribuitur*

541 Hieronymus, In Osee 3, praefatio (CCSL t.76 p.109.140-5 Adriaen)

tu autem qui diligis, nequaquam personarum, sed rerum promissententiam; quamquam et amor recipiat errorem, pulchrumque sit illud Θεοφράστιον, quod Tullius magis ad sensum quam ad verbum interpretatus est: τυφλὸν τὸ φιλοῦν περὶ τὸ φιλούμενον, id est: 5
“amantium caeca iudicia sunt.”

3 Tullius] in iis Ciceronis libris, quos possidemus, sententia non invenitur 4
Graeca forma sententiae parvis cum mutationibus in Platonis Legibus 5 731E
reperitur; ut Platonica apud Plutarchum Ad. et am. 48E, De cap. ex inim. 90A,
92E, et Galenum, De affect. dignot. 2.7 (CMG t.5.4.1.1 p.6); vid. etiam Plutarchi
Plat. quaest. 1000A, quo tamen loco Plato non nominatur; Thucydidi in epist.
ad M. Cornelium Frontonem (t.1 p.50.23-4 van den Hout) sententia a Marco Au-
relio dubitanter adsignatur: ut ait nescio quis Graecus, puto Thucydides, sed
Haines Theophrastus pro Thucydides ex Hieronymo coni., fort. recte 5 Lat-
→

542 Plutarchus, Cato Minor 37.1-4 (BT t.2.1 p.62.9-19 Ziegler)

ὁ μέντοι Μουνάτιος οὐκ ἀπιστία τοῦ Κάτωνος, ἀλλ' ἐκείνου μὲν
ὀλιγορία πρὸς αὐτόν, αὐτοῦ δέ τινι ζηλοτυπία πρὸς τὸν Κανίδιον
ἱστορεῖ γενέσθαι τὴν ὀργήν. καὶ γὰρ αὐτὸς σύγγραμμα περὶ τοῦ Κάτωνος
2 ἐξέδωκεν, ᾧ μάλιστα θρασέας ἐπηκολούθησε. λέγει δ' ὕστερος μὲν εἰς
Κύπρον ἀφικέσθαι καὶ λαβεῖν παρημελημένην ξενίαν, ἐλθὼν δ' ἐπὶ 5
θύρας ἀπωσθῆναι, σκευωρουμένου τι τοῦ Κάτωνος οἴκοι σὺν τῷ
3 Κανιδίῳ· μεμψάμενος δὲ μετρίως οὐ μετρίως τυχεῖν ἀποκρίσεως, ὅτι
κινδυνεύει τὸ λίαν φιλεῖν, ὥς φησι Θεόφραστος, αἴτιον τοῦ μισεῖν
4 γίνεσθαι πολλάκις· “ἐπεὶ καὶ σὺ”, φάναι, “τῷ μάλιστα φιλεῖν ἦττον
οἴομενος ἢ προσήκει τιμᾶσθαι, χαλεπαίνεις. Κανιδίῳ δὲ καὶ δι' 10
ἐμπειρίαν χρώμαι καὶ διὰ πίστιν ἐτέρων μᾶλλον, ἐξ ἀρχῆς μὲν
ἀφιγμένῳ, καθαρῷ δὲ φαινομένῳ.”

8 τὸ λίαν φιλεῖν . . . αἴτιον τοῦ μισεῖν] cf. Aristaeneti Epistulas 1.22 (p.52 Mazal)
et Plutarchi librum De lib. educ. 9B

does not bear envy and ill-will.

541 Jerome, *On Hosea* 3, Preface (CCSL vol.76 p.109.140-5 Adriaen)

You (Pammachius), however, who love (me), express an opinion not at all about persons but about facts; though even love admits error, and that Theophrastean (saying) is beautiful, which Tully rendered more according to sense than literally: "Blind (is) what loves concerning what's loved", i.e., "The judgments of lovers are blind."

ina forma sententiae sine auctoris nomine in Hieronymi opusculo Adv. Ioann. Hierosol. 1.3 (PL t.23 p.373B) recurrit; Theophrasto in Vincentii Bellovacensis Spec. hist. 5.2 (t.4 p.138 col.1 v.3-4 ed. Duac. a. 1624) et Spec. doct. 4.121 et 5.92 (t.2 col.368D et col. 456A), in Gualteri Burlaei libro De vit. et mor. phil. 68 sent. 15 (p.284.10 Knust), in Franc. da Barberino libro Documentorum amoris 7 (t.3 p.194.23 Egidi) adsignatur; Italica forma in florilegio quod Fiori e vita di filosafi e d'altri savi e d'imperadori inscribitur, cap. 12 (p.135.14 d'Agostino)

542 Plutarch, *Cato the Younger* 37.1-4 (BT vol.2.1 p.62.9-19 Ziegler)

Nevertheless Munatius reports that his anger arose, not on account of Cato's mistrust, but on account of an insult which he (Cato) directed toward him and on account of a certain jealousy which he himself felt toward Canidius. For he, too, published a work on Cato,
 2 which Thræsea especially followed. He says that he arrived on Cyprus later (than Canidius and Cato) and found that an hospitable reception had not been prepared. When he went to (Cato's) door, he was repulsed, for Cato was looking after something inside with
 3 Canidius; and when he complained with moderation, he received the immoderate reply, that excessive affection is likely, as Theophrastus
 4 says, often to become the cause of hate. "Since you, too," (Cato) said, "on account of intense affection are angered, thinking yourself honored less than is appropriate. But I make use of Canidius more than others, both because he is tested and because he is trusted, having come (to me) at the outset and shown himself pure (in character)."

543 Gellius, Noctes Atticae 8.6 capitulum (OCT t.1 p.275.5-8 Marshall)

cum post offensiunculas in gratiam redeatur, expostulationes fieri mutuas minime utile esse, superque ea re et sermo Tauri expositus et verba ex Theophrasti libro sumpta; et quid M. quoque Cicero de amore amicitiae senserit cum ipsius verbis additum.

1-4 *supra, capitula libri octavi 6 (OCT t.1 p.19.21-5 Marshall)* 1 *de re-
ditione in gratiam vid. epistulam ad Theophrastum quae Aristotelis fuisse
ferebatur, no. 6.1-4 (p.33.8-18 Plezia)*

3 libro *plerique* : libro X *pauci*

4 amicitiae *ς* : et amicitia *Skutsch*

544 al-Mubaššir, Muḥtār al-ḥikam wa-maḥāsin al-kalim, Aqwāl ḡamā'a min al-ḥukamā' no. 119 (vid. fontes in apparatu)

وقال إذا عادت رجلاً فلا تعاد جميع أهله بل صادق بعضهم فإن ذلك مما
يكف أذيته

fontes: p.315.4-5 *ed. Badawī, f.149^v v.8-9 cod. Constant. Ahmet III 3206 (G),
Bocados de oro 23.88 (p.177.23-5) Crombach (S), Liber philosophorum mor.
ant. p.571.1-3 Franceschini (L)*

1 *post* قال *add. أيضا ed. Badawī*

545 al-Mubaššir, Muḥtār al-ḥikam wa-maḥāsin al-kalim, Aqwāl ḡamā'a min al-ḥukamā' no. 120 (vid. fontes in apparatu)

وقال قد يحتاج إلى الأشرار والاستعانة بهم فينتفع بهم وينتفعوا مثل ما
ينتفع شجر الصندل بالحيات والحيات بشجر الصندل لما تكتسب الحيات من
طيب رائحته ويرده ولما تمنع الحيات من شجر الصندل القطع

fontes: p.315.6-8 *ed. Badawī, f.149^v v.10-13 cod. Constant. Ahmet III 3206
(G), Bocados de oro (S) et Liber philosophorum mor. ant. (L) om.*

G : رائحته 3 *ed. Badawī* : تكتسب 2 *ed. Badawī* وينتفعون : G وينتفعوا 1
ed. Badawī رائحة الصندل من G : *ed. Badawī*

- 543** Gellius, *Attic Nights* 8.6 chapter heading (OCT vol.1 p.275.5-8 Marshall)

(It is argued¹) that when reconciliation takes place after slight offences, the occurrence of mutual complaints is not in the least helpful, and concerning this matter both a discourse of Taurus is set forth and a quotation is taken from Theophrastus' book; and also what Marcus Cicero thought about the affection of friendship is added with his own words.

¹ The addition "it is argued" is intended to reflect the fact that we are not dealing with the full text of 8.6, but rather a chapter heading which gives the argument of the now lost text.

- 544** Mubaššir, *Choicest Maxims and Best Sayings*, "Sayings by a Number of Philosophers," no. 119 (see the sources in the apparatus)

He (Theophrastus) said: "When you are enemies with someone, do not contract the enmity of his entire family, but rather befriend some of them, for this is one of the things that will restrain his doing harm."

- 545** Mubaššir, *Choicest Maxims and Best Sayings*, "Sayings by a Number of Philosophers," no. 120 (see the sources in the apparatus)

He (Theophrastus) said: "Sometimes there is need to resort to evil people for mutual benefit, just as the sandalwood tree and snakes benefit each other: the snakes gain its fragrance and coolness, and they prevent the sandalwood tree from being felled."

546 Gualterus Burlaeus, *De vita et moribus philosophorum* 68, sent. 2-12 (p.282.26-9 et 284.1-7 Knust)

2 huius Theofrasti has legimus esse sentencias: . . . amicitias
3 immortales esse oportet. quanti est sine anima corpus, tanti est sine
4 amicis homo. cum amicis oraciones breves, amicitias longas esse
5,6 oportet. ita amicus esto ut inimicus esse non timeas. fortunato amico
7 vocatus, infortunato non vocatus presto sis. amicum blandum cave 8
8 cuius verbum semper est dulce. bonus amicus <lesus> gravius

1 de sent. 1, quae hic omittitur, vid. app. ad 538C 1-2 sent. 2 Pythagorae attribuitur in cod. Monac. Lat. 6292 f.86° v.10 (sent. 15.9 Woelfflin p.25); cf. Caecil. Balb., Sent. 140 (p.84.34 Friedrich), Livium 40.46.12, qui dictum ut proverbium citat, et Ciceronem, Pro. C. Rab. Post. 12 2-3 sent. 3 Pythagorae attribuitur in cod. Monac. Lat. 6292 f.86° v.9-10 (sent. 15.8 Woelfflin p.25); idem ut locum communem citat Albertanus Brixiensis, Liber consolationis et consilii, cap.17 (p.43.2-3 Sundby); verba eadem etiam inveniuntur in collectionibus Publilii Syri, Sent. Q 74, v.566 (p.72.9 Friedrich) et Caecilii Balbi, Sent. 155 (p.85.10 Friedrich) et inter sententias falso sub nomine Publilii Syri receptas 294 (p.104.37-8 Friedrich) 3-4 sent. 4 Pythagorae attribuitur in cod. Monac. Lat. 6292 f.86° v.10-11 (sent. 15.10 Woelfflin p.25); Socrati adsignatur in codd. Par. Lat. 2772, 4718 et 4887 (sent. 56 Woelfflin p.41), a Burlaeo, *De vita et moribus philosophorum* 30 (p.128.4 5 Knust), a Vincentio Bellovacensi, *Speculum doctrinale* 6.12 (t.2 col.490C ed. Duac. a. 1624) et *Spec. historiale* 3.58 (t.4 p.105b), a Francesco da Barberino, *Documenti d'amore* 7 (t.3 p.194.29-31 Egidi); item Socrati versio Italica adsignatur in libro qui *Fiori e vita di filosafi e d'altri savi e d'imperadori* inscribitur (cap.7, p.120.30 d'Agostino); Senecae sententiam attribuit Thomas Hibernicus, *Flores doctorum pene omnium*, cap. de amicitia cx (p.41.14-15 ed. Colon. a. 1616); similis etiam invenitur in Caecilii Balbi *Sententiis* 36 (p.82.6 Friedrich) et in Guillelmi de Donekastia *Explicationibus Aphorismatum philosophorum* 9.5 (p.44.20 Weijers) 4 sent. 5 Pythagorae attribuitur in cod. Monac. Lat. 6292 f.86° v.11-12 (sent. 15.11 Woelfflin p.25); similia Chiloni adsignant Gellius, NA 1.3.30 et Burlaeus, *De vit. et mor. philosoph.* 3 (p.26.13-16 Knust); Bianti Burlaeus 5 (p.36.11-13 Knust) et Senecae Thomas Hibernicus, *Flores*, cap. de amicitia cz (p.41.22-3 ed. Colon. a. 1616); cf. Publilium Syrum, Sent. I 16, v.245 (p.50.8-9 Friedrich), cuius verba parvis cum mutationibus citantur a Gellio, NA 17.14.4, a Macrobio, Sat. 2.7.11 et ab Ioanne Saresberiensi, *Policraticus* 8.14 (t.2 p.335.15 Webb = PL t.199 col.772B); Macrobio dictum attribuit Vincentius Bellovacensis, *Spec. doct.* 6.14 (t.2 col.490B ed. Duac. a. 1624); vid. etiam Caecil. Balb., Sent. 101 (p.83.31 Friedrich) et Albertan. Brix., *Tr. de arte loquendi et tacendi* 3.1 (p.492.11-12 Sundby) 4-5 sent. 6 Theophrasto attribuit Thomas Hibernicus, *Flores*, cap. de amicitia dl (p.42.17-18 ed. Colon.); Pythagorae attribuitur in cod. Monac. Lat. 6292 f.86° v.14-15 (sent. 15.14 Woelfflin p.25); cf. sententias similes quas Chiloni et Perianandro attribuit Diogenes Laertius, *Vitae philosophorum* 1.70 et 98, ex quibus pendet Burlaeus, *De vit. et mor. philosoph.* 3 (p.24.11-12 Knust) et 7 (p.44.16-17); Isocrates, 1 ad Demonicum 25 οὕτως ἀριστα χρήσει τοῖς φίλοις, εἰάν μὴ προσμένῃς τὰς παρ' ἐκείνων



- 546 Walter Burley, *On the Life and Character of Philosophers* 68, sayings 2-12 (p.282.26-9 and 284.1-7 Knust)

We read that these are the sayings of this¹ Theophrastus: . . .
 2,3 Friendships ought to be immortal. A man without friends is worth as
 4 much as a body without soul. Conversations with friends ought to
 5 be brief, friendships long. Be a friend in such a way that you are not
 6 afraid to be an enemy. Be at the service of a fortunate friend when
 7 invited, an unfortunate one when (even if) not invited. Beware of a
 8 charming friend whose word is always pleasant. A good friend when

¹ Burley has just reported how Aristotle chose Theophrastus as his successor. See 8.

δεήσεις, ἀλλ' αὐτεπάγγελτος αὐτοῖς ἐν τοῖς καιροῖς βοηθῆς, *quod dictum Isocratis videtur citari a Burlaeo* 27 (p.104.1-2 Knust); *cf. quoque verba quae Demetrio Phalereo adscribit Diogenes Laertius, Vitae* 5.83 (*Dem. Phal., fr. 116 Wehrli*) τοὺς φίλους ἐπὶ μὲν τὰ ἀγαθὰ παρακαλουμένους ἀπιέναι, ἐπὶ δὲ τὰς συμφορὰς αὐτομάτους 5-6 *verba sent. 7 similia Theophrasto adsignat Thomas Hibernicus, Flores, cap. de amicitia* dl (p.42.16-17 ed. Colon.), *quae etiam Pythagorae attribuantur in cod. Monac. Lat. 6292 f.86° v.12-13 (sent. 15.12 Woelfflin p.25); similis sent. Zenoni in cod. Monac. Lat. 6292 f.87° v.22-f.88° v.1 (sent. 24.1 Woelfflin) et a Burlaeo, De vit. et mor. philosoph. 25 (p.96 Knust) tribuitur; cf. etiam Caecil. Balb., Sent. 31 (p.82.2 Friedrich) 6-7 sent. 8 Theophrasto adsignatur etiam a Thoma Hibernico, Flores, cap. de amicitia* dl (p.42.18-19 ed. Colon. a. 1616); *Pythagorae attribuitur in cod. Monac. Lat. 6292 f.86° v.15 (sent. 15.15 Woelfflin p.25); verba fere eadem ex proverbii sapientium citat Vincentius Bellouacensis, Spec. doctr. 4.133 (t.2 col.376A ed. Duac.); ut locus communis verba similia citantur ab Albertano Brixiensi, Tr. de arte loquendi et tacendi 2.8 (p.489.27-8 Sundby); cf. etiam Publilium Syrum, Sent. B 10, v.53 (p.31.13 Friedrich) et Caecilium Balbum, Sent. 34 (p.82.5 Friedrich) et. cod. Cusanum 14 f.24° a (p.111.4 Klein)*

6 amicus] animus, Vinc., Publ., Caec. et cod. Cusan.
 cod. Mon. et Vinc., Spec. doctr.

lesus add. Knust; cf.

- 9,10 irascitur. amicum ledere nec ioco quidem oportet. amico exhibere
 11 ea te decet que tibi exhiberi velis. amici fides coagulum est amicitie.
 12 pro amico occidi expedit magis quam cum inimico vivere.

7 sent. 9 Pythagorae attribuitur in cod. Monac. Lat. 6292 f.86^v v.19-20 (sent. 15.17 Woelfflin p.25); fere eadem invenitur in collectione Caecilii Balbi, Sent. 9 (p.79.9 Friedrich) et inter sententias falso sub nomine Publilii Syri receptas 14 (p.96.15 Friedrich) amicum laedit, etiam qui laedit ioco; Albertanus Brixiensis, Tr. de arte loquendi et tacendi 2.8 (p.489.26-7 Sundby) dictum sine nomine auctoris offert amicum ludere ne joco quidem liceat 7-8 sent. 10 Pythagorae adsignatur in cod. Monac. Lat. 6292 f.86^v v.20 (sent. 15.18 Woelfflin); versionem Graecam Aristoteli attribuit Diogenes Laertius, Vitae 5.21 ἐρωτηθεὶς (sc. Aristoteles) πῶς ἂν τοῖς φίλοις προσφεροίμεθα, ἔφη, “ὥς ἂν εὐξαίμεθα αὐτοὺς ἡμῖν προσφέρεισθαι”, ex quo pendet, ut videtur, versio eiusdem Latina Aristoteli attributa a Burlaeo, De vit. et mor. philosoph. 53 (p.242.13-14 Knust); dicta similia adsignantur Heraclito in cod. Monac. Lat. 6292 f.84^v v.2-3 (sent. 1.21 Woelfflin p.19) et Socrati in codd. Par. Lat. 2772, 4718 et 4887 (sent. 73 Woelfflin), a Burlaeo, De vit. et mor. philosoph. 30 (p.128.8 Knust) et a Vincentio Bellovacensi, Spec. doct. 5.1 (t.2 col.403C ed. Duac.) et Spec. hist. 3.58 (t.4 p.105b); versio sententiae Italica Socrati attributa invenitur in libro qui Fiori e vita de filosafi e d'altri savi

Adsentatio

- 547 Athenaeus, Deipnosophistae 6.65 254D-E (BT t.2 p.68.2-9 Kaibel)

Θεόφραστος δ' ἐν τῷ Περὶ κολακείας φησίν, ὥς Μύρτις ὁ Ἀργεῖος Κλεώνυμον τὸν χορευτὴν ἅμα καὶ κόλακα προσκαθίζοντα πολλάκις αὐτῷ καὶ τοῖς συνδικάζουσι, βουλόμενον δὲ καὶ μετὰ τῶν κατὰ τὴν
 Ε πόλιν ἐνδόξων ὀρᾶσθαι, λαβόμενος τοῦ ὥτος καὶ ἔλκων αὐτὸν ἐκ τοῦ
 συνεδρίου πολλῶν παρόντων εἶπεν· “οὐ χορεύσεις ἐνθάδε οὐδ' ἁμῶν 5
 ἀκούσει.”

1 μύρτις C: μυρτις μύστης A: Μίτυς Wilamowitz

- 548 Athenaeus, Deipnosophistae 10.47 435E (BT t.2 p.447.15-19 Kaibel)

Θεόφραστος δέ φησι καὶ τοὺς ἐταίρους αὐτοῦ κολακεύοντας τὴν τυραννίδα προσποιεῖσθαι μὴ βλέπειν καὶ ὑπ' αὐτοῦ τοῦ Διονυσίου χειραγωγείσθαι καὶ μήτε τὰ παρατιθέμενα τῶν ἐδεσμάτων μήτε τὰς κύλικας ὀρᾶν· διὸ κληθῆναι Διονυσιοκόλακας.

1-4 cf. Athenaeum 6.56 249E-F, quo loco Theophrastus non nominatur

9 hurt is more grievously angered. One ought not to hurt a friend even
 10 with a joke. It is right for you to grant those things to a friend which
 11 you would wish to be granted to you. The fidelity of a friend is the
 12 bond of friendship. To be killed for a friend is more advantageous
 than to live with an enemy.

e d'imperadori inscribitur (cap.7, p.121.2 d'Agostino); vid. etiam Caecilii Balbi Sent. 83 (p.83.13) et sent. falso inter Publilianas recept. 139 (p.100.6 Friedrich) 8 sent. 11 Pythagorae attribuitur in cod. Monac. Lat. 6292 f.86^v v.20-87^v v.1 (sent. 15.19 Woelfflin); similia inveniuntur in collectione Caecilii Balbi, Sent. 12 (p.81.13 Friedrich) et inter sententias falso sub nomine Publilii Syri receptas 21 (p.96.27 Friedrich); cf. etiam dictum quod Soloni attribuitur in codd. Par. Lat. 2772, 4718 et 4887 (sent. 24 Woelfflin p.39), quod etiam Senecae verbis transpositis attribuit Thomas Hibernicus, Flores, cap. de amicitia de (p.41.35-6 ed. Colon.) 9 sent. 12 Socrati adsignatur in cod. Monac. Lat. 6292 f.87^v v.1-2 (sent. 15.20 Woelfflin p.25); Senecae dictum attribuit Albertanus Brixiensis, Liber consol. et consil., cap. 20 (p.49.13-15 Sundby); vid. etiam quod ap. Caecilium Balbum, Sent. 148 (p.85.3 Friedrich) et inter sententias falso sub nomine Publilii Syri receptas 275 (p.104.13-14 Friedrich) invenitur de sent. 13-15 vid. app. ad 527A et 541

Flattery

- 547 Athenaeus, *The Sophists at Dinner* 6.65 254D-E (BT vol.2 p.68.2-9 Kaibel)

Theophrastus says in the (work) *On Flattery* that when Cleonymus the dancer and also flatterer repeatedly sat himself beside Myrtis the Argive and his fellow judges, wishing to be seen even
 E with the eminent men of the city, Myrtis took Cleonymus by the ear and dragged him from the chamber, saying in the presence of many people, "You will not dance here, nor will you hear us."

- 548 Athenaeus, *The Sophists at Dinner* 10.47 435E (BT vol.2 p.447.15-19 Kaibel)

Theophrastus says that even his (Dionysius') comrades, in flattery of his tyranny, pretended to lack sight and to have their hands guided by Dionysius himself and to see neither the food set before them nor the wine-cups. For this reason they were called Dionysius-flatterers.

4 διονυσιοκόλακας C et lemm. A: διονυσοκόλακας A et Athen. 249F

Voluptas

549 Athenaeus, Deipnosophistae 12.31 526D (BT t.3 p.161.23-5 Kaibel)

Θεόφραστος δ' ἐν τῷ Περὶ ἡδονῆς καὶ δὴ καὶ τοὺς Ἰωνάς φησι διὰ τὴν ὑπερβολὴν τῆς τρυφῆς * * * ἔτι καὶ νῦν ἡ χρυσῇ παροιμία διαμεμένηκε.

2-3 *lac. not. Casaubon*: ἀφορμὴν διδόναι τῇ παροιμίᾳ. ἔτι δὲ καὶ νῦν ἡ χρῆσις τῆς παροιμίας (*fortasse* ἐν χρήσει ἡ παροιμία) διαμεμένηκε *Schweighaeuser*

550 Athenaeus, Deipnosophistae 6.105 273B-C (BT t.2 p.106.19-107.1 Kaibel)

ἀλλ' οὐ Σμινδυρίδης ὁ Συβαρίτης τοιοῦτος, ὃ Ἕλληνας, ὅς ἐπὶ τὸν
C Ἀγαρίστης τῆς Κλεισθένους θυγατρὸς ἐξορμῶν γάμον ὑπὸ χλιδῆς καὶ
τρυφῆς χιλίους συνεπήγετο οἰκέτας, ἄλιεῖς καὶ ὀρνιθευτὰς καὶ μαγ-
είρους· οὗτος δ' ὁ ἀνὴρ καὶ ἐνδείξασθαι βουλόμενος ὥς εὐδαιμόνως
ἔζη, ὥς ἱστορεῖ Χαμαιλέων ὁ Ποντικὸς ἐν τῷ Περὶ ἡδονῆς (τὸ δ' αὐτὸ 5
βιβλίον καὶ ὥς Θεοφράστου φέρεται), οὐκ ἔφη τὸν ἥλιον ἐτῶν εἴκοσιν
οὗτ' ἀνατέλλοντα οὔτε δυόμενον ἑωρακέναι. καὶ τοῦτ' ἦν αὐτῷ μέγα
καὶ θαυμαστὸν πρὸς εὐδαιμονίαν. οὗτος, ὥς ἔοικεν, πρῶι μὲν ἐκάθευδεν,
ὅψε δ' ἠγείρετο, κατ' ἀμφοτέρω δυστυχῶν.

1-9 *Chamaeleon, fr. 8 Wehrli* 1-4 *Herodotus 6.127; Diodorus Siculus 8.19;*
Athenaeus 12.58 541B-C = Timaeus, FGrHist 566 F 9 6-7 *Athenaeus*
12.18 520A et 12.31 526B; Cicero, De finibus 2.23; Seneca, Epistulae 122.2; Suda,
s.v. Τιμάσιος (pars 4 p.551 Adler), quibus tamen locis nec Theophrastus nec
Chamaeleon nominatur

→

551 Athenaeus, Deipnosophistae 12.3 511C-D (BT t.3 p.128.27-129.11 Kaibel)

“οὐδεὶς δὲ λέγει τὸν Ἀριστείδου βίον ἡδύν, ἀλλὰ τὸν Σμινδυρίδου
τοῦ Συβαρίτου καὶ τὸν Σαρδαναπάλλου. καίτοι κατὰ γε τὴν δόξαν,”
φησὶν ἐν τῷ Περὶ ἡδονῆς Θεόφραστος, “οὐχ ὁμοίως λαμπρὸς ἐστίν· ἀλλ’
οὐκ ἐτρύφησεν ὥσπερ ἐκείνοι. οὐδὲ τὸν Ἀγησιλάου τοῦ Λακεδαιμονίων
D βασιλέως, ἀλλὰ μᾶλλον, εἰ ἔτυχεν, τὸν Ἀνάνιος οὕτως ἀοράτου κατὰ 5
δόξαν ὄντος, οὐδὲ τὸν τῶν ἡμιθέων τῶν ἐπὶ Τροίᾳς, ἀλλὰ πολλῷ μᾶλλον

Pleasure

- 549 Athenaeus, *The Sophists at Dinner* 12.31 526D (BT vol.3 p.161.23-5 Kaibel)

Theophrastus says in the (work) *On Pleasure* that indeed the Ionians on account of excessive luxury * * * and even now the golden proverb¹ remains (in use).

¹ Apparently "Ionic luxury".

- 550 Athenaeus, *The Sophists at Dinner* 6.105 273B-C (BT vol.2 p.106.19-107.1 Kaibel)

But Smindyrides of Sybaris was not this sort of person¹, oh C Greek (friends). When he departed for the wedding of Agariste, the daughter of Cleisthenes, then motivated by delicacy and luxury he took along a thousand servants: fishermen and fowlers and cooks. This man, even wanting to show how happily he was living, as Chamaeleon of Pontus records in the (work) *On Pleasure* — the same book is also regarded as that of Theophrastus — said that in twenty years he had not seen the sun either rise or set. And this he considered great and wonderful in regard to happiness. He, as it seems, used to go to sleep early in the morning and to wake up late, being wretched in both cases.

¹ I.e., not temperate like Scipio and Caesar.

2 Ἀγαρίστης] ἀγαρόστης AC 9 ἡγείρετο] ἀνίστατο C

- 551 Athenaeus, *The Sophists at Dinner* 12.3 511C-D (BT vol.3 p.128.27-129.11 Kaibel)

"No one calls the life of Aristides pleasant, but that of Smindyrides of Sybaris and that of Sardanapalus. Yet in regard at least to reputation," Theophrastus says in the (work) *On Pleasure*, "(his life) is brilliant beyond comparison, but (then) he did not engage in luxury like those (two). Nor the (life) of Agesilaus, the king of the Spartans, D but rather perhaps that of Ananis, who is quite obscure in regard to reputation; nor that of the demigods who were present at Troy, but

τὸν νῦν. καὶ τοῦτ' εἰκότως. ὁ μὲν γὰρ ἀκατάσκευος καὶ καθάπερ ἀνεύρετος ἦν, οὗτ' ἐπιμιξίας οὔσης οὔτε τῶν τεχνῶν διηκριβωμένων, ὁ δὲ πᾶσιν ἐξηρτυμένος πρὸς ῥαστώνην καὶ πρὸς ἀπόλαυσιν καὶ πρὸς τὰς ἄλλας διαγωγάς.” 10

7 τὸν νῦν *Kaibel*: τῶν νῦν *A*: τὸν τῶν νῦν *Meineke*

552A Aelianus, *Varia Historia* 9.11 (BT p.104.14-105.2 Dilts)

Παρράσιος ὁ ζωγράφος ὅτι μὲν πορφυρίδα ἐφόρει καὶ χρυσοῦν στέφανον περιέκειτο μαρτυροῦσι καὶ ἄλλοι καὶ τὰ ἐπιγράμματα δὲ ἐπὶ πολλῶν εἰκόνων αὐτοῦ· ἡγωνίσατο δέ ποτε ἐν Σάμφ, συνένυχε δὲ ἀντιπάλῳ οὐ κατὰ πολὺ ἐνδεεστέρω αὐτοῦ, εἶτα ἡττήθη. τὸ δὲ ἐπιγράμμα ἦν αὐτῷ ὁ Αἴας ὑπὲρ τῶν ὅπλων τῶν Ἀχιλλέως ἀγωνισάμενος πρὸς τὸν Ὀδυσσεά. ἡττηθεὶς δὲ εὖ μάλα ἀστείως ἀπεκρίνατο πρὸς τὸν 5 συναχθόμενον αὐτῷ τῶν ἐταίρων ὁ Παρράσιος· ἔφη γὰρ αὐτὸς μὲν ὑπὲρ τῆς ἡττης ὀλίγον φροντίζειν, συνάχθεσθαι δὲ τῷ παιδί τοῦ Τελαμῶνος δεύτερον τοῦτο ὑπὲρ τῶν αὐτῶν ἡττηθέντι. κατεῖχε δὲ καὶ σκίπωνα χρυσῶς ἔλικας ἔχοντα περιερπούσας, χρυσοῖς τε ἀνασπάστοις ἐπέσφιγγε 10 τοὺς ἀναγωγέας τῶν βλαυτῶν. φασὶ δὲ αὐτὸν μήτε ἄκοντα μήτε ἐπιπόνως τὰ ἐν τῇ τέχνῃ χειρουργεῖν, πάνυ δὲ εὐθύμως καὶ ῥαδίως· καὶ 105 γὰρ καὶ ἦδε καὶ ὑποκινυρόμενος τὸν κάματον τὸν ἐκ τῆς ἐπιστήμης ἐπειρᾶτο ἐπελαφρύνειν. λέγει δὲ ταῦτα Θεόφραστος.

3-9 *Plinius, NH* 35.72

4 εἶτα ἡττήθη] *om. x* 11 μήτε . . . μήτε *Hercher*: μηδὲ . . . μηδὲ *Vx*
13 ὑποκινυρόμενος] ὑπομινυρόμενος *West*

552B Athenaeus, *Deipnosophistae* 12.62 543E-F (BT t.3 p.198.25-199.9 *Kaibel*)

ἀγωνιζόμενος δέ ποτε πρὸς καταδεέστερον ἐν Σάμφ τὸν Αἴαντα καὶ ἡττηθεὶς, συναχθόμενων αὐτῷ τῶν φίλων, ἔφη ὡς αὐτὸς μὲν ὀλίγον *F* φροντίζοι, Αἴαντι δὲ συνάχθοιτο δεύτερον ἡττηθέντι. ἐφόρει δὲ ὑπὸ τρυφῆς πορφυρίδα καὶ στρόφιον λευκὸν ἐπὶ τῆς κεφαλῆς εἶχεν σκίπωνί τε ἐστηρίζετο χρυσῶς ἔλικας ἐμπεπαισμένῳ χρυσοῖς τε ἀνασπαστοῖς 5 ἐπέσφιγγε τῶν βλαυτῶν τοὺς ἀναγωγέας. ἀλλ' οὐδὲ τὰ κατὰ τὴν τέχνην ἀηδῶς ἐποιεῖτο ἀλλὰ ῥαδίως, ὡς καὶ ἄδειν γράφοντα, ὡς ἱστορεῖ Θεόφραστος ἐν τῷ Περὶ εὐδαιμονίας.

far more that (of men) now. And this is reasonable. For the life of the former was unequipped and as it were undiscovered, there being no commerce and no perfection of crafts, but the life (of men now) is fitted out with everything for ease and for enjoyment and for the other ways of passing time."

552A Aelian, *Miscellaneous History* 9.11 (BT vol.3 p.104.14-105.2 Dilts)

That Parrhasius the painter used to wear a purple cloak and to have round (his head) a gold wreath is attested by other (witnesses) and by the inscriptions on many of his portraits. He competed once in Samos, happened to have an opponent not much inferior¹ and was defeated. His theme was Ajax competing for the arms of Achilles against Odysseus. When Parrhasius was defeated, he responded with exceptional charm to one of his comrades who sympathized with him. For he said that he himself cared little about the defeat, but sympathized with the son of Telamon who was now defeated a second time for the same (arms). He used to hold a staff with gold spirals encircling it and to fasten the straps of his slippers with gold clasps. Men say that he engaged in artistic work neither reluctantly nor laboriously, but with good spirits and with ease. For indeed he
105 used to sing and by humming try to lighten the toil which resulted from his skill. Theophrastus says these things.

¹ He is called Timanthes by Pliny, *Natural History* 35.72

552B Athenaeus, *The Sophists at Dinner* 12.62 543E-F (BT vol.3 p.198.25-199.9 Kaibel)

(Parrhasius) competed once against an inferior painter in Samos (on the subject of) Ajax and was defeated. When his friends sympathized with him, he said that he himself cared little, but he sympathized with Ajax who was defeated for a second time. Given to luxury he used to wear a purple cloak and to have a white band on his head and to support himself with a staff embossed with gold spirals and to fasten the straps of his slippers with gold clasps. But he did not produce artistic work without pleasure, but with ease, so that he even sang while painting, as Theophrastus records in the (work) *On Happiness*.

553 Athenaeus, *Deipnosophistae* 8.39 347E-F (BT t.2 p.263.1-5 Kaibel)

φιλόσοφος δὲ ἦν τῶν πάνυ ὁ Αἰσχύλος, ὃς καὶ ἡττηθεὶς ἀδίκως ποτέ,
F ὥς Θεόφραστος ἢ Χαμαιλέων ἐν τῷ Περὶ ἡδονῆς εἶρηκεν, ἔφη χρόνῳ
τὰς τραγωδίας ἀναντιθέναι, εἰδὼς ὅτι κομιέται τὴν προσήκουσαν τιμὴν.

1-3 *Aeschylus, T113a (TrGF t.3 p.70.1-4 Radt) et Chamaeleon, fr. 7 Wehrli*

554 Aspasius, In Aristotelis *Ethica Nicomachea* 7.8 1150b12-13 (CAG t.19.1 p.133.11-15 Heylbut)

οὗτοι μὲν οὖν οὐκ εἰσὶ μαλακοί, “ἀλλ’ εἴ τις πρὸς ὅς οἱ πολλοὶ
[οὐ] δύνανται” λύπας, “(μὴ δύνανται)” ἀντέχειν ἀλλ’ “ἡττᾶται”. ὁμοίως
δὲ ἔχει καὶ ἐπὶ ἡδονῆς· οὐ γὰρ εἴ τις, ὥς Θεόφραστος λέγει, γευσάμενος
τῆς ἀμβροσίας ἐπιθυμεῖ αὐτῆς μέμφεσθαι ἄξιος, ἀλλ’ εἴ τις σφοδρῶς
ἡττᾶται τῶν ἡδονῶν ὥς οἱ πολλοί.

5

1-2 *verba notulis citationis inclusa ex Aristotele sumpta sunt*

2 οὐ *del. Diels secutus EN 1150b12* μὴ δύνανται *add. Diels ex EN 1150*
b13 ἡττᾶται *Heylbut secutus EN 1150b13: ἡττῶνται ZN* 4 ἄξιος
Heylbut: ἄξιον ZN 5 (οὐχ) ὥς οἱ πολλοὶ *vel ὅς οἱ πολλοὶ (ἀντέχειν*
δύνανται) conl. Fortenbaugh dubitanter

555 Aspasius, In Aristotelis *Ethica Nicomachea* 7.15 1154b6-15 (CAG t.19.1 p.156.11-22 Heylbut)

τὸ δὲ “μηδέτερον” τὸ μήτε ἡδεσθαι μήτε λυπεῖσθαι “πολλοῖς
λυπηρὸν” † καὶ τὸ δοκεῖν ἢ κρατίστη αὐτῷ εἶναι κατάστασις· ὃ δὲ φησι
πολλοῖς ἀλγαινὸν εἶναι, τοῦτο “διὰ τὴν φύσιν. αἰεὶ γὰρ πονεῖ τὸ ζῶον,
ὥσπερ καὶ οἱ φυσιολόγοι” λέγουσιν. ὁ γὰρ Ἀναξαγόρας ἔλεγεν αἰεὶ
πονεῖν τὸ ζῶον διὰ τῶν αἰσθήσεων. ταῦτα δὲ οὐχ ὥς συγκατατιθέμενος
λέγει ἀλλ’ ἱστορῶν· ἐπεὶ οὐκ ἐδόκει γε αὐτοῖς αἰεὶ ἐν πόνῳ εἶναι τὸ ζῶον.
καὶ τὸν Ἀναξαγόραν αἰτιᾶται Θεόφραστος ἐν Ἠθικοῖς λέγων ὅτι
* * * “ἐξελαύνει ἡδονὴ λύπην ἢ γε ἐναντία”, οἷον ἢ ἀπὸ τοῦ πίνειν τὴν
ἀπὸ τοῦ διψῆν, “καὶ ἢ τυχεύουσα”, τουτέστιν ἡτις οὖν ἂν εἴη “ἰσχυρά”,
ὥστε ἐνίοτε πεῖναν ἐξελαύνει καὶ ἀκοῆς ἡδονή, ὅταν ᾄσματος ἢ ἄλλοις
10 τισὶν ἀκούσμασι διαφερόντως χαίρωμεν. “καὶ διὰ ταῦτα ἀκόλαστοι”

- 553 Athenaeus, *The Sophists at Dinner* 8.39 347E-F (BT vol.2 p.263.1-5 Kaibel)

Aeschylus was among those who are most philosophical. Even when unjustly defeated on some occasion, as Theophrastus or Chamaeleon stated in the (work) *On Pleasure*, he said that he dedicated his tragedies to (all) time, knowing that he would acquire the proper honor.

- 554 Aspasius, *On Aristotle's Nicomachean Ethics* 7.8 1150b12-13 (CAG vol.19.1 p.133.11-15 Heylbut)

These (Philoctetes and Cercyon) then are not soft, "but if anyone cannot" endure the pains "which most men can" but "is overcome".¹ It is similar also in the case of pleasure. For if someone, as Theophrastus says, after tasting ambrosia desires it, he is not properly faulted, but if someone is intensely overcome by pleasure like most men² (then he is).

¹ Aspasius is quoting EN 1150b12-13.

² Either "most men" (οἱ πολλοί) is used pejoratively, i.e., "the masses", or the Greek text is not sound.

- 555 Aspasius, *On Aristotle's Nicomachean Ethics* 7.15 1154b6-15 (CAG vol.19.1 p.156.11-22 Heylbut)

The "neither", (i.e.) neither experiencing pleasure nor pain, is "painful to many" . . . the best condition . . . ¹ And what he (Aristotle) says is grievous to many, this is "on account of (their) nature. For an animal is always experiencing distress, just as the physiologists" say. For Anaxagoras used to say that an animal is always experiencing distress through the senses. He (Aristotle) says this not as one agreeing but investigating, since it does not seem to them² that an animal is always in distress. And Theophrastus in the *Ethics* criticizes Anaxagoras saying ***³ "Pain is driven out by pleasure, at least by that opposed (to it)", e.g., the pain resulting from thirst by the pleasure from drinking, "and by any chance pleasure", i.e., by whatever pleasure might be "strong". Consequently hunger is sometimes driven out even by the pleasures of hearing, when we take ex-

γίνονται ἄνθρωποι· ἔν' ὅλως γὰρ μὴ λυπῶνται μηδὲ ἀλγῶσι, μεγάλας καὶ σφοδράς ἡδονὰς ἑαυτοῖς πορίζουσι.

1-4 *verba notulis citationis inclusa ex EN 1154b6-7 sumpta sunt* 4-8 *Anaxagoras*, 59 A 94 (FVS t.2 p.28.32-5) 4-7 *cf. Theophrasti librum De sens.* 17, 29, 31-3 8-11 *verba notulis citationis inclusa ex EN 1154b13-15*

2 *crucem posuit Heylbut* 6 αὐτοῖς] αὐτῷ *coni. Fortenbaugh* 7 αἰτιᾶται Θεόφραστος N: *post primas duo litteras ai lac. habet Z: αἰτιᾶται, (ὥς καὶ) Θεόφραστος Diels* 8 *lac. ind. Mulvany Cl. Rev.* 33 (1919) 18-19 *post ἐξελαύνει occurrit δὲ in Arist. EN 1154b13* ἐναντία EN 1154b14, *quo loco τ' pro γε reperitur: ἐναντίον ZN*

556 Damascius, In Platonis Philebum 36C-44A (167-8, p.81 Westerink)

ὅτι ὁ Θεόφραστος ἀντιλέγει τῷ Πλάτωνι περὶ τοῦ μὴ εἶναι ἀληθῆ καὶ ψευδῆ ἡδονήν, ἀλλὰ πάσας ἀληθεῖς, εἰ γὰρ ἐστὶ τις, φησὶν, ἡδονὴ ψευδῆς, ἔσται τις ἡδονὴ οὐχ ἡδονή. ἡ μάλιστα μὲν οὐδὲν συμβήσεται τοιοῦτον, καὶ γὰρ ἡ ψευδῆς δόξα οὐδὲν ἦττον δόξα· εἰ δὲ καὶ συμβαίη, τί ἄτοπον τὴν ἐσχάτην ἡδονὴν δοκοῦσαν εἶναι μὴ εἶναι ἡδονήν; ἐπεὶ καὶ ὃν τι ἄλλως οὐκ ὃν ἀπλῶς, οἷον τὸ γενητὸν οὐχ ὅπερ ὃν. καὶ γὰρ Ἀριστοτέλης τινὰς ἡδονὰς πρὸς τι εἶναι ἡδονὰς ἀξιοῖ καὶ οὐχ ἀπλῶς, οἷον τὰς τῶν νοσοῦντων καὶ τῷ πικρῷ χρωμένων ὥς γλυκεῖ.

168 ἔτι, φησὶν ὁ Θεόφραστος, τριχῶς τὸ ψεῦδος· ἡ γὰρ ὥς ἦθος ἐπίπλαστον ἢ ὥς λόγος ἢ ὥς πρᾶγμα τι ὃν. κατὰ τί οὖν, φησὶν, ἡ ἡδονὴ ψευδῆς; οὔτε γὰρ ἦθος ἡ ἡδονὴ οὔτε λόγος οὔτε ὃν οὐκ ὃν· τοιοῦτον γὰρ τὸ πρᾶγμα τὸ ψευδές, ἐν τῷ μὴ εἶναι χαρακτηριζόμενον. ἡ ῥητέον ὅτι κατὰ τοὺς τρεῖς διορισμούς ἐστι ψευδῆς ἡ ἡδονή; καὶ γὰρ ἐπίπλαστον, ἢ τοῦ ἐπιπλάστου ἦθους, καὶ ἄλογος, ἢ ἀντὶ τοῦ ἀληθοῦς εἰς τὸ ψεῦδος ἀποπλανηθεῖσα δόξα καὶ τούτῳ ἐφηδομένη, καὶ μὴ οὖσα, ἢ κατὰ ἀπουσίαν τοῦ λυπηροῦ φανταζομένη [ἢ] ἡδονή, καὶ ταῦτα μὴ παρόντος ἡδέος.

7-8 *Aristoteles EN 3.6 1113a26-31, 10.5 1176a10-15; EN/EE 7.3/6.3 1152b25-1153a7; EE 3.1 1228b18-22, 7.2 1235b35-1236a6* 9-10 *cf. Arist. Metaph. 5(Δ).29 1024b17-1025a13*

16 ἢ (alt.) *del. Schneider*

ceptional delight in songs or something else we hear. "And on account of this, intemperance" develops in men. In order that they may not in any way experience pain or grief, they provide themselves with great and intense pleasures.

¹ The text here is corrupt.

² Or "to him", if one reads αὐτῷ.

³ At this point there is a lacuna in the text.

556 Damascius, *On Plato's Philebus* 36C-44A (167-8, p.81 Westerink)

(One should know) that Theophrastus speaks against Plato in regard to there not being true and false pleasure, but all pleasures (being) true. For if there is, he says, some false pleasure, some pleasure will not be pleasure. Or surely nothing of the sort will occur, for even false opinion is none the less opinion? And even if it should occur, why is it strange that the least pleasure, while seeming to be (a pleasure), is not a pleasure? Since there is also being something in another way than being in an unqualified way, e.g., what is generated is not properly being. For even Aristotle claims that certain pleasures are pleasures in relation to something and not in an unqualified way, e.g., those of men who are sick and use the bitter as (though it were) sweet.

- 168 In addition, Theophrastus says that "false" is used in three ways: either of feigned character or of a statement or of some existing thing. In which way, then, he asks, is pleasure false? For pleasure is neither a character nor a statement nor an existent which does not exist. For such is the false thing, one that is characterized by non-existence. Or ought one to say that by (each of) the three definitions pleasure is false? For (it may be) feigned, that of the feigned character, and (it may be) irrational, the opinion which instead of the truth has strayed into falsehood and taken pleasure in this, and (it may be) non-existent, the apparent pleasure caused by absence of pain, especially when nothing pleasant is present.

Eros

557 Stobaeus, Anthologium 4.20.64 (t.4 p.468.4-7 Hense)

Θεοφράστου· ἔρως δέ ἐστιν ἀλογίστου τινὸς ἐπιθυμίας ὑπερβολή
ταχεῖαν μὲν ἔχουσα τὴν πρόσοδον, βραδεῖαν δὲ τὴν ἀπόλυσιν.

1-2 *definitio amoris Theophrasto etiam in Locis communibus Maximi Confessoris*
26 (PG t.91 col.872C) et scholio in Theocriti Idyllium 1.92 (p.13b22-5 Dübner)
attribuitur

558 Libanius, Progymnasmata 3 (Chriae).4.1-3 (BT t.8 p.97.11-98.9 Foerster)

Θεόφραστος ἐρωτηθεὶς τί ἐστὶν ἔρως ἔφησε· “πάθος ψυχῆς σχολα-
ζούσης.”

- 1 ἐμοὶ δοκεῖ καὶ Θεόφραστον ἐπαινεῖν, ὃς ἐπὶ φιλοσοφίᾳ λαμπρὰν
ἐκτήσατο δόξαν ζηλωτῆς Ἀριστοτέλους τοῦ διδασκάλου γενόμενος καὶ
τοὺς ἐκείνου πόνους καὶ τὰς ἐκείνου διδασκαλίας δείξας τοῖς ἑαυτοῦ 5
συγγράμμασιν, ᾧ καὶ τοῦνομα διὰ τὴν περὶ τὸ λέγειν ὑπῆρξεν ἀρετὴν
τῶν τὸν ἐκείνου λόγον τεθναυμακότων προσηγορίαν θεμένων αὐτῷ τὸν
- 2 Θεόφραστον. τοῦτον ἤρετό τις προσελθὼν ἀξιῶσας παρ’ αὐτοῦ μαν-
θάνειν τί ποτ’ ἄρα χρή νομίζειν τὸν ἔρωτα καὶ περὶ τί φύεται τῶν ὄντων.
ὁ δὲ πρὸς αὐτὸν ἔφη· “τὴν ἀφειμένην τῶν φροντίδων ψυχὴν ταύτην τοῖς 10
ἐρωτικοῖς κατέχεσθαι πάθεσι καὶ ταύταις ἐνοχλεῖν τὸν ἔρωτα ἔγνωμεν,
- 3 ὁπόσας ἔστιν εὐρεῖν τῶν ἄλλων πραγμάτων κεχωρισμένας.” εὖ γε τοῦ
λόγου, Θεόφραστε. καλῶς ἐμοὶ κατανενοηκέναι δοκεῖς τοῦ πάθους τὰς
ἀφορμάς. μαρτύριον δὲ τῶν εἰρημένων ἐναργὲς τὸ τοὺς ὀρθῶς ἔχοντας
λογισμοὺς τούτῳ τῷ λόγῳ συμβαίνειν. ὅτι δὲ τοῦτο τῶν μετεχόντων 15
ἀληθείας ἐστὶ τὸ παρὰ τοῦ Θεοφράστου ῥηθὲν γινῶναι ῥᾶδιον.

1-2 *apophthegma Theophrasto etiam in Stobaei Anthologio 4.20.66 (t.4 p.468.11-13 Hense) cod. Vat. Gr. 743 f.29^v (Gnom. Vat. 332 Sternbach), cod. Vat. Gr. 1144 f.217^v v.14-15 (App. Vat. I.70 Sternbach) et f.229^v v.15 (App. Vat. II.33 Sternbach) et cod. Par. Gr. 2571 f.14^r attribuitur; Aristoteli in cod. Neapol. II D 22 (sent. 17 Sbordone p.171); Theano in Flor. Mon. 270 (t.4 p.290.3-4 Meineke), cod. Voss. Gr. Q 13 f.15^r v.11-13 (Flor. Leid. 257) et cod. Vind. Gr. theol. 149 f.307^v (Syll. Vind. 180 Wachsmuth); Diogeni Cynico similia verba (τὸν ἔρωτα σχολάζόντων ἀσχολίαν) in Diogenis Laertii Vitis philosophorum 6.51 (Diogenes, no. 198, SR t.2 p.497 Giannantoni) tribuuntur; Democrito responsa sequentia adscribuntur: πόθος ψυχὴν κολάζων (Flor. Ἀριστον καὶ πρῶτον μάθημα 39 Schenkl) et πάθος ψυχὴν κολάζων (sic, cod. Pal. Gr. 369 f.128^a v.37-8); vid.*

Eros

557 Stobaeus, *Anthology* 4.20.64 (vol.4 p.468.4-7 Hense)

Theophrastus: Love is an excess of a certain irrational desire, whose coming is swift and parting slow.

558 Libanius, *Preliminary Exercises* 3 (*Chriae*).4.1-3 (*BT* vol.8 p.97.11-98.9 Foerster)

Asked what love is, Theophrastus said: "An emotion of a soul at leisure."

- 1 To me it seems good indeed to praise Theophrastus, who acquired a brilliant reputation in philosophy, having emulated his teacher Aristotle and explained the labors of that man and the teachings of that man by means of his own writings. His name resulted from excellence in regard to speaking, since those who admired his
2 speech applied the label "Theophrastus" to him.¹ He was questioned by someone who approached and demanded to learn from him how one ought to regard love and with what reality its growth is concerned. He said in reply to him: "We know that the soul released from cares is dominated by emotions of love and that love vexes
3 those souls that can be found separated from other activities." Well said, Theophrastus. You seem to me to have apprehended clearly the beginnings of the emotion. A clear witness to what has been said is the fact that correct reflections agree with the statement. (One can) easily know that what was said by Theophrastus belongs among (statements) that partake of truth.²

¹ See 5-7

² The rhetorical exercise continues in a conventional manner but exhibits such a low level of invention and style that Foerster would deny the authorship of Libanius (p.61-2).

etiam cod. Patm. 263 no. 110 (*Elenchos* 5.1 [1984] p.188) Malgarini; *ap. Publilium Syrum, Sent. A* 34 v.34 (p.29.10 Friedrich) *haec inveniuntur: amor otiosae causa est sollicitudinis; cf. Ovid. Remed. amor.* 137: *haec (sc. otia), ut ames, faciunt; in gnomologiis Arabicis dictum Pythagorae, Platoni, Aristoteli et Diogeni Cynico attribuitur (vid. Gutas, Greek Wisdom Literature p.80-1 et 257-63)*

559 Athenaeus, *Deipnosophistae* 13.14 562E (BT t.3 p.240.5-13 Kaibel)

Θεόφραστος δ' ἐν τῷ Ἑρωτικῷ Χαιρήμονά φησι τὸν τραγικὸν λέγειν· ὡς τὸν οἶνον τῶν χρωμένων (τοῖς τρόποις) κεράννυσθαι, οὕτως καὶ τὸν ἔρωτα· ὃς μετριάζων μὲν ἐστὶν εὐχαρις, ἐπιτεινόμενος δὲ καὶ διαταράττων χαλεπώτατος * * * διόπερ ὁ ποιητὴς οὗτος οὐ κακῶς αὐτοῦ τὰς δυνάμεις διαιρῶν φησι· δίδυμα γὰρ τόξα αὐτὸν ἐντείνεσθαι 5 Χαρίτων, τὸ μὲν ἐπ' εὐαίῳνι τύχῃ, τὸ δ' ἐπὶ συγχύσει βιοτᾶς.

1-2 [Aristoteles], *Probl.* 873a25-6; *Plutarchus, De Pythiae oraculis* 406B (*Chaeremo, TrGF* 71F16), *Theophrasto non nominato* 2-3 *similia Aristoteli ap. Stobaeum, Anth.* 2.33.12 (p.256 Wachsmuth) *adsignantur* 5-6 *Eur., Iph. Aul.* 547-51

1-6 *haec alieno loco in codd. posita, ut Kaibel in app. crit. not.* 2 τοῖς τρόποις →

560 Strabo, *Geographica* 10.4.12 (CB t.7 p.92.14-93.1 Lasserre)

ἐκ δὲ Λεβήνος ἦν Λευκοκόμας τε καὶ ὁ ἐραστής αὐτοῦ Εὐξύνθετος, οὓς ἱστορεῖ Θεόφραστος ἐν τῷ Περὶ ἔρωτος λόγῳ· τῶν (δ') ἄθλων, ὧν ὁ Λευκοκόμας τῷ Εὐξυνθέτῳ προσέταξεν, ἓνα φησὶ τοῦτον τὸν ἐν Πραΐσφ κῦνα ἀναγαγεῖν αὐτῷ.

1 *de Leucocoma et Euxyntheto vid. Plutarchi Amatorium* 766C, *Theophrasto non nominato; cf. Cononem* (FGrH 26 F 1) *ap. Photium, Bibl.* 186 133a29-37

2 Περὶ ἔρωτος] *om.* Π δ' *add. Kramer* 3 φησὶ τοῦτον Π (*revera* φησὶν) *Coraes*: φησὶν εἶναι τοῦτον *cett.* (εἶναι *s. l. D*) 4 Πραΐσφ Π: Πράσφ δ

561 Athenaeus, *Deipnosophistae* 13.21 567B (BT t.3 p.250.7-9 Kaibel)

οὐδὲν ἄρα διαφέρεις Ἀμάσιος τοῦ Ἡλείου, ὃν Θεόφραστος ἐν τῷ Ἑρωτικῷ περὶ τοὺς ἔρωτας δεινὸν γεγονέναι λέγει.

vid. 625 et 626

562 Athenaeus, *Deipnosophistae* 13.89 609E (BT t.3 p.344.25-345.2 Kaibel)

Ἡσίοδος δ' ἐν τρίτῳ Μελαμποδίας τὴν ἐν Εὐβοίᾳ Χαλκίδα καλλιγύναικα εἶπεν. εὐπρεπεῖς γὰρ αὐτόθι γίνονται γυναικες, ὡς καὶ Θεόφραστος εἴρηκεν.

1-2 *Hesiodus, fr.* 167 Rzach³ = 277 Merkelbach et West

- 559 Athenaeus, *The Sophists at Dinner* 13.14 562E (BT vol.3 p.240.5-13 Kaibel)

In the (dialogue) *Concerning Love* Theophrastus says that Chaere-mon the tragedian states that just as wine is mixed with the characters of the users, so also (is) Love. And he (Love), when moderate, is gracious, but when intense and disturbing, most difficult ***¹ Therefore this poet (Euripides) divides his (Love's) powers not badly when he says that he shoots twin arrows of the Graces: the one bringing good fortune and the other confusion in life.

¹ At this point there is a lacuna in the text.

add. Grote e Plutarcho 4 διαπαράττων] διαπατατόμενος E lac. ind.
Kaibel 5 γὰρ] del. Kaibel

- 560 Strabo, *Geography* 10.4.12 (CB vol.7 p.92.14-93.1 Lasserre)

From Leben came Leucocomas and his lover Euxynthetus, whose story Theophrastus tells in the work *On Love*. He says that among the tasks which Leucocomas set for Euxynthetus one was this: to bring back for him the dog that was in Praesus.

- 561 Athenaeus, *The Sophists at Dinner* 13.21 567B (BT vol.3 p.250.7-9 Kaibel)

You (Myrtilus the Thessalian) are therefore no different from Amasis the Elian, who, Theophrastus says in the (dialogue) *Concerning Love*, was clever in matters of love.¹

¹ These words, spoken by Cynulcus, follow immediately upon 489.

see 625 and 626

- 562 Athenaeus, *The Sophists at Dinner* 13.89 609E (BT vol.3 p.344.25-345.2 Kaibel)

Hesiod in the third book of his *Melampodia* said that Chalcis in Euboea is marked-by-beautiful-women. For here (in Chalcis) there are fine looking women, as Theophrastus too stated.

563 Athenaeus, *Deipnosophistae* 13.90 609F (BT t.3 p.345.14-17 Kaibel)

Θεόφραστος δὲ ἀγῶνα κάλλους φησὶ γίνεσθαι παρὰ Ἡλείοις, καὶ τὴν κρίσιν ἐπιτελεῖσθαι μετὰ σπουδῆς λαμβάνειν τε τοὺς νικήσαντας ἄθλα ὅπλα.

1-3 cf. *Athenaeum* 13.20 565F-566A, *quo tamen loco Theophrastus non nominatur* →

564 Athenaeus, *Deipnosophistae* 13.90 610A-B (BT t.3 p.345.22-346.2 Kaibel)

ἐνιαχοῦ δέ φησιν ὁ αὐτὸς Θεόφραστος καὶ κρίσεις γυναικῶν περὶ σωφροσύνης γίνεσθαι καὶ οἰκονομίας, ὥσπερ ἐν τοῖς βαρβάροις· ἐτέρωθι δὲ κάλλους, ὡς δέον καὶ τοῦτο τιμᾶσθαι, καθάπερ καὶ παρὰ Τενεδίοις καὶ Λεσβίοις· ταύτην δὲ τύχης ἢ φύσεως εἶναι, τιμὴν δὲ δέον
B προκεῖσθαι σωφροσύνης. τὸ κάλλος γὰρ οὕτως καλόν, εἰ δὲ μή, κίνδυνον ⁵
ἔχον ἐπ' ἀκολασίαν.

4 εἶναι, τιμὴν δὲ δέον *Schweighauser*: εἶναι· τιμὴν δὲ νέον A: εἶναι, τιμὴν δέον *Gulick*: εἶναι τιμὴν, δέον *Kaibel*: εἶναι τιμὴν, δεῖν δὲ *Madvig* ⁶
ἔχον *Kaibel*: ἔσχον A: ἔχειν *Madvig*

565 Stobaeus, *Anthologium* 4.23.42 (t.4 p.582.12-14 Hense)

Θεοφράστου· οὔτε ὁρᾶν οὔτε ὁρᾶσθαι γυναῖκα καὶ ταῦτα ἐξησκημένην πρὸς κάλλος· ἐπισπᾶται γὰρ ἀμφοτέρω πρὸς ἃ μὴ δεῖ.

1 *post* ὁρᾶσθαι *fort.* δεῖ *vel* χρὴ *supplendum con.* *Fortenbaugh* ² ἐπισπᾶται
Valckenaer: ἐπίσταται *SMA*

566 Diogenes Laertius, *Vitae philosophorum* 5.19 (OCT t.1 p.204.16 Long)

Θεόφραστον σιωπῶσαν ἀπάτην.

- 563** Athenaeus, *The Sophists at Dinner* 13.90 609F (BT vol.3 p.345.14-17 Kaibel)

Theophrastus says that a beauty contest is held among the Elians, and that the judgment is accomplished with earnestness, and the men who win receive weapons as prizes.

¹ γίνεσθαι *Meineke* : γενέσθαι *A*

- 564** Athenaeus, *The Sophists at Dinner* 13.90 610A-B (BT vol.3 p.345.22-346.2 Kaibel)

In some places, the same¹ Theophrastus says, there also occur contests between women concerning temperance and household management, as among the barbarians. In other places, (there occur contests) concerning beauty, as if this too ought to be honored, as among the people of Tenedos and Lesbos. But this (honor) is (a matter) of fortune or nature; whereas honor ought to be set forth (as a reward) for temperance. For beauty is in this way noble, otherwise it is dangerously prone to intemperance.

¹ Athenaeus says "the same", because Theophrastus has been referred to only a few lines earlier in 609F = 563.

- 565** Stobaeus, *Anthology* 4.23.42 (vol.4 p.582.12-14 Hense)

Theophrastus: A woman should neither see (a man) nor be seen (by one),¹ especially when she is beautifully decked out, for both attract toward what is forbidden.

¹ Or possibly, "Neither (should a man) see (a woman) nor a woman be seen."

- 566** Diogenes Laertius, *The Lives of the Philosophers* 5.19 (OCT vol.1 p.204.16 Long)

(They say that) Theophrastus (called beauty) silent deceit.

567A Athenaeus, *Deipnosophistae* 13.85 606C (t.3 p.337.8-12 Kaibel)

ἐν Αἰγίῳ δὲ παιδὸς ἡράσθη χήν, ὡς Κλέαρχος ἱστορεῖ ἐν πρώτῳ Ἑρωτικῶν. τὸν δὲ παῖδα τοῦτον Θεόφραστος ἐν τῷ Ἑρωτικῷ Ἀμφίλοχον καλεῖσθαι φησι καὶ τὸ γένος Ὠλένιον εἶναι.

1-2 *Clearchus, fr. 27 Wehrli* →

567B Aelianus, *De natura animalium* 5.29 (BT t.1 p.122.22-8 Hercher)

ἐν Αἰγίῳ τῆς Ἀχαΐας ὠραίου παιδός, Ὠλενίου τὸ γένος, ὄνομα Ἀμφιλόχου, ἦρα χήν. Θεόφραστος λέγει τοῦτο. σὺν τοῖς Ὠλενίων δὲ φυγάσιν ἐφρουρεῖτο ἐν Αἰγίῳ ὁ παῖς. οὐκοῦν ὁ χήν αὐτῷ δῶρα ἔφερε. καὶ ἐν Χίῳ Γλαύκης τῆς κιθαρῳδοῦ ὠραισιότατης οὔσης εἰ μὲν ἦρων ἄνθρωποι, μέγα οὐδέπω· ἡράθησαν δὲ καὶ κριὸς καὶ χήν, ὡς ἀκούω, 5 τῆς αὐτῆς.

1-6 *Plinius, NH 10.26.51 et Plutarchus, De sollertia animalium 972F, quibus tamen locis Theophrastus non nominatur* 4-6 *Aelianus, De nat. an. 1.6 et 8.11, Varia historia 9.39, Theophrasto non nominato*

567C Scholion in Theocriti *Idyllium* 4.31 (a-b, p.144.17-19 Wendel)

“Γλαύκας”· ἡ Γλαύκη Χία τὸ γένος, κρουματοποιός. γέγονε δ' ἐπὶ Πτολεμαίου τοῦ Φιλαδέλφου· ἥς φησι Θεόφραστος ἐρασθῆναι κριόν.

2 ἥς ... κριόν *Hemsterhuys*: ἦν ... κριῶν *KP* Θεόφραστος *K*: Θεόκριτος *P*

568A Plinius, *Naturalis historia* 9.27-8 (CB t.9 p.46.16-22 de Saint-Denis)

in eadem urbe Iaso Hegesidemus scribit et alium puerum Hermian nomine similiter maria perequitantem, cum repentinae procellae fluctibus exanimatus esset, relatum, delphinumque causam <se> leti fatentem non reversum in maria atque in sicco expirasse. 5 28 hoc idem et Naupacti accidisse Theophrastus tradit.

1-4 *Hegesidemus, FHG t.4 p.422; Duris, FGrH 76 F 7 (= Athenaeus, 13.85 606C-D); Plutarchus, De soll. an. 36 984E-F; Aelianus, NA 6.15, ex quo Tzetzes, Historia 4.13-23 pendet; Solinus, Collectanea rerum memorabilium 12.11 (p.79.16-80.2 Mommsen²)* →

567A Athenaeus, *The Sophists at Dinner* 13.85 606C (vol.3 p.337.8-12 Kaibel)

In Aegium a goose fell in love with a boy, as Clearchus reports in the first book of his (*Matters*) *Concerning Love*. Theophrastus in the (dialogue) *Concerning Love* says that this boy was called Amphilo-
 lochus and his family was from Olenus.

1 ἐν Αἰγίῳ Kaibel: ἐναγέω A

567B Aelian, *On the Nature of Animals* 5.29 (BT vol.1 p.122.22-8 Hercher)

In Aegium in Achaea a goose fell in love with a beautiful boy, whose family was from Olenus and whose name was Amphilo-
 lochus. Theophrastus says this. The boy together with Olenian exiles was under guard in Aegium, so the goose used to bring him gifts. And in Chios if men fell in love with Glauca, who sang while playing the lyre and was most attractive, that was nothing great. But both a ram and a goose, as I hear, fell in love with her.

567C Scholium on Theocritus' *Idyll* 4.31 (a-b, p.144.17-19 Wendel)

"Of Glauca": Glauca, from a Chian family, a musician. She lived in the time of Ptolemy Philadelphus. Theophrastus says a ram fell in love with her.

568A Pliny, *Natural History* 9.27-8 (CB vol.9 p.46.16-22 de Saint-Denis)

In the same city of Iasus Hegesidemus writes that another boy too, Hermias by name, was riding across the sea in a similar fashion (on a dolphin), when there was a sudden storm and he lost his life in the waves. He was brought back (to the shore), and the dolphin, admitting that it was the cause of his death, did not go back into the sea
 28 but died on the dry land. Theophrastus records that the same thing happened at Naupactus too.

3 causam IV: causa DFRExda

4 se add. Mayhoff

568B Gellius, *Noctes Atticae* 6.8.1-3 (OCT t.1 p.233.22-7 Marshall)

delphinos venerios esse et amasios non modo historiae veteres,
 2 sed recentes quoque memoriae declarant. nam et sub Caesaris
 <Augusti imperio> in Puteolano mari, ut Apion scriptum reliquit,
 et aliquot saeculis ante apud Naupactum, ut Theophrastus tradidit,
 3 amores flagrantissimi delphinorum cogniti compertique sunt. neque 5
 hi amaverunt quod sunt ipsi genus, sed pueros forma liberali in
 naviculis forte aut in vadis litorum conspectos miris et humanis
 modis arserunt.

3 *Apionis verba a Gellio infra 6.8.4-7 afferuntur (=Apion, FGrHist 616 F 6)*

2-3 Caesaris <Augusti imperio> *Hertz*: Cesaris *P*: cesaribus *VR* 5 amores
Gronov: amatores *VP*: amatore *R*

Vinum

569 Athenaeus, *Deipnosophistae* 11.8 463C (BT t.3 p.8.23-9.2 Kaibel)

ἐποιοῦντο δὲ καὶ οἱ ἐπτὰ καλούμενοι σοφοὶ συμποτικὰς ὁμιλίας.
 “παραμυθεῖται γὰρ ὁ οἶνος καὶ τὴν τοῦ γήρως δυσθυμίαν,” φησὶ
 Θεόφραστος ἐν τῷ Περὶ μέθης.

570 Athenaeus, *Deipnosophistae* 10.30 427C-D (BT t.2 p.429.20-3 Kaibel)

D ἦσαν δ' αἱ τῶν ἀκροατῶν ἐπιχύσεις, ὥς φησι Θεόφραστος ἐν τῷ
 Περὶ μέθης, οὐ παλαιαί· ἀλλ' ἦν ἀπ' ἀρχῆς τὸ μὲν σπένδειν
 ἀποδοδεόμενον τοῖς θεοῖς, ὃ δὲ κότταβος τοῖς ἐρωμένοις.

1 δ' αἱ *Casaubon*: δὲ *A* ἀκροατῶν *A*: ἀκρατοποτῶν *Toup*: ἀκροαμάτων
dubitanter coni. Fortenbaugh: ἀπόντων *Görgemanns*: ἐρώντων *Casaubon* 2
 παλαιαί *Musurus*: παλαιαί *A*

571 Athenaeus, *Deipnosophistae* 11.18 782A-B (BT t.3 p.18.20-19.2 Kaibel)

Θεόφραστος· “ἐπεὶ καὶ τὰ περὶ τὴν κρᾶσιν ἐναντίως εἶχε τὸ παλαιὸν
 B τῷ νῦν παρ' Ἑλλήσιν ὑπάρχοντι. οὐ γὰρ τὸ ὕδωρ ἐπὶ τὸν οἶνον ἐπέχεον,

568B Gellius, *Attic Nights* 6.8.1-3 (OCT vol.1 p.233.22-7 Marshall)

Not only ancient investigations but also recent memories make
 2 clear that dolphins are amorous and loving. For both during the rule
 of Caesar Augustus in the sea of Puteoli, as Apion has written, and
 some centuries earlier at Naupactus, as Theophrastus reported, dol-
 phins afire with passionate love have been perceived with certainty.
 3 They were not in love with their own kind; rather they experienced a
 burning desire in a marvelous and human manner for handsome
 boys whom they happened to see in skiffs or in shallow waters along
 the coasts.

Wine

569 Athenaeus, *The Sophists at Dinner* 11.8 463C (BT vol.3 p.8.23-9.2 Kaibel)

The so-called seven wise men, too, used to hold drinking parties.
 "For wine relieves even the despondency of old age," (as) Theophras-
 tus says in the (book) *On Drunkenness*.

570 Athenaeus, *The Sophists at Dinner* 10.30 427C-D (BT vol.2 p.429.20-3 Kaibel)

D The practice of toasting the participants¹ was, as Theophrastus
 says in the (work) *On Drunkenness*, not ancient. Rather at the start the
 libation was restricted to the gods, and the cottabus to persons loved.

¹ Literally, "the listeners", but the text is probably corrupt.

571 Athenaeus, *The Sophists at Dinner* 11.18 782A-B (BT vol.3 p.18.20-19.2 Kaibel)

Theophrastus: "Since even the ancient way of mixing (wine) was
 B the opposite of that now current among the Greeks. For they used

ἀλλ' ἐπὶ τὸ ὕδωρ τὸν οἶνον, ὅπως ἐν τῷ πίνειν ὑδαρεστέρφω χρῶντο τῷ ποτῷ καὶ τούτου ποιησάμενοι τὴν ἀπόλαυσιν ἦττον ὀρέγοντο τοῦ λουipoῦ. καὶ τὸ πλείστον δὲ εἰς τοὺς κοττάβους κατανήλισκον.” 5

3 ὑδαρεστέρφω *Kaibel*, *qui etiam* ὑδαρέστερον (ἀηδεστέρφω) *coni.*: ὑδαρέστερον CE
χρῶντο *Schweighauser*: χρῶνται CE

572 Athenaeus, *Deipnosophistae* 15.48 693C-D (BT t.3 p.534.4-14 *Kaibel*)

Θεόφραστος δ' ἐν τῷ Περὶ μέθης, “τὸν ἄκρατον”, φησὶν, “οἶνον τὸν D ἐπὶ τῷ δεῖπνῳ διδόμενον, ὃν δὴ λέγουσιν Ἀγαθοῦ Δαίμονος εἶναι πρόποσιν, ὀλίγον τε προσφέρουσιν, ὥσπερ ἀναμιμνήσκοντες μόνον τῇ γεύσει τὴν ἰσχὺν αὐτοῦ καὶ τὴν τοῦ θεοῦ δωρεάν, καὶ μετὰ τὴν πλήρωσιν διδόασιν, ὅπως ἐλάχιστον ἢ τὸ πινόμενον· καὶ τρίτον 5 προσκυνήσαντες λαμβάνουσιν ἀπὸ τῆς τραπέζης, ὥσπερ ἱκετεῖαν τινὰ ποιούμενοι τοῦ θεοῦ μηθὲν ἀσχημονεῖν μηδ' ἔχειν ἰσχυρὰν ἐπιθυμίαν τοῦ πότου τούτου καὶ λαμβάνειν ἐξ αὐτοῦ τὰ καλὰ καὶ χρήσιμα.”

6 ὥσπερ CE: καὶ ὥσπερ A

573 Athenaeus, *Deipnosophistae* 11.13 465B (BT t.3 p.13.2-6 *Kaibel*)

καὶ Θεόφραστος δ' ἐν τῷ Περὶ μέθης φησὶν ὅτι “τοῦ Διονύσου τροφοὶ αἱ Νύμφαι κατ' ἀλήθειαν. αἱ γὰρ ἄμπελοι πλείστον ὕγρον χέουσι τεμνόμεναι καὶ κατὰ φύσιν δακρύουσι.”

1-3 *ex Athenaeo pendet Eustathius, In Homeri Iliadem* 11.638 (t.3 p.285.19-21 *van der Valk*)

574 Athenaeus, *Deipnosophistae* 10.22 423F-424A (BT t.2 p.421.25-422.1 *Kaibel*)

Θεόφραστος δ' ἐν τῷ Περὶ μέθης ζωρότερόν φησιν εἶναι τὸ κεκραμένον, παρατιθέμενος Ἐμπεδοκλέους τάδε·

424A

αἴψα δὲ θνητὰ φύοντο, τὰ πρὶν μάθον ἀθάνατ' εἶναι,
ζωρὰ τε τὰ πρὶν ἄκρητα, διαλλάσσοντα κελεύθους.

3-4 *Empedocles, FVS* 31B35

not to pour the water on the wine, but the wine on the water, in order that when drinking they might have a more watery drink, and having enjoyed this they might desire less of the remainder. And they used to consume the greatest portion in playing the cottabus.”

- 572** Athenaeus, *The Sophists at Dinner* 15.48 693C-D (BT vol.3 p.534.4-14 Kaibel)

D Theophrastus in the (work) *On Drunkenness* says: “The unmixed wine given upon concluding the dinner they call a toast to the Good Daemon. They serve little, as if recalling by the taste alone the strength of it and the gift of the god, and they give (it) after filling (up with food), in order that the least amount be drunk. And having made obeisance three times, they take it from the table, as if making a supplication to the god, that they may do nothing unseemly nor have a strong desire for this drink, and may receive from it what is noble and beneficial.”

- 573** Athenaeus, *The Sophists at Dinner* 11.13 465B (BT vol.3 p.13.2-6 Kaibel)

Theophrastus too in the (work) *On Drunkenness* says that “the nymphs are truly nurses of Dionysius. For when cut the vines pour forth a great deal of moisture and naturally shed tears.”

- 574** Athenaeus, *The Sophists at Dinner* 10.22 423F-424A (BT vol.2 p.421.25-422.1 Kaibel)

Theophrastus in the (work) *On Drunkenness* says that what is mixed is *zōroteron*, citing these (verses) of Empedocles:

- 424A Straightway things grew mortal, which previously were accustomed to be immortal, and what was previously unmixed (became) *zōra*, changing paths.

575 Athenaeus, *Deipnosophistae* 11.97 497E (BT t.3 p.97.5-7 Kaibel)

Θεόφραστος δ' ἐν τῷ Περὶ μέθης τὸ ῥυτόν φησιν ὀνομαζόμενον ποτήριον τοῖς ἥρωσι μόνοις ἀποδίδοσθαι.

1-2 cf. *Athenaeum* 11.4 461B, *quo tamen loco Chamaeleo, non Theophrastus citatur*

576 Athenaeus, *Deipnosophistae* 10.24 424E-F (BT t.2 p.423.15-424.1 Kaibel)

ῥυνοχόουν τε παρὰ τοῖς ἀρχαίοις οἱ εὐγενέστατοι παῖδες, ὥς ὁ τοῦ Μενελάου υἱός·

ῥυνοχόει δ' υἱὸς Μενελάου κυδαλίμοιο.

καὶ Εὐρυπίδης δ' ὁ ποιητὴς ἐν παισὶν ῥυνοχόησε. Θεόφραστος γοῦν ἐν τῷ Περὶ μέθης φησί· “πυνθάνομαι δ' ἔγωγε καὶ Εὐρυπίδην τὸν ποιητὴν 5
F οἰνοχοεῖν Ἀθήνησι τοῖς ὀρχησταῖς καλουμένοις. ὥρχουντο δὲ οὗτοι περὶ τὸν τοῦ Ἀπόλλωνος νεῶν τοῦ Δηλίου τῶν πρώτων ὄντες Ἀθηναίων καὶ ἐνεδύοντο ἱμάτια τῶν Θηραϊκῶν. ὁ δὲ Ἀπόλλων οὗτός ἐστιν ᾧ τὰ 10
Θαργήλια ἄγουσι, καὶ διασφύζεται Φλυῆσιν ἐν τῷ δαφνηφορείῳ γραφὴ περὶ τούτων.” τὰ αὐτὰ ἱστορεῖ καὶ Ἱερώνυμος ὁ Ῥόδιος Ἀριστοτέλους 10
ὦν μαθητῆς, καὶ οὗτος ἐν τῷ Περὶ μέθης.

1-11 *Hieronymus, fr. 28 Wehrli* 3 *Homerus, Od. 15.141*

7 πρώτων ὄντες *Valckenaer*: πρώτ . . . ντες A (*charta laesa*) 9 Φλυῆσιν
Valckenaer: φυλησι A

577A Plutarchus, *Quaestiones convivales* 5.5.2 679A (BT t.4 p.164.17-23 Hubert)

οὐ μὴν ἀλλὰ καὶν τόπος ὑπάρχει καὶ παρασκευή, τὸ πλῆθος αὐτὸ φυλακτέον ὥς ἄμικτον τὴν συνουσίαν ποιῶν καὶ ἀπροσήγορον· οἴνου γὰρ ἀνελεῖν ἥττον ἐστὶ κακὸν ἢ λόγου κοινωνίαν ἐκ δείπνου· διὸ καὶ Θεόφραστος ἄοινα συμπόσια παίζων ἐκάλει τὰ κουρεῖα διὰ τὴν λαλιὰν 5
τῶν προσκαθιζόντων.

577B Plutarchus, *Quaestiones convivales* 7.10.2 716A (BT t.4 p.255.20-256.3 Hubert)

οὐδὲν οὖν δεῖ δεδιέναι κινουῦντα τὰ πάθη τὸν οἶνον· κινεῖ γὰρ οὐ

- 575** Athenaeus, *The Sophists at Dinner* 11.97 497E (BT vol.3 p.97.5-7 Kaibel)

Theophrastus in the (work) *On Drunkenness* says that the drinking vessel called the rhyton is assigned to the heroes alone.

- 576** Athenaeus, *The Sophists at Dinner* 10.24 424E-F (BT vol.2 p.423.15-424.1 Kaibel)

Among the ancients the boys of noblest birth used to pour wine like the son of Menelaus:

The son of renowned Menelaus was pouring wine.

Even Euripides the poet was one of the boys who poured wine. At least Theophrastus in the (work) *On Drunkenness* says, "I hear that F even Euripides the poet poured wine at Athens for the so-called Dancers. These, being among the foremost Athenians, used to dance around the temple of Delian Apollo and wear garments of Thera origin. This Apollo is (the god) in whose honor they celebrate the Thargelia, and there is preserved at Phlya in the temple of the Laurel Bearer a document¹ concerning these things." Hieronymus of Rhodes, who is a pupil of Aristotle, also reports these things, and he too (does so) in the (work) *On Drunkenness*.

¹ Or "painting".

- 577A** Plutarch, *Table Talk* 5.5.2 679A (BT vol.4 p.164.17-23 Hubert)

But even if room and provisions exist, (we) must guard against great numbers themselves as a hindrance to sociality and conversation within the group. For it is less of an evil to remove from dinner the fellowship of wine than of words. And for this reason, too, Theophrastus in jest calls barbershops wineless symposia on account of the chatter of those sitting there.

- 577B** Plutarch, *Table Talk* 7.10.2 716A (BT vol.4 p.255.20-256.3 Hubert)

Therefore, it is not necessary to fear wine as a stimulus of the

τὰ φαυλότατα, πλὴν ἐν τοῖς κακίοις, ὧν οὐδέποτε νήφει τὸ βουλευόμενον· ἀλλ' ὥσπερ τὰ κουρεῖα θεόραστος εἰώθει καλεῖν ἄοινα συμπόσια διὰ τὴν λαλίαν, οὕτως ἄοινοι αἰεὶ μέθη καὶ σκυθρωπὴ ταῖς τῶν ἀπαιδευτῶν ἐνοικεῖ ψυχαῖς, ἐπιταραττομένη ὑπ' ὀργῆς τινος ἢ 5 δυσμενεῖας ἢ φιλονεικίας ἢ ἀνελευθερίας.

2 κακίοις *ed. Aldina*: κακίστης *T* 5 ἐπιταραττομένη] ἐπιταραττομέναις →

vid. 1 v.42-4

578 Athenaeus, *Deipnosophistae* 10.45 434F-435A (BT t.2 p.445.27-446.8 Kaibel)

μήποτ' οὖν διὰ τοῦτο οὐδὲ πρὸς τὰ ἀφροδίσια εἶχεν ὁρμὴν· ἐξυδαροῦσθαι γάρ φησιν ὁ Ἀριστοτέλης ἐν τοῖς Φυσικοῖς προβλήμασι 435A τῶν τοιούτων τὴν γονὴν· Ἱερώνυμός τε ἐν ταῖς Ἐπιστολαῖς Θεόφραστον φησι λέγειν ὅτι Ἀλέξανδρος οὐκ εὖ διέκειτο πρὸς τὰ ἀφροδίσια. Ὀλυμπιάδος γοῦν καὶ παρανακλινάσης αὐτῷ Καλλιξείαν τὴν Θεο- 5 ταλὴν ἑταῖραν περικαλλεστάτην οὖσαν, συνειδότης τοῦτο καὶ τοῦ Φιλίππου (εὐλαβοῦντο γὰρ μὴ γύννις εἶη), πολλάκις ᾔτει αὐτῇ τὸν Ἀλέξανδρον συγγενέσθαι.

2-3 cf. [Aristotelis] *Problemata* 3.4 871a23-6, 3.11 872b15-25, 3.33 875b39-876a14 3-8 Hieronymus, *fr. 38 Wehrli*; similiter Eustathius, *In Odysseam* 11.224 (vol.1 p.409.24-6 Stallbaum), qui ex Athenaeo pendet, sed Hieronymum non nominat →

579A Aelianus, *Varia historia* 2.37-8 (BT p.34.7-17 Dilts)

Ζαλεύκου τοῦ Λοκροῦ πολλοὶ μὲν εἰσι καὶ ἄλλοι νόμοι κάλλιστα καὶ εἰς δέον κείμενοι, καὶ οὗτος δὲ οὐχ ἥκιστα. εἴ τις Λοκρῶν τῶν Ἐπιζεφυρίων νοσῶν ἐπιεν οἶνον ἄκρατον, μὴ προστάξαντος τοῦ θεραπεύοντος, εἰ καὶ περιεσώθη, θάνατος ἢ ζημία ἦν αὐτῷ, ὅτι μὴ 5 προσταχθὲν αὐτῷ ὁ δὲ ἐπιεν.

38 νόμος καὶ οὗτος Μασσαλιωτικός, γυναῖκας μὴ ὁμιλεῖν οἶνῳ, ἀλλ' ὑδροποτεῖν πᾶσαν γυναικῶν ἡλικίαν. λέγει δὲ Θεόφραστος καὶ παρὰ Μιλησίοις τὸν νόμον τοῦτον ἰσχύειν καὶ (μὴ) πείθεσθαι αὐτῷ τὰς Ἰάδας, ἀλλὰ τὰς Μιλησίων γυναῖκας.

8 μὴ *add. d* ante τὰς *add. οὐ Scheffer* 8-9 τὰς Ἰάδας ἀλλὰ *del. Hercher*: ἀλλὰ *del. Gesner*

emotions. For it does not stimulate the basest, except in the worst people, whose deliberative faculty is never sober. But just as Theophrastus used to call barbershops wineless symposia on account of the chatter, so a wineless and sullen drunkenness always inhabits the souls of the uneducated, stirred up by some anger or ill-will or contentiousness or illiberality.

dubitans Bernardakis

see 1 1.42-4

- 578** Athenaeus, *The Sophists at Dinner* 10.45 434F-435A (BT vol.2 p.445.27-446.8 Kaibel)

Perhaps then on account of this (heavy drinking) he (Alexander) had no drive for sexual activity. For Aristotle says in the *Physical* 435A *Problems* that the semen of such people becomes watery. Hieronymus in the *Epistles* says that Theophrastus states that Alexander was not in good shape for sexual activity. Olympias at least even had Calixeina the very beautiful Thessalian courtesan lie beside him, with even Philip aware of this — for they were trying to prevent him from being womanish — (and) she often begged Alexander to have intercourse with her.

7 γύννις *Musurus* : γυννις AC

- 579A** Aelian, *Miscellaneous History* 2.37-8 (BT p.34.7-17 Dilts)

Many other laws of the Locrian Zaleucus have been laid down quite well and with a view to need, and not the least this one: if anyone of the Western Locrians, being sick, drank unmixed wine without the order of the (doctor) treating him, then even if he survived, the penalty for him was death, because, when he was ordered not to drink, he did so.

- 38 There is also this Massilian law, that women have nothing to do with wine, but women of all ages drink water. Theophrastus says that also among the Milesians this law is in effect, and the (other) Ionian women do not obey it, but the Milesian women (do).

579B Athenaeus, *Deipnosophistae* 10.33 429A-B (BT t.2 p.433.7-9 Kaibel)

παρὰ δὲ Λοκροῖς τοῖς Ἐπιζεφυρίοις εἴ τις ἄκρατον ἔπει μὴ
προστάξαντος ἱατροῦ θεραπείας ἕνεκα, θάνατος ἦν ἡ ζημία Ζαλεύκου
τὸν νόμον θέντος. παρὰ δὲ Μασσαλιήταις ἄλλος νόμος τὰς γυναῖκας
ὕδροποτεῖν. ἐν δὲ Μιλήτῳ ἔτι καὶ νῦν φησι Θεόφραστος τοῦτ' εἶναι τὸ
νόμιμον.

579B Athenaeus, *The Sophists at Dinner* 10.33 429A-B (BT vol.2 p.433.7-9 Kaibel)

Among the Western Locrians, if anyone drank unmixed (wine) without a doctor ordering it for therapeutic reasons, death was the penalty under the law laid down by Zaleucus. Among the Massilians there is another law that women drink water. Theophrastus says that in Miletus even now this is the custom.

RELIGIO

Inscriptiones librorum

580 Tabula inscriptionum ad opera de religione spectantium

vid. 251 no. 1 (Τῶν περὶ τὸ θεῖον ἱστορίας α'—ς')

vid. 251 no. 2 (Περὶ θεῶν α'—γ')

- 1 Ἐγκώμια θεῶν α'] Diogenes Laertius, Vitae 5.47 = 1; Philodemus, De pietate 7c, P.Herc. 1428 fr. 23.7 (GRBS t.13 [1972] p.94 Henrichs) = 581 (Ἐγκ. τῶν θ.), quo tamen loco nomen Theophrasti non occurrit

- 2 Περὶ ἑορτῶν α'] Diogenes Laertius, Vitae 5.47 = 1

- 3 Περὶ εὐσεβείας α'] Diogenes Laertius, Vitae 5.50 = 1; scholion in Aristophanis Aves 1354 (p.240a6 Dübner) = app. 584A, quo tamen loco Θεόπομπος in codicibus invenitur; Ruhnken Θεόφραστος coni., recte ut videtur

- 4 Εὐιάδος α'] Diogenes Laertius, Vitae 5.50 = 1 (Θυιάδες coni. Usener)

vid. 328 no. 9a et b (Περὶ ἐνθουσιασμοῦ α' et Περὶ ἐνθουσιασμῶν)

vid. 436 no. 13 (Περὶ τῆς θείας εὐδαιμονίας πρὸς τοὺς ἐξ Ἀκαδημείας α')

vid. 589 no. 23 (Περὶ Τυρρηνῶν)

RELIGION

Titles of Books

580 List of Titles Referring to Works on Religion

see **251** no. 1 (*Enquiry about the Divine*, 6 books)

see **251** no. 2 (*On the Gods*, 3 books)

- 1 *Encomia of Gods*, 1 book] Diogenes Laertius, *Lives* 5.47 = 1; Philodemus, *On Piety* 7c, *P.Herc.* 1428 fr. 23.7 (GRBS vol.13 [1972] p.94 Henrichs) = **581** (*Enc. of the G.*), where, however, the name of Theophrastus does not occur

- 2 *On Festivals*, 1 book] Diogenes Laertius, *Lives* 5.47 = 1

- 3 *On Piety*, 1 book] Diogenes Laertius, *Lives* 5.50 = 1; scholium on Aristophanes' *Birds* 1354 (p.240a6 Dübner) = app. **584A**, where, however, "Theopompus" is found in the manuscripts; Ruhnken has conjectured "Theophrastus", correctly as it seems

- 4 *Bacchant (Euias)*, 1 book] Diogenes Laertius, *Lives* 5.50 = 1 (Usener has conjectured *Bacchantes* [Thuiades])

see **328** no. 9a and b (*On Inspiration*, 1 book and *On [Types of] Inspiration*)

see **436** no. 13 (*On Divine Happiness in Response to the Academics*, 1 book)

see **589** no. 23 (*On Etruscans*)

Dei et deae

vid. 249-259

- 581 Philodemus, De pietate 7c, P.Herc. 1428 fr.23.3-9 (GRBS t.13 [1972] p.94 Henrichs)

... ἐν δὲ | [...]ι[...]τιο[.]ο[.]ιαις | [τ]ὸ τὴν μὲν Ἀθηνᾶν | [φ]ρόνησιν
εἶναι, τὸν | [Δ]ία δὲ νοῦν. ἐν δὲ τοῖς Ἑγκωμίοις | τῶν θεῶν πάμ|πολλὰ
ὅσα καὶ μ[.]

1 ante ἐν δὲ tantum modo paucae litterae supersunt

vid. 646

- 582 Iohannes Scotus Eriugena, In Martianum Capellam 1.10 p.10.6 Dick, cod.B f.7^v (Med. & Ren. St. t.1 [1941-3] p.189 Labowsky)

Augur Pithius: in Peplo Theophrasti legitur quendam serpentem prophetasse in Delo insula, quem occidit Apollo, et inde cepit postea prophetare, ideoque augur Pithius vocatus est.

2 in Delo insula] *perperam pro Delphis*; vid. *Hymn. Hom.* 3.300-4, *Eur. IT* 1245-58, *Ephor. FGrH* 70 F 31b, *Callim. Hymn.* 2.97-104 et *Apoll. Rhod.* 2.701-7

- 583 Plutarchus, Vita Solonis 4.2-8 (BT t.1.1 p.86.3-87.2 Ziegler)

ἔτι δὲ μᾶλλον εἰς ἀξίωμα καὶ δόξαν αὐτοὺς κατέστησεν ἡ τοῦ
τρίποδος περίοδος καὶ διὰ πάντων ἀνακύκλησις καὶ ἀνθύπειξις μετ'
3 εὐμενείας φιλοτίμου γενομένη. Κῶων γάρ, ὥς φασι, καταγόντων
σαγήνην, καὶ ξένων ἐκ Μιλήτου πριαμένων τὸν βόλον οὐπω φανερόν
4 ὄντα, χρυσοὺς ἐφάνη τρίπους ἐλκόμενος . . . γενομένης δὲ τοῖς ξένοις 5
πρῶτον ἀντιλογίας πρὸς τοὺς ἀλιέας περὶ τοῦ τρίποδος, εἶτα τῶν πόλεων
ἀναδεξαμένων τὴν διαφορὰν ἄχρι πολέμου προελθοῦσαν, ἀνείλεν
5 ἀμφοτέροις ἡ Πυθία τῷ σοφωτάτῳ τὸν τρίποδα ἀποδοῦναι. καὶ πρῶτον
μὲν ἀπεστάλη πρὸς Θαλῆν εἰς Μίλητον, ἐκουσίως τῶν Κῶων ἐνὶ

Gods and Goddesses

see 249-259

- 581** Philodemus, *On Piety* 7c, *P.Herc.* 1428 fr.23.3-9 (GRBS vol.13 [1972] p.94 Henrichs)

. . . ¹ in . . . the statement that Athena is wisdom and Zeus intellect. In the *Encomia of the Gods*² very many . . .

¹ The preceding 2# lines are almost entirely lost.

² See the list of Theophrastean titles **580** no. 1.

see 646

- 582** John Scotus Erigena, *On Martianus Capella* 1.10 p.10.6 Dick, cod.B f.7^v (*Med. and Ren. St.* vol.1 [1941-3] p.189 Labowsky)

“The Pythian prophet”: In the *Robe* of Theophrastus we read that a certain serpent prophesied on the island of Delos; Apollo killed it, and thence began subsequently to prophesy (himself), and for that reason he was called the Pythian¹ prophet.

¹ Because *python* = serpent.

- 583** Plutarch, *Life of Solon* 4.2-8 (*BT* vol.1.1 p.86.3-87.2 Ziegler)

But what established them (the Seven Sages) still more in a position of honor and respect was the circulation of the tripod and its passing round among them all and their mutual yielding up
 3 of it with eager goodwill. When some Coans, as it is said, were hauling a seine-net to land, and some strangers from Miletus bought the catch when it was not yet visible, a golden tripod appeared
 4 in the catch First of all a dispute arose between the strangers and the fishermen about the tripod, and then the cities took up the quarrel which developed into war; and the Pythian priestess in an oracle commanded both parties to give the tripod to
 5 the wisest man. And first of all it was sent to Thales in Miletus, the Coans willingly giving to that one man the thing

- δωρουμένων ἐκείνῳ περὶ οὗ πρὸς ἅπαντας ὁμοῦ Μιλησίους ἐπο- 10
λέμηναν. Θάλεω δὲ Βίαντα σοφώτερον ἀποφαίνοντος αὐτοῦ, πρὸς
ἐκείνον ἦκεν, ἅπ' ἐκείνου δ' αὖθις ἀπεστάλη πρὸς ἄλλον ὡς σοφώτερον.
6 εἶτα περιῶν καὶ ἀναπεμπόμενος, οὕτως ἐπὶ θαλῆν τὸ δεύτερον ἀφίκετο,
καὶ τέλος εἰς Θήβας ἐκ Μιλήτου κομισθεὶς τῷ Ἰσμηνίῳ Ἀπόλλωνι 15
καθιερώθη.
- 7 Θεόφραστος δὲ φησι πρῶτον μὲν εἰς Πριήνην Βίαντι τὸν τρίποδα
πεμφθῆναι, δεύτερον δ' εἰς Μίλητον θαλῇ Βιάντος ἀποπέμψαντος· οὕτω
δὲ διὰ πάντων πάλιν εἰς Βίαντα περιελθεῖν, καὶ τέλος εἰς Δέλφους
8 ἀποσταλῆναι. ταῦτα μὲν οὖν ὑπὸ πλειόνων τεθρύληται, πλὴν ὅτι τὸ
δῶρον ἀντὶ τοῦ τρίποδος οἱ μὲν φιάλην ὑπὸ Κροίσου πεμφθεῖσαν, οἱ 20
δὲ ποτήριον Βαθυκλέους ἀπολιπόντος εἶναι λέγουσιν.

1-13 cf. *Diodorum Siculum* 9.3.2-3; *Valerium Maximum* 4.1 externa 7 (p.172.29-173.18 *Kempf*); *Diogenem Laertium* 1.27-8; *Ausonii Ludum sept. sap.* 162-174; *schol. ad Aristoph. Plut.* 9 (p.352a29-44 *Dübner*) 16-17 *Diod. Sicul.* 9.13.2; *Diog. Laert.* 1.82 (*quorum neuter Theophrastum nominat*) 19-20 cf. *Diog. Laert.* 1.29 (*ex Eudoxo et Euanthe*) 20-1 *Callimachus, fr.* 191.52-77 *cum schol.* (t.1 p.163.6-19 et 167.7-170.1 *Pfeiffer*), et ex eo *Diog. Laert.* 1.28; *Plutarchus, Sept. sap. conviv.* 13 155E; cf. *etiam Athenaeum* 11.91 495D

Pietas

584A *Porphyrius, De abstinentia ab esu animalium* 2.5.1-9.2, 11.3-15.3, 19.4-31.1, 31.7-32.3 (CB t.2 p.74.17-79.9, 80.19-83.24, 87.9-98.3, 99.3-20 *Bouffartigue*)

- 5.1 ἀνάρριθμος μὲν τις ἔοικεν εἶναι χρόνος, ἅπ' οὗ τό γε πάντων
λογιώτατον γένος, ὥς φησὶ Θεόφραστος, καὶ τὴν ἱερωτάτην ὑπὸ τοῦ
Νείλου κτισθεῖσαν χώραν κατοικοῦν ἥρξατο πρῶτον ἅπ' Ἑστίας τοῖς
οὐρανόις θεοῖς θύειν οὐ σμύρνης οὐδὲ κασίης καὶ λιβανωτοῦ
κρόκῳ μιχθέντων ἀπαρχάς· πολλαῖς γὰρ γενεαῖς ὕστερα παρε- 5
λήφθη ταῦτα, καὶ πλάνης καὶ μαστῆρ ὁ ἄνθρωπος γιγνόμενος
τῆς ἀναγκαίας ζωῆς μετὰ πολλῶν πόνων καὶ δακρύων σταγόνας
2 τούτων ἀπῆρξατο τοῖς θεοῖς. οὐ τούτων οὖν ἔθνον πρότερον,

1-22 *Eusebius, Praeparatio evangelica* 1.9.7-10 (GCS t.8.1 p.36.10-37.6 *Mras*)
4-13 *Theodoretus (qui ex Eusebio excerpit), Graecarum affectionum curatio* 7.38
(BT p.191.2-5 *Raeder*)

- over which they had gone to war with all the Milesians together. But Thales, declaring that Bias was wiser than he, sent it to him.
- 6 And from him again it was sent to another as being wiser. And then, when it had gone round and been sent on it came to Thales for the second time, and in the end it was taken from Miletus to Thebes and dedicated to Ismenian Apollo.
- 7 Theophrastus, however, says that the tripod was first sent to Bias at Priene, and in the second place to Thales at Miletus, when Bias sent it on; and so it passed round them all back to Bias, and
- 8 was finally sent to Delphi. These, then, are (the versions) commonly told by the greater number of people; but some say that the gift was not the tripod but a drinking-bowl sent by Croesus, and others that it was a wine-cup bequeathed by Bathycles.

8 ἀποδοῦναι] δοῦναι *Lindskog*: παραδοῦναι *coni. Ziegler*
anon. ap. Ziegler

12 ἀπ' ὑπ'

Piety

584A Porphyry, *On Abstinence from Eating Animals* 2.5.1-9.2, 11.3-15.3, 19.4-31.1, 31.7-32.3 (CB vol.2 p.74.17-79.9, 80.19-83.24, 87.9-98.3, 99.3-20 Bouffartigue)

- 5.1 It seems to be an incalculably long time since the most rational race of all, as Theophrastus says, dwelling in the most sacred region created by the Nile, started first from the beginning to sacrifice to the heavenly gods first-fruits. (These were) not of myrrh or cassia and frankincense mixed with saffron; for it was many generations later that these were added, when man, becoming nomadic and searching for the necessities of life, offered with much suffering and many tears drops of these first-fruits to the gods.
- 2 Earlier, therefore, they were not accustomed to sacrifice these things,

6 καὶ (*pr.*) *Eus.*: *om. codd.* καὶ μαστήρ *Toup*: κλημακτήρ *codd.*: (ἐρευνητής καὶ *unus cod.*) μαστήρ *Eus.* ὁ τότε *Bernays*: ὅτε *codd.*: ὁ *Eus.* 7 καὶ *codd.*: ἂν *Bouffartigue* 8 ἀπήρξατο *codd.*: ἀπήρξατ' ἂν *Pötscher* θεοῖς *Eus.*: θείους *codd.* οὖν *Eus.*: *om. codd.*

- ἀλλὰ χλόης, οἷον εἴ τινα τῆς γονίμου φύσεως χνοῦν ταῖς χερσὶν
 ἀράμενοι. δένδρα μὲν γὰρ δὴ πρὸ ζῶων ἀνέδωκεν ἡ γῆ, τῶν δένδρων 10
 δὲ πολὺ πρόσθεν τὴν ἐπέτειον γεννωμένην πόαν, ἥς δρεπόμενοι φύλλα
 καὶ ρίζας καὶ τοὺς ὅλους τῆς φύσεως αὐτῶν βλαστοὺς κατέκαιον,
 ταύτη τοὺς φαινομένους οὐρανίους θεοὺς τῇ θυσίᾳ δεξιούμενοι καὶ
 διὰ τοῦ πυρὸς ἀπαθανατίζοντες αὐτοῖς τὰς τιμάς. τοῦτοις γὰρ καὶ 15
 τὸ πῦρ ἀθάνατον φυλάττομεν ἐν τοῖς ἱεροῖς ὡς ὃν μάλιστα αὐτοῖς
 3 ὁμοιώτατον. ἐκ δὲ τῆς θυμιάσεως τῶν ἀπὸ γῆς θυμιατήριά τε ἐκάλουν
 καὶ τὸ θύειν καὶ θυσίας· ἃ δὴ ἡμεῖς ὡς τὴν ὑστέραν πλημμέλειαν
 σημαίνοντα οὐκ ὀρθῶς ἐξακούομεν, τὴν διὰ τῶν ζῶων δοκοῦσαν
 4 θεραπείαν καλοῦντες θυσίαν. τοσοῦτον δὲ τοῖς παλαιοῖς τοῦ μὴ
 παραβαίνειν τὸ ἔθος ἔμελεν, ὡς κατὰ τῶν ἐκλείπόντων τὸ ἀρχαῖον, 20
 ἐπεισαγόντων δὲ ἕτερον ἀρασαμένους ἀρώματα τὰ θυμιώμενα
 5 νῦν προσαγορεύσαι. τὴν δὲ ἀρχαιότητα τῶν εἰρημένων θυμιαμάτων
 κατίδοι τις ἂν ἐπιβλέψας ὅτι πολλοὶ καὶ νῦν ἔτι θύουσι συγκεκομμένα
 6 τῶν εὐωδῶν ξύλων τινά. ὅθεν μετὰ τὴν ἐξ ἀρχῆς πόαν δενδροφουούσης
 ἤδη τῆς γῆς, πρώτης δρυὸς καρποφαγήσαντες, τῆς μὲν τροφῆς 25
 διὰ τὴν σπάνιν μικρά, τῶν δὲ φύλλων αὐτῆς πλείω τοῖς θεοῖς εἰς τὰς
 θυσίας ἀνήπτον. μετὰ δὲ ταῦτα ὁ βίος ἐπὶ τὴν ἡμερον ἤδη
 τροφήν μεταβαίνων καὶ θύματα (τὰ) ἐκ τῶν καρπῶν “ἄλις δρυὸς” ἔφη.
 6.1 τοῦ δὲ Δημητρείου καρποῦ μετὰ τὸν χέδροπα πρώτου φανέντος
 κριθῶν, ταύταις ἀπ’ ἀρχῆς μὲν οὐλοχυτεῖτο κατὰ τὰς πρώτας θυσίας 30
 2 τὸ τῶν ἀνθρώπων γένος. ὕστερον δὲ ἐρειξαμένων τε αὐτὰς καὶ τὴν
 τροφήν ψαισαμένων τὰ μὲν τῆς ἐργασίας ὄργανα θεῖαν τοῖς βίοις
 ἐπικουρίαν παρασχόντα κρύψαντες εἰς ἀπόρρητον, ὡς ἱεροῖς αὐτοῖς
 ἀπήνταν, τοῦ δ’ ἀλληλεμένου βίου παρὰ τὸ πρόσθεν μακαρισθέντος,
 ἀπήρξαντό τι τῆς ψαισθείσης τροφῆς πρῶτον εἰς πῦρ τοῖς θεοῖς. 35
 ὅθεν ἔτι καὶ νῦν πρὸς τῷ τέλει τῶν θυηλῶν τοῖς ψαισθεῖσι θυλήμασι
 χρώμεθα, μαρτυροῦντες μὲν τῷ πραττομένῳ τὴν ἐξ ἀρχῆς τῶν θυμά-
 των αὐξήσιν, οὐ συνορῶντες δὲ τίνων χάριν τούτων ἕκαστα δρῶμεν.
 3 ἀφ’ ὧν ὀρμωμένοις ἡμῖν, καὶ τῶν καρπῶν ἀλλὰ καὶ τῶν πυρῶν
 ἀφθονωτέρων γιγνομένων, προσετίθεντο πελάνων ἥδη καὶ τῶν 40

13-16 *Ioannes Lydus, De mensibus* 4.149 (BT p.168.5-8 Wuensch) 29 τοῦ
 δὲ Δημητρείου καρποῦ] *vid. scholion in Homeri Iliadem* 1.449 (SIFC 77 [1984]
 199 de Marco) = 730

14 διὰ *codd. et Ioann.*: *om. Eus.* 15 φυλάττομεν *codd.*: ἐφύλαττον *Eus. et Ioann.*
 ὡς *Eus. et Ioann.*: *om. codd.* 18 σημαίνοντα *Eus.*: ἐκβαίνοντα
codd. 21 ἀρασαμένους *Eus.*: ἀρασομένους *codd. et Bouffartigue* 24
 τὴν . . . πόαν *Reiske*: τῆς . . . πόας *codd.* 28 τὰ *add. Nauck* καρ-
 πῶν *Reiske*: καρῶν *codd.* 35 τι *Nauck*: τε *codd. et Bouffartigue*

- but the sprout of a plant, as if plucking with their hands some fine down of the generative nature. For the earth gave forth trees before animals and much earlier than trees grass, which germinates annually. Of this they used to gather and burn leaves and roots and entire shoots of these natures, greeting the visible heavenly gods with this sacrifice and rendering immortal through fire the honors (shown) to them. For in the temples we even preserve for them im-
- 3 mortal fire as being above all most similar to them. From the *thumiasis* (smoke from burning) of the produce of the earth, men came to speak of *thumiatēria* (altars for burning incense) and *thuein* (sacrificing) and *thusiai* (sacrifices). These we incorrectly interpret as signifying the error of a later period, using *thusia* to refer to
- 4 counterfeit worship through (sacrificing) animals. The ancients were so concerned with not transgressing custom that they cursed those who departed from the old way and introduced another, and they
- 5 called accursed¹ what is burned (on altars) today. One can see the antiquity of the previously mentioned burnt offerings by observing the fact that many people even now still sacrifice cut up pieces of
- 6 sweet-smelling wood. But when after the primeval grass the earth was already bringing forth trees and men had eaten the fruit of the first oak, then they took for sacrifices to the gods a small portion of food on account of its scarcity, and a greater amount of the oak's leaves. After this, when the way of life (of men) was already shifting to cultivated food and to offerings of fruits, they said, "Enough of the oak".
- 6.1 The fruit of Demeter, (namely) barley, was the first to appear after the legume, (and) the race of men sprinkled it from the be-
- 2 ginning on their first sacrifices. Later when they had crushed it and ground (it to produce) food, they hid in a secret place the tools of this procedure which provided divine assistance for their lives, and they approached them as sacred objects. And as their life of milled grain was considered blessed in comparison with what went before, then for the first time they offered as first-fruits to the gods a portion of ground food (by putting it) in the fire. It is from this that even now at the end of sacrifices, we make use of (offerings of) ground meal. By our action we bear witness to the fact that from a (simple) beginning the number of offerings has increased, but we do not see the reason why we perform each of them.
- 3 From this beginning, as fruits and especially wheat were becoming more plentiful, we now added to our sacrifices to the gods

¹ There is a play on words here. The Greek ἄρωμα means "spice", but in this passage it is used as if derived from ἀρᾶσθαι meaning "to curse".

- 4 λοιπῶν ἀπάντων ἀπαρχαὶ τοῖς θεοῖς εἰς τὰς θυσίας, πολλὰ μὲν ἀνθολογούντων, οὐκ ἐλάττω δὲ τούτων μινύντων (τῶν) τότε εἴ τι καλὸν εἶχον ἐν βίῳ καὶ πρέπον ὁσμῇ πρὸς θεῖαν αἴσθησιν. καὶ τὰ μὲν στέφοντες, τὰ δ' εἰς πῦρ δωρούμενοι, θείας ἐτέρας σταγόνας οἴνου καὶ μέλιτος ἔτι δ' ἐλαίου ταῖς χρεῖαις ἀνευρίσκοντες ἀπῆρχοντο καὶ τούτων 45 τοῖς αἰτίοις θεοῖς.
- 7.1 οἷς μαρτυρεῖν ἔοικε καὶ ἡ Ἀθήνησιν ἔτι καὶ νῦν δρωμένη πομπὴ Ἥλιου τε καὶ Ὠρῶν. πομπεύει γὰρ ἰλὺς, πόα, ἄγρωστις ἐπὶ πυρηνίων, ἱκετήρια, ὄσπρια, δρυς, μιμαῖκυλα, κριθαί, πυροί, παλάθη ἡγητηρία, ἀλεύρων πυρίνων καὶ κριθίνων φθοῖς, ὀρθοστάτης, 50 χύτρος.
- 2 πόρρω δὲ τῶν περὶ τὰς θυσίας ἀπαρχῶν τοῖς ἀνθρώποις προΐουσῶν παρανομίας, ἡ τῶν δεινοτάτων θυμάτων παράληψις ἐπεισέχθη, ὠμότητος πλήρης, ὡς δοκεῖν τὰς πρόσθεν λεχθείσας καθ' ἡμῶν ἀράς νῦν τέλος εἰληφέναι, σφαζάντων τῶν ἀνθρώπων καὶ τοὺς βωμοὺς 55 αἱμαζάντων, ἀφ' οὗ λιμῶν τε καὶ πολέμων πειραθέντες αἱμάτων ἦψαντο.
- 3 τοιγαροῦν τὸ δαιμόνιον, ὥς φησιν ὁ Θεόφραστος, τούτων ἐκατέρων νεμεσῆσαν ἐπιθεῖναι τὴν πρέπουσαν ἔοικε τιμωρίαν. καθὼ οἱ μὲν ἄθεοι γεγόνاسι τῶν ἀνθρώπων, οἱ δὲ κακόφρονες μᾶλλον ἢ κακόθεοι 60 λεχθέντες ἂν ἐν δίκῃ, διὰ τὸ φαύλους καὶ μηθὲν ἡμῶν βελτίους ἡγεῖσθαι τὴν φύσιν εἶναι τοὺς θεοὺς· οὕτως οἱ μὲν ἄθνητοι φαίνονται γενέσθαι τινές, οὐδεμίαν ἀπαρχὴν τῶν ὑπαρχόντων ποιούμενοι τοῖς θεοῖς· οἱ δὲ κακόθυτοι καὶ παρανόμων ἀψάμενοι θυμάτων.
- 8.1 διὸ θῶες μὲν οἱ ἐν μεθορίοις θράκης οἰκῆσαντες μηθενὸς 65 ἀπαρχόμενοι μηδὲ θύοντες, ἀνάρπαστοι κατ' ἐκείνον ἐγένοντο τὸν χρόνον ἐξ ἀνθρώπων, καὶ οὔτε τοὺς οἰκοῦντας οὔτε τὴν πόλιν οὔτε τὸν τῶν οἰκήσεων θεμέλιον ἐξαίφνης οὐθεὶς εὐρεῖν ἐδύνατο·
- 2 ὕβριν γὰρ ἀτάσθαλον οὐκ ἐθέλεσκον ἴσχειν, οὐδ' ἀθανάτους θεραπεύειν 70

52-6 *Eus., Pr. ev. 1.9.11 (p.37.8-11 Mras) et Theod., Gr. aff. cur. 7.39 (p.191.6-11 Raeder)* 52-64 *Eus., Pr. ev. 4.14.1 (p.185.15-24 Mras)* 58 *Eus., Pr. ev. 4.13.1 (p.185.11-12 Meas)* 65-8 *cf. Simplicii comm. In Epicteti Enchiridion 222C-223A (t.4 p.357.3-5 Schweighauser)* 69-72 *Hesiodus, Op. 134-7*

42 τῶν *add. Bernays* 44 τὰ δ' *ed. pr. a. 1548: τὰς δ' codd.* 48 ἰλὺς, πόα *Bouffartigue: εἰλυσπόα codd.* 49 ἱκετήρια *Bouffartigue: ἡγηριάς codd.* 50 ὀρθοστάτης *Valentinus: -ταις VMLKP^a: -τας cett.* 52 προΐουσῶν *Eus. et Theod.: προεχουσῶν codd.* 69 ἐθέλεσκον *codd.: ἐδύναντο Hes.* 70 ἴσχειν *codd.: ἀλλήλων ἀπέχειν Hes.*

4 first-fruits consisting of cakes and all the other things. Men of that time gathered many flowers and in no lesser degree did they combine anything that happened to beautify their life and have a fragrance suitable to divine perception. And they made some into garlands and gave others as gifts into the fire. When they discovered for their own use different divine drops of wine and honey and further of oil, they offered first-fruits also of these to the gods responsible (for them).

7.1 Even the procession of the Sun and Hours, which is still at this time held in Athens, seems to bear witness to these things. For carried in the procession are soil, grass, dog's tooth grass on stones of fruits, olive branches, pulse, oak, fruit of the arbutus, barley, wheat, bunches of figs, cakes of wheat and barley meal, sacrificial bread, a pot.

2 As the sacrificial offering of first-fruits by men proceeded far in illegality, the use of most terrible sacrifices, full of cruelty, was introduced, so that curses previously uttered against us seem to have been fulfilled at this time, since men engaged in slaughter and bloodied their altars from the time they touched blood as a result of experiencing famine and wars.

3 For this reason, as Theophrastus says, it seems that the divinity became indignant at each of these² and inflicted the appropriate punishment. As a result some men have become atheists, and others might rightly be said to have evil-minds rather than to have evil-gods, because they think the gods worthless and in nature no better than us. In this way some appear to have become persons who offer no sacrifices, in as much as they do not offer the gods first-fruits from what they have. Others (appear to have become persons) who offer evil sacrifices, since they have put their hand to illegal offerings.

8.1 Wherefore the Thoes, who live within the boundaries of Thrace, offering no first-fruits and performing no sacrifices, were snatched at that time from (the company of) men, and straightway no one was able to find either the inhabitants or the city or the foundation of their dwellings.

2 For they did not wish to repress reckless arrogance, nor did they wish to worship the immortals,

² The reference of "these" is unclear. Porphyry seems to have omitted some Theophrastean material.

ἤθελον, οὐδ' ἔρδειν μακάρων ἱεροῖς ἐπὶ βωμοῖς,
ἢ θέμις

ἀθανάτοις. τοιγαροῦν αὐτοὺς

Ζεὺς Κρονίδης ἔκρυσσε χολούμενος, οὐνεκα τιμὰς
οὐκ ἐδίδουν μακάρεσσιν

75

3 οὐδ' ἀπῆρχοντο τούτοις, καθάπερ ἦν δίκαιον. Βασσάρων δὲ δὴ τῶν τὸ
πάλαι τὰς Ταύρων θυσίας οὐ μόνον ζηλωσάντων, ἀλλὰ καὶ τῇ τῶν
ἀνθρωποθυσιῶν βακχεῖα βορὰν τούτοις προσθεμένων — καθάπερ
ἡμεῖς νῦν ἐπὶ τῶν ζῶων· ἀπαρξάμενοι γὰρ τὰ λοιπὰ δαῖτα τιθέμεθα —
τίς οὐκ ἀκήκοεν ὅτι μετὰ μανίας προσπίπτοντές τε καὶ δάκνοντες 80
ἀλλήλους, ἔτι δὲ πρὸς ἀλήθειαν αἰμοδαιτοῦντες οὐκ ἐπαύσαντο πρὶν
τὸ γένος ἐξαναλῶσαι τῶν πρώτων παρ' αὐτοῖς τῆς τοιαύτης ἀψαμένων
θυσίας;

9.1 ὑστέρα μὲν τοίνυν καὶ νεωτάτη ἡ διὰ τῶν ζῶων θυσία, τὴν δὲ αἰτίαν
λαβοῦσα οὐκ εὐχάριστον ὥς ἡ ἐκ τῶν καρπῶν, ἀλλὰ λιμοῦ ἢ τινος 85
ἄλλης δυστυχίας περίστασιν. αὐτίκα τῶν κατὰ μέρος παρ' Ἀθηναίοις
ἀναιρέσεων αἱ αἰτίαι ἢ ἀγνοίας ἢ ὀργὰς ἢ φόβους τὰς ἀρχὰς ἔχουσιν.

2 τὴν μὲν γὰρ τῶν συῶν σφαγὴν ἀκουσίῳ ἀμαρτίᾳ Κλυμένης προσάπτου-
σιν, ἀπροαιρέτως μὲν βαλοῦσης, ἀνελούσης δὲ τὸ ζῶον. διὸ καὶ εὐλα-
βηθέντα αὐτῆς τὸν ἄνδρα, ὥς παράνομον διαπεπραγμένης, Πυθῶδε 90
ἀφικόμενον χρῆσασθαι τῷ τοῦ θεοῦ μαντεῖϊ. τοῦ δὲ θεοῦ τῷ συμ-
βάντι ἐπιτρέψαντος, ἀδιάφορον λοιπὸν νομίσαι τὸ γινόμενον. . . .

11.3 ὧν δὴ τοῦτον ἐχόντων τὸν τρόπον, εἰκότως ὁ Θεόφραστος ἀπα-
γορεύει μὴ θύειν τὰ ἔμψυχα τοὺς τῷ ὄντι εὐσεβεῖν ἐθέλοντας, χρώ-
μενος καὶ τοιαύταις ἄλλαις αἰτίαις. 95

12.1 πρῶτον μὲν ὅτι ἐξ ἀνάγκης μείζονος, ὥς φαμεν, ἡμᾶς καταλαβού-
σης κατήρξαντο αὐτῶν· λιμοὶ γὰρ αἰτιοὶ καὶ πόλεμοι, οἳ καὶ τοῦ
γεύσασθαι ἀνάγκην ἐπήγαγον. ὄντων οὖν τῶν καρπῶν, τίς χρεῖα τῷ τῆς
2 ἀνάγκης χρῆσθαι θύματι; ἔπειτα τῶν εὐεργεσιῶν τὰς ἀμοιβὰς καὶ τὰς
χάριτας ἄλλοις μὲν ἄλλας ἀποδοτέον κατὰ τὴν ἀξίαν τῆς εὐποιίας, 100
τοῖς δὲ εἰς τὰ μέγιστα ἡμᾶς εὐ πεποιηκόσι τὰς μεγίστας καὶ ἀπὸ τῶν
τιμιωτάτων, καὶ μάλιστα εἰ αὐτοὶ εἶεν τούτων πάροχοι. κάλλιστα
δὲ καὶ τιμιώτατα ὧν ἡμᾶς οἱ θεοὶ εὐ ποιοῦσιν, οἱ καρποὶ· διὰ γὰρ

74-5 Hes., *Op.* 138-9 84-6 Cyrillus, *Contra Iulianum* 10 (PG t.76 col. 1036D-1037A)
93-5 Eus., *Pr. ev.* 4.14.2 (p.186.2-4 Mras); *Theod.*, *Gr. aff. cur.* 7.40 (p.191.15-17 Raeder)

71 οὐδ' ἔρδειν Hes.: οὐδὲ ιδεῖν *vel* οὐδὲ δεῖν *codd.*

77 τῇ Valentinus:

τὴν *codd.* 91 χρῆσασθαι Nauck: χρῆσθαι *codd.*

100 ἄλλας Reiske:

ἄλλως *codd.*

102 τιμιωτάτων Reiske: -τέρων *codd.*

nor to offer sacrifice on the holy altars of the blessed ones,
which is right

(for men to do) for the immortals. Therefore they

were covered over by Zeus the son of Cronos, who was angry
at their giving no honors to the blessed ones

and their not offering first-fruits to them, as was just (for them to
3 do). Regarding the Bassarians, who in ancient times not only zeal-
ously performed the sacrifices of the Taurians but also in the frenzy
of human sacrifice added to these (rites) the eating (of the victims)
— just as we now do in the case of animals, for after offering first-
fruits we make the rest a feast — who has not heard that gone mad
they fell upon and bit each other, and in truth even feasted on blood,
not stopping until they had done away with the family-line of those
among them who first put their hand to this kind of sacrifice?

9.1 Therefore sacrifice through animals is later and most recent.
Its cause was not agreeable, as was that of sacrifice with fruits, but
famine or some other unfortunate circumstance. For example, in the
particular case of the Athenians the causes of the slayings have their
2 beginnings in ignorance or anger or fright. For they attribute the
slaughter of swine to an involuntary mistake of Clymene, who un-
intentionally struck and slew the animal. Wherefore her husband
acted cautiously, thinking that she had done something illegal, and
went to Pytho to consult the oracle of the god. When the god did
not object to what had happened, the occurrence was henceforth
deemed to be a matter of indifference. . . .

11.3 These things being so, Theophrastus reasonably orders those
who wish to be truly pious not to sacrifice living creatures; he also
offers other similar reasons.

12.1 First, (he argues) that these practices have their beginning
in a greater necessity, as we say, which took hold of us. For
the causes are famine and war, which also brought the neces-
2 sity of eating (animals). Therefore, when there are fruits, what
need is there to use the sacrifice of necessity? Next, in the case
of kindnesses one ought to make returns and do favors differ-
ently to different people in accordance with the value of the
good deed. To those who have done us good deeds to a super-
lative degree, (our returns should be) the greatest and from the
most honorable sources, especially if they be the providers of
these things. The finest and most honorable of the things with which
the gods do us good deeds are fruits. For through these

- τούτων ἡμᾶς σφύζουσι καὶ νομίμως ζῆν παρέχουσιν ὥστε ἀπὸ τούτων
 3 αὐτοὺς τιμητέον. καὶ μὴν θύειν δεῖ ἐκεῖνα ἃ θύοντες οὐθένα πημα- 105
 νοῦμεν· οὐθὲν γὰρ ὡς τὸ θῦμα ἀβλαβὲς εἶναι χρὴ πᾶσιν. εἰ δὲ λέγοι
 τις ὅτι οὐχ ἦττον τῶν καρπῶν καὶ τὰ ζῶα ἡμῖν ὁ θεὸς εἰς χρῆσιν δέδω-
 κεν, ἀλλ' ὅτι γε ἐπιθυομένων τῶν ζώων φέρει τινὰ βλάβην αὐτοῖς,
 4 ἅτε τῆς ψυχῆς νοσφιζομένων. οὐ θυτέον οὖν ταῦτα· ἡ γὰρ θυσία ὅσια 110
 τίς ἐστι κατὰ τοῦνομα. ὅσιος δὲ οὐθεὶς ὅς ἐκ τῶν ἀλλοτρίων ἀποδί-
 δωσι χάριτας, κἂν καρποὺς λάβῃ κἂν φυτά, μὴ ἐθέλοντος. πῶς γὰρ
 ὅσιον ἀδικουμένων τῶν ἀφαιρεθέντων; εἰ δὲ οὐδὲ καρποὺς ὁ ἀφελό-
 μενος ἄλλων ὁσίως θύει, τά γε τούτων τιμιώτερα παντελῶς οὐχ ὅσιον
 ἀφαιρουμένους τινῶν θύειν· τὸ γὰρ δεινὸν οὕτω γίνεταί μείζον· ψυχὴ
 δὲ πολλῷ τιμιώτερον τῶν ἐκ γῆς φυομένων, ἣν ἀφαιρεῖσθαι θύοντα τὰ 115
 ζῶα οὐ προσήκεν.
- 13.1 ἀλλ' ἴσως τις ἂν εἴποι ὅτι καὶ τῶν φυτῶν ἀφαιρουμέν τι ἢ οὐ; οὐχ
 ὁμοία ἡ ἀφαιρέσις· οὐ γὰρ παρὰ ἀκόντων. καὶ γὰρ ἡμῶν ἐασάντων,
 αὐτὰ μεθίει τοὺς καρπούς, καὶ ἡ τῶν καρπῶν λῆψις οὐ μετ' ἀπωλείας
 2 αὐτῶν, καθάπερ ὅταν τὰ ζῶα τὴν ψυχὴν πρόηται. καὶ τὴν παρὰ τῶν 120
 μελιττῶν δὲ τοῦ καρποῦ παράληψιν, ἐκ τῶν πόνων ἡμῶν γιγνομένην,
 κοινήν ἔχειν προσήκει καὶ τὴν ὄνησιν. συνάγουσι γὰρ αἱ μέλιτται
 ἐκ τῶν φυτῶν τὸ μέλι, ἡμεῖς δὲ αὐτῶν ἐπιμελούμεθα. διὸ καὶ δεῖ οὕτω
 μερίζεσθαι, ὡς μηδεμίαν αὐταῖς γίνεσθαι βλάβην. τὸ δ' ἄχρηστον
 3 μὲν ἐκείναις, ἡμῖν δὲ χρήσιμον εἴη ἂν μισθὸς ὁ παρ' ἐκείνων. ἀφ- 125
 εκτέον ἄρα τῶν ζώων ἐν ταῖς θυσίαις. καὶ γὰρ ἄλλως πάντα μὲν τῶν
 θεῶν ἐστίν, ἡμῶν δὲ δοκοῦσιν εἶναι οἱ καρποί· ἡμεῖς γὰρ καὶ σπεί-
 ρομεν αὐτοὺς καὶ φυτεύομεν καὶ ταῖς ἄλλαις ἐπιμελείαις ἀνατρέ-
 4 φομεν. θυτέον οὖν ἐκ τῶν ἡμετέρων, οὐ τῶν ἀλλοτρίων· ἐπεὶ καὶ τὸ 130
 εὐδάπανον καὶ τὸ εὐπόριστον τοῦ δυσπορίστου ὁσιώτερον καὶ θεοῖς
 κεχαρισμένον καὶ τὸ ῥῆστον τοῖς θύουσι πρὸς συνεχῇ εὐσέβειαν
 ἔτοιμον. τὸ τοίνυν μήθ' ὅσιον μήτ' εὐδάπανον οὐ πάνυ θυτέον, εἰ
 καὶ παρεῖη.
- 14.1 ὅτι δ' οὐ τῶν εὐπορίστων καὶ εὐδαπάνων τὰ ζῶα, θεωρητέον εἰς
 τὸ πολὺ τοῦ γένους ἡμῶν ὀρῶντας. οὐ γὰρ ἐπεὶ τινὲς εἰσι "πολύρ- 135

105-6 *Theod., Gr. aff. cur. 7.41 (p.191.18-20 Raeder)* 105-16 *Eus., Pr. ev. 4.14.3 (p.186.6-15 Mras)* 125-6 *Eus., Pr. ev. 4.14.4 (p.186.17 Mras) et Theod., Gr. aff. cur. 7.41 (p.191.21 Raeder)* 132 *Eus., Pr. ev. 4.14.4 (p.1 86.19 Mras)*
 135-6 *Homerus, Ilias 9.154 et 296*

109 οὖν *Eus.: om. codd.* 111 ἐθέλοντος *Eus.: ἐκ θέλοντος codd.* 121
 μελιττῶν *Valentinus: μελίτων codd.* 135 ὀρῶντας *Valentinus: ὀρῶντες codd.*

- they preserve us and provide a regulated life. As a result one
 3 ought to honor them with these. And indeed it is necessary to
 sacrifice those things which we sacrifice without injuring anyone.
 For nothing should be as harmless to all as the offering of a sacrifice.
 But if someone should say that the god gave animals for our use
 no less than fruits, our reply is that when animals are sacrificed
 4 harm is done them, since they are bereft of soul. Therefore one ought
 not to sacrifice them. For sacrifice is something holy as the word
 implies.³ No one is holy who returns favors by taking from the
 property of another, even if one takes fruits, even if plants, when
 the other is unwilling. For how is it holy, when injustice is done
 to the deprived individuals? If, even in the case of fruits, the person
 who has deprived others of these does not sacrifice (them) in a holy
 manner, then depriving individuals of things that are more hon-
 orable than these and sacrificing them is altogether unholy. For in
 this way what is terrible becomes greater. But the soul is much more
 honorable than things that grow from the ground; to deprive animals
 of this while sacrificing them is not proper.
- 13.1 But perhaps someone might say that we deprive plants of some-
 thing, or is that not the case? The deprivation is not similar. For
 it is not against their will. For if we were to allow it, they themselves
 would drop their fruits, and the taking of their fruits is not accom-
 panied by their destruction, as it is when animals lose their soul.
- 2 And since taking fruit (i.e. honey) from bees occurs as a result of
 our own labor, it is proper that we have a share in the benefit as
 well. For the bees collect the honey from the plants, and we take
 care of them. Wherefore it is also necessary to make the division
 in such a way that no harm is done to them. What is useless to
 them and of use to us should be the payment (we receive) from
 3 them. One should, therefore, abstain from animals in sacrifices. For
 besides, all things belong to the gods, but fruits seem to belong to
 us. For we both sow and plant them and raise them with the other
 modes of care. Therefore sacrifice ought to be made from our own
 4 belongings, not from those of others. Again, both what is inexpen-
 sive and what is easy to acquire is holier than what is hard to come
 by, and it is agreeable to the gods, and what is easiest for those
 who sacrifice is available for continual piety. Therefore, what is
 neither holy nor inexpensive should never be sacrificed, even if it
 is at hand.
- 14.1 One ought to consider the fact that animals do not belong to
 the class of things easily acquired and inexpensive, by looking at

³ The Greek ἡ ὁσία ("the holy-rite") can be used synonymously for ἡ θυσία ("the sacrifice"). See Bouffartigue's note on this passage.

- ρηνες" καὶ "πολυβοῦται" τῶν ἀνθρώπων, τοῦτο σκεπτέον· πρῶτον μὲν ὅτι πολλὰ τῶν ἐθνῶν οὐ κέκτηται τῶν θυσίμων ζῶων οὐθέν, εἰ μή τις τῶν ἀτίμων λέγοι· δεῦτερον δὲ ὅτι τῶν ἐν αὐταῖς ταῖς πόλεσιν 2 οἰκούντων οἱ πλείστοι σπανίζουσι τούτων. εἰ δὲ καὶ τῶν ἡμέρων τις καρπῶν λέγοι σπανίζειν, ἀλλ' οὐ τῶν γε λοιπῶν τῶν ἐκ γῆς φυομένων, 140 οὐδ' οὕτω χαλεπὸν τοὺς καρποὺς ὥς τὰ ζῶα πορίσασθαι. [ῥάων 3 ἄρ' ὁ πόρος τῶν καρπῶν καὶ τῶν ἀπὸ γῆς ἢ ὁ τῶν ζῶων.] τὸ δὲ εὐδάπανον καὶ εὐπόριστον πρὸς συνεχῇ εὐσέβειαν συντελεῖ καὶ πρὸς τὴν ἀπάντων.
- 15.1 καὶ μαρτυρεῖ γε ἡ πείρα ὅτι χαίρουσι τούτῳ οἱ θεοὶ ἢ τῷ πολυ- 145 δαπάνῳ. οὐ γὰρ ἂν ποτε τοῦ Θετταλοῦ ἐκείνου τοὺς χρυσόκερας βοῦς καὶ τὰς ἐκατόμβας τῷ Πυθίῳ προσάγοντος μᾶλλον ἔφησεν ἢ Πυθία τὸν Ἑρμιονέα κεχαρίσθαι θύσαντα τῶν ψαιστῶν ἐκ τοῦ 2 πηριδίου τοῖς τρισὶ δακτύλοις. προσεπιβαλόντι δὲ διὰ τὸ ῥηθὲν τὰ λοιπὰ πάντα (κατὰ) τοῦ πυρὸς ἐπὶ τὸν βωμόν εἶπε πάλιν ὅτι δις τόσον 150 3 ἀπέχθοιτο τοῦτο δράσας ἢ πρότερον ἦν κεχαρισμένος. οὕτω τὸ εὐδάπανον φίλον θεοῖς, καὶ μᾶλλον τὸ δαιμόνιον πρὸς τὸ τῶν θυόντων ἥθος ἢ πρὸς τὸ τῶν θυομένων πλῆθος βλέπει.
- 19.4 . . . δεῖ τοίνυν καθηραμένους τὸ ἥθος ἰέναι θύσοντας, τοῖς θεοῖς θεοφιλεῖς ταύτας (τάς) θυσίας προσάγοντας, ἀλλὰ μὴ πολυτελεῖς. 155 νῦν δὲ ἐσθῆτα μὲν λαμπρὰν περὶ σῶμα μὴ καθαρὸν ἀμφιεσαμένοις οὐκ ἄρκεῖν νομίζουσι πρὸς τὸ τῶν θυσιῶν ἀγνόν· ὅταν δὲ τὸ σῶμα μετὰ τῆς ἐσθῆτός τινες λαμπρυνάμενοι μὴ καθαρὰν κακῶν τὴν ψυχὴν ἔχοντες ἴωσι πρὸς τὰς θυσίας, οὐδὲν διαφέρειν νομίζουσιν, ὥσπερ οὐ τῷ θειοτάτῳ γε τῶν ἐν ἡμῖν χαίροντα μάλιστα τὸν θεὸν διακει- 160 5 μένῳ καθαρῶς, ἅτε συγγενεῖ πεφυκότε. ἐν γοῦν Ἐπιδαύρῳ προεγέγραπτο,
- ἀγνὸν χρὴ ναοῖο θυώδεος ἐντὸς ἰόντα
ἔμμεναι· ἀγνεία δ' ἐστὶ φρονεῖν ὅσια.
- 20.1 ὅτι δὲ οὐ τῷ εὐόγκῳ χαίρει ὁ θεὸς τῶν θυσιῶν, ἀλλὰ τῷ τυχόντι, 165

154-5 *respicit haec verba Clemens Alex., Stromata 7.6 34.2 (GCS t.3 p.26.17-18 Stählin)* 154-64 *Cyr., C. Iul. 9.310C-E (PG t.76 col. 977B-C)* 163-4 *Clem. Alex., Strom. 5.1 13.3 (GCS t.2 p.334.24-25 Stählin et Früchtel)* 164 *ibid. 4.22 142.1 (p.311.2)*

139 ἡμέρων *ed. pr.*: ἡμετέρων *codd.* 141-42 ῥάων—ζῶων *del. Nauck*
143 εὐπόριστον *Hercher*: εὐπορον *codd.* 148 κεχαρίσθαι *Bentley*: κε-
χαρηῆσθαι *codd.* 150 κατὰ *add. Bouffartigue* τόσον *B^s s.l.*: τὸ σῶμα
cett. 154 τοῖς θεοῖς *codd.*: τῷ θεῷ *Cyr.* 155 τὰς *add. Pötscher ex*
Cyr., qui ταύτας non habet 156 περὶ—καθαρὸν *om. Cyr.* καθαρὸν
Felicianus: καθαρὰν *codd.* 159 νομίζουσιν *codd.*: νομίζεται *Cyr.* 160
μάλιστα *codd.*: μᾶλλον *Cyr.* 164 ἔμμεναι *Cyr. et Clemens*: ἐμφάμεναι
→

- the majority of our race. For while some men are "rich in lambs" and "rich in oxen", one ought not consider this: first, because many nations do not possess sacrificial animals, unless someone should mention those that are unworthy; and second, because most of the
- 2 inhabitants of the cities themselves lack these. But if someone should say that they lack even cultivated fruits, our reply is that they do not (lack) the rest of what grows from the earth, and that it is not
- 3 so hard to provide fruits as animals.⁴ What is inexpensive and easy to acquire contributes to continual piety and to that of everyone.
- 15.1 Experience, too, bears witness that the gods delight in this rather than in what is expensive. For (otherwise), when that Thessalian brought oxen with golden horns and hecatombs to Pythian Apollo, the Pythian (priestess) would never have said that Hermioneus acted more agreeably when he sacrificed three fingers' worth of ground
- 2 meal from his little pouch. On account of what was said, he threw all the rest on to the fire on the altar, and she said again that having done this he was twice as hateful as he had previously been
- 3 agreeable. Thus what is inexpensive is dear to the gods and the divinity looks more to the character of those sacrificing than to the quantity of the things sacrificed.
- 19.4 . . . Therefore it is necessary that when men are going to sacrifice, they approach cleansed in character, bringing to the gods sacrifices that are pleasing to them, but not expensive. Men do not think it sufficient for the purity of sacrifices that they have bright clothes on a body that is not clean. But whenever some people approach sacrifices having brightened up their bodies together with their clothing, while possessing a soul that is not cleansed of evils, they think it makes no difference, as if god did not take special delight in the most divine thing within us when it is in a cleansed condition,
- 5 since it is by nature akin to him. In fact it has been inscribed publicly in Epidaurus:

One must be pure when entering a temple that smells of incense; purity is to have holy thoughts.

- 20.1 But that god is not delighted with the large bulk of sacrifices but with what is ordinary, is evident from the fact that before

⁴ Here the manuscripts have, "Therefore the provision of fruits and what comes from the earth is easier than that of animals." The sentence is deleted by Nauck and Bouffartigue.

codd. 166 δῆλοι *codd. et Bouffartigue*: δῆλον *Reiske et Nauck* τῆς *Valentinus*: τοὺς *codd.* 167 ταύτης *Valentinus*: ταύτας *codd.* ἀπάρχεσθαι *Fogorolles*: ἀρχεσθαι *codd.*

δηλοῖ ἐκ τοῦ τῆς καθ' ἡμέραν τροφῆς, καὶ ὅποια τις οὖν αὕτη παρα-
τεθῇ, ταύτης πρὸ τῶν ἀπολαύσεων πάντας ἀπάρχεσθαι μικρὸν μὲν,
ἀλλὰ τῷ μικρῷ τούτῳ παντὸς μᾶλλον μεγάλη τίς ἐστὶ τιμή.

- 2 διὰ πολλῶν δὲ ὁ θεόφραστος τῶν παρ' ἐκάστοις πατριῶν ἐπιδείξας
ὅτι τὸ παλαιὸν τῶν θυσιῶν διὰ τῶν καρπῶν ἦν, ἔτ' εἰπὼν πρότερον τῆς 170
πόας λαμβανομένης, καὶ τὰ τῶν σπονδῶν ἐξηγεῖται τοῦτον τὸν τρόπον.
3 τὰ μὲν ἀρχαῖα τῶν ἱερῶν νηφάλια παρὰ πολλοῖς ἦν· νηφάλια
δ' ἐστὶ τὰ ὑδρόσπονδα, τὰ δὲ μετὰ ταῦτα μελίσπονδα· (τοῦτον γὰρ
ἔτοιμον παρὰ μελιττῶν πρῶτον ἐλάβομεν τὸν ὑγρὸν καρπὸν)· εἴτ'
ἐλαιόσπονδα· τέλος δ' ἐπὶ πᾶσι τὰ ὕστερον γεγονότα οἰνόσπονδα. 175
21.1 μαρτυρεῖται δὲ ταῦτα οὐ μόνον ὑπὸ τῶν [ἐν] κύρβεων [στηλῶν],
αἱ τῶν Κρήτηθέν εἰσι Κορυβαντικῶν ἱερῶν οἶον ἀντίγραφα ἅττα πρὸς
ἀλήθειαν, ἀλλὰ καὶ παρ' Ἑμπεδοκλέους, ὃς περὶ τε τῶν θυμάτων καὶ
περὶ τῆς θεογονίας διεξιὼν παρεμφαίνει λέγων·

- 2 οὐδὲ τις ἦν κείνοισιν Ἄρης θεὸς οὐδὲ Κυδοιμὸς 180
οὐδὲ Ζεὺς βασιλεὺς οὐδ' ὁ Κρόνος οὐδ' ὁ Ποσειδῶν,
ἀλλὰ Κύπρις βασίλεια,

ἣ ἐστὶν ἡ φιλία,

- 3 τὴν οἱ γ' εὐσεβέεσσιν ἀγάλμασιν ἱλάσκοντο 185
γραπτοῖς τε ζῳοῖσι μύροισι τε δαιδαλεόμοις
σμύρνης τ' ἀκράτου θυσίαις λιβάνου τε θυώδους
ξουθῶν τε σπονδᾶς μελιττῶν ῥιπτοῦντες ἐς οὐδας,

- 4 ἅπερ καὶ νῦν ἔτι σφύζεται παρ' ἐνίοις οἶον ἵχνη τινὰ τῆς ἀληθείας
ὄντα,

ταύρων δ' ἀκρήτοισι φόνοις οὐ δεύετο βωμός. 190

- 22.1 τῆς γὰρ οἶμαι φιλίας καὶ τῆς περὶ τὸ συγγενὲς αἰσθήσεως πάντα
κατεχούσης, οὐθεὶς οὐθὲν ἐφόνευεν, οἰκεῖα εἶναι νομίζων τὰ λοιπὰ
τῶν ζῴων. ἐπεὶ δὲ Ἄρης καὶ Κυδοιμὸς καὶ πᾶσα μάχη καὶ πολέμων
ἀρχὴ κατέσχευεν, τότε πρῶτον οὐθεὶς οὐθενὸς ὄντως ἐφείδετο τῶν οἰκείων.

177 Photius, *Lexicon*, s.v. κύρβεις (pars 1 p.190.1-3 Porson), *Lexicon Patmense*,
s.v. κύρβεις (p.150.19-20 Sakkellion) et scholion in Aristophanis *Aves* 1354 (p.
240a3-6 Dübner) 180-90 Empedocles, FVS 31B128

176 ἐν et στηλῶν del. Ruhnken 177 ἅττα Ruhnken: τὰ codd. 190 ἀκρή-
τοις Scaliger: ἀκρίτοις codd.

enjoying one's daily food, whatever it may be that is served, everyone makes a small offering from it as first-fruits, but by this small (offering) there is above all (shown) a great honor.

2 After having shown through many ancestral traditions of different peoples that the ancient form of sacrifices was through fruits, and further having said that grass was employed earlier, Theophrastus also expounds what pertains to libations in the following manner.

3 The ancient religious rites among many peoples were sober. Libations of water are sober, and after them libations of honey — for this, being available from bees, was the first liquid fruit we took — then libations of oil; and last of all libations of wine that arose later.

21.1 These things are testified to not only by the tablets that are, as it were, some copies in truth of the sacred rites of the Corybantes from Crete, but also by Empedocles, who in his discussion of sacrifices and the generation of gods expresses himself in these words:

2 Neither Ares nor Tumult was for them a god,
nor king Zeus nor Cronus nor Poseidon,
but (only) queen Cypris,

who is Friendship,

3 whom they propitiated with pious statues
and painted pictures and fine smelling perfumes
and sacrifices of pure myrrh and aromatic frankincense
while casting libations of yellow honey on the ground,

4 and these (rites) are even now preserved among some peoples, being
as it were certain vestiges of the truth,

and the altar was not drenched with unrestrained
murder of bulls.

22.1 For I think that while friendship and perception of kinship dominated everything, man committed no murder, because he thought that the rest of the animals⁵ were related to him. But when Ares and Tumult and every conflict and origin of wars began to dominate, then for the first time no one actually spared any of those related

⁵ Here and in 22.3 the phrase "the rest of the animals" (τὰ λοιπὰ τῶν ζῴων) refers to non-rational animals, i.e., creatures other than man. Similarly in 23.2, 24.2, 26.4, 26.5, and 27.3 the phrase "the other animals" (τὰ λοιπὰ ζῶα) refers to non-rational creatures. See also 28.2 and the last section of 531 (l.25).

- 2 σκεπτέον δ' ἔτι καὶ ταῦτα. ὥσπερ γὰρ οἰκειότητος οὐσης ἡμῖν πρὸς 196
 τοὺς ἀνθρώπους, τοὺς κακοποιοὺς καὶ καθάπερ ὑπὸ τινος πνοῆς
 (τῆς) ἰδίας φύσεως καὶ μοχθηρίας φερομένους πρὸς τὸ βλάπτειν
 τὸν ἐντυγχάνοντα ἀναιρεῖν ἡγούμεθα δεῖν καὶ κολάζειν ἅπαντας,
 οὕτω καὶ τῶν ἀλόγων ζῶων τὰ ἄδικα τὴν φύσιν καὶ κακοποιὰ πρὸς
 τε τὸ βλάπτειν ὠρμημένα τῇ φύσει τοὺς ἐμπελάζοντας ἀναιρεῖν ἴσως 200
 προσήκει, τὰ δὲ μὴθὲν ἀδικοῦντα τῶν λοιπῶν ζῶων μὴδὲ τῇ φύσει
 πρὸς τὸ βλάπτειν ὠρμημένα ἀναιρεῖν τε καὶ φονεύειν ἄδικον δήπου,
 3 ὥσπερ καὶ τῶν ἀνθρώπων τοὺς τοιούτους. ὃ δὴ καὶ ἐμφαίνειν ἔοικεν
 (ἐν) δίκαιον ἡμῖν μὴδὲν εἶναι πρὸς τὰ λοιπὰ τῶν ζῶων, διὰ τὸ
 βλαβερὰ ἅττα τούτων εἶναι καὶ κακοποιὰ τὴν φύσιν, τὰ δὲ μὴ τοιαῦτα, 205
 καθάπερ καὶ τῶν ἀνθρώπων.
- 23.1 ἄρ' οὖν θυτέον τὰ ἄξια τοῦ σφάττεσθαι τοῖς θεοῖς; καὶ πῶς, εἴ γε
 φαῦλα τὴν φύσιν ἐστίν; οὐθὲν γὰρ μᾶλλον οὕτως ἢ τὰ ἀνάπηρα
 θυτέον. κακῶν δὲ οὕτως ἀπαρχὴν καὶ οὐ τιμῆς ἔνεκα τὰς θυσίας
 ποιήσομεν. εἰ δ' ἄρα θυτέον τοῖς θεοῖς τὰ ζῶα, τὰ μὴθὲν ἀδικοῦντα 210
 2 τούτων ἡμᾶς θυτέον. οὐκ ἀναιρετέον δὲ ὁμολογήκαμεν (τὰ) μὴθὲν
 ἡμᾶς ἀδικοῦντα τῶν λοιπῶν ζῶων, ὥστε οὐδὲ θυτέον αὐτὰ τοῖς θεοῖς.
 εἰ οὖν οὔτε ταῦτα θυτέον οὔτε τὰ κακοποιὰ, πῶς οὐ φανερόν ὅτι
 παντὸς μᾶλλον ἀφεκτέον καὶ οὐ θυτέον ἐστὶ τῶν λοιπῶν ζῶων οὐθέν;
 ἀναιρεῖν γε μέντοι τούτων ἕτερ' ἅττα προσήκει. 215
- 24.1 καὶ γὰρ ἄλλως τριῶν ἔνεκα θυτέον τοῖς θεοῖς· ἢ γὰρ διὰ
 τιμὴν ἢ διὰ χάριν ἢ διὰ χρεῖαν τῶν ἀγαθῶν. καθάπερ γὰρ τοῖς ἀγαθοῖς
 ἀνδράσιν, οὕτω κἀκείνοις ἡγούμεθα δεῖν ποιεῖσθαι τὰς ἀπαρχάς.
 τιμῶμεν δὲ τοὺς θεοὺς ἢ κακῶν μὲν ἀποτροπὴν, ἀγαθῶν δὲ παρασκευὴν
 ἡμῖν γενέσθαι ζητοῦντες, ἢ προπεπονθότες εὖ, [ἢ ἵνα τύχωμεν ὠφελείας 220
 τινός,] ἢ κατὰ [τὴν] ψυχὴν τῆς ἀγαθῆς αὐτῶν ἕξεως ἐκτίμησιν. ὥστε
 καὶ τῶν ζῶων, εἰ ἀπαρκτέον αὐτὰ θεοῖς, τούτων τινὸς ἔνεκα θυτέον.

196-7 καθάπερ—μοχθηρίας] *De abst.* 3.26.2
 (p.186.21-187.13 *Mras*)

221-39 *Eus., Pr. ev.* 4.14.5-6

197 τῆς *add. Reiske, cf. De abst.* 3.26.2

204 ἐν *add. Bernays*

211

ὁμολογήκαμεν (τὰ) *Nauck: ὁμολογηκότες codd.*

215 γε *Reiske: τε*

codd. 220-1 ἢ—τινὸς *del. Reiske*

221 τὴν *del. Reiske*

- 2 to him. One ought, moreover, to consider the following. For just as we have a relationship to men, and (yet) we believe that it is necessary to destroy and to punish all those who do evil and are, as it were, borne along by a stormy wind of their own nature and wickedness to do harm to whomever they come across, so too it is perhaps fitting to destroy those among the non-rational animals that are unjust by nature and evil-doers, and are naturally driven to harm those who come near. But, without doubt, it is unjust to destroy and murder those among the other animals that do not act unjustly and are not naturally driven to do harm, just as it is also
 3 (unjust to harm) such men. And this indeed also seems to show that for us in relation to the rest of the animals justice is not something simple, because some of them are harmful and evil-doers by nature, but others are not of this kind, just as it is also with men.
- 23.1 Ought one, therefore, to sacrifice to the gods those that deserve to be slaughtered? How indeed, if indeed they are worthless by nature? For one ought no more to sacrifice in this manner than (to sacrifice) maimed creatures. In this way we will be offering the first-fruits of bad things and not making sacrifices for the sake of honor. If, therefore, one ought to sacrifice animals to the gods, one ought
 2 to sacrifice those of them that do us no injustice. But we have agreed that one ought not to destroy those among the other animals that do us no injustice and consequently one ought not to sacrifice them to the gods. If, therefore, we ought to sacrifice neither these nor those that do evil, how is it not clear that one ought by all means to abstain and not to sacrifice any of the other animals? It is, however, fitting to destroy some of the other (harmful kind) of them.
- 24.1 For besides, there are three reasons one ought to sacrifice to the gods: either on account of honor or on account of gratitude or on account of a want of good things. For just as with good men, so also with these (the gods) we think that offerings of first-fruits should be made to them. We honor the gods either because we seek to deflect evils or to acquire goods for ourselves, or because we have first been treated well⁶ or simply to do great honor to their good character. As a result, even with animals, if they are to be offered as first-fruits to the gods, they must be sacrificed for one of these reasons. For when we sacrifice things, we sacrifice for the

⁶ Here the manuscripts have the clause, "or in order that we may obtain some benefit." It is deleted by Reiske followed by Bouffartigue.

- 2 καὶ γὰρ ἃ θύομεν, τούτων τινὸς ἔνεκα θύομεν. ἄρ' οὖν τιμῆς ἡγήσαιτ' ἂν τις τυγχάνειν ἡμῶν ἢ θεός, ὅταν ἀδικοῦντες εὐθὺς διὰ τῆς ἀπαρχῆς φαινώμεθα, ἢ μᾶλλον ἀτιμίαν οἰήσαιτ' ἂν τὸ τοιοῦτο δρᾶν; ἐν τῷ 225
 δέ γε θύειν ἀναιροῦντες τὰ μηθὲν ἀδικοῦντα τῶν ζώων, ἀδικήσειν ὁμολογοῦμεν· ὥστε τιμῆς μὲν ἔνεκα οὐ θυτέον τῶν λοιπῶν ζώων
 3 οὐθέν. οὐ μὴν οὐδὲ τῶν εὐεργεσιῶν χάριν αὐτοῖς ἀποδιδόντας, ὁ γὰρ τὴν δικαίαν ἀμοιβὴν τῆς εὐεργεσίας καὶ τῆς εὐποιίας τὸ ἀντάξιον ἀποδιδούς οὐκ ἐκ τοῦ κακῶς τινος δρᾶν ὀφείλει ταῦτα παρέχειν· 230
 οὐθέν γὰρ μᾶλλον ἀμείβεσθαι δόξει ἢ κἂν εἰ τὰ τοῦ πέλας ἀρπάσας
 4 τις στεφανοίῃ τινὰς ὡς χάριν ἀποδιδούς καὶ τιμὴν. ἀλλ' οὐδὲ χρεῖας τινὸς ἔνεκα τῶν ἀγαθῶν. ὁ γὰρ ἀδίκῳ πράξει τὸ παθεῖν εὖ θηρεύων ὑποπτὸς ἐστὶ μηδὲ εὖ παθὼν χάριν ἔξειν· ὥστ' οὐδ' ἐλπίζομένης
 5 εὐεργεσίας θυτέον ἐστὶ τοῖς θεοῖς ζῶα. καὶ γὰρ δὴ τῶν μὲν ἀνθρώ- 235
 πων λάθοι τις ἂν ἴσως τινὰ τοῦτο πράττων, τὸν δὲ θεὸν ἀμήχανον καὶ λαθεῖν. εἰ τοίνυν θυτέον μὲν τούτων τινὸς ἔνεκα, οὐθενὸς δὲ τού-
 των χάριν αὐτὸ πρακτέον, δῆλον ὡς οὐ θυτέον ἐστὶ ζῶα τὸ παρὰ πᾶν τοῖς θεοῖς.
- 251 ταῖς γὰρ ἐκ τῶν θυμάτων ἀπολαύσει τὸ περὶ τούτων ἀληθὲς 240
 ἐξαλείφειν πειρώμενοι λανθάνομεν ἡμᾶς αὐτούς, οὐ γὰρ δὴ τὸν θεόν.
 2 τῶν μὲν οὖν ἀτίμων ζώων, ἃ μηδεμίαν εἰς τὸν βίον ἡμῖν παρέχεται χρεῖαν, καὶ τῶν οὐδεμίαν ἀπόλαυσιν ἐχόντων οὐθέν θύομεν τοῖς θεοῖς. τίς γὰρ δὴ πώποτε ἔθυσεν ὄφεις καὶ σκορπίους ἢ πιθήκους ἢ
 3 τι τῶν τοιούτων ζώων; τῶν δὲ τοῖς βίοις ἡμῶν χρεῖαν τινὰ παρα- 245
 σχομένων ἢ καὶ τι εἰς ἀπόλαυσιν ἐν αὐτοῖς ἐχόντων οὐθενὸς ἀπεχόμεθα, σφάττοντες ὡς ἀληθῶς καὶ δέροντες ἐπὶ προστασίας τοῦ θείου.
 4 βοῦς γὰρ καὶ πρόβατα πρὸς τε τούτοις ἐλάφους καὶ ὄρνιθας, αὐτούς τε τοὺς καθαριότητος μὲν οὐθέν κοινωνοῦντας, ἀπόλαυσιν δὲ ἡμῖν παρέχοντας σιάλους σφάττομεν τοῖς θεοῖς· ὦν τὰ μὲν τοῖς βίοις ἡμῶν 250
 ἐπικουρεῖ συμπονοῦντα, τὰ δὲ εἰς τροφήν ἢ τινος ἄλλας χρεῖας ἔχει
 5 βοήθειαν. τὰ δὲ οὐθέν τούτων δρῶντα διὰ τὴν ἐξ αὐτῶν ἀπόλαυσιν ὁμοίως τοῖς ἔχουσι τὸ χρήσιμον ὑπὸ τῶν ἀνθρώπων ἀπόλλυται ταῖς
 6 θυσίαις. ἀλλ' οὐκ ὄνους οὐδ' ἐλέφαντας οὐδὲ ἄλλο τῶν συμπονούν-
 7 των μὲν, οὐκ ἐχόντων δὲ ἀπόλαυσιν θύομεν. καίτοι καὶ χωρὶς γε τοῦ 255
 θύειν οὐκ ἀπεχόμεθα τῶν τοιούτων, σφάττοντες διὰ τὰς ἀπολαύσεις, καὶ θύομεν αὐτῶν τῶν θυσίμων οὐ τὰ τοῖς θεοῖς, πολὺ δὲ μᾶλλον

224 τις *Eus.* : *om. codd.* 225 ἢ *Eus.* : ἢ *codd.* *post* δρᾶν *verba* διὰ
 τῆς ἀπαρχῆς (224) *iter. codd.* 227 οὐ *Eus.* : *om. codd.* 228 ἀπο-
 διδόντας *Eus.* : ἀποδίδονται *codd.* 231 δόξει ἢ *Eus.* : δόξειν *codd.* 237
 μὲν τούτων *Eus.* : *om. codd.* 238 οὐ *Eus.* : δὲ *codd.* 238-9 τὸ—θεοῖς
Eus. : *om. codd.* 243 καὶ τῶν *Nauck* : κρείττω *codd.* 246 αὐτοῖς
Hercher : αὐτοῖς *codd.*

- 2 sake of one of these. Therefore, would anyone of us or a god think that he is obtaining honor, when straightway through the offering of first-fruits we show ourselves to be doing injustice, or would he rather think that such action is a dishonor? And at any rate we agree that we will do injustice if in the course of sacrificing we destroy those animals that do no injustice. It follows that none of the other
- 3 animals is to be sacrificed for the sake of honor. Nor indeed (should we sacrifice animals) when we return a favor to them (the gods) for their kindnesses. For when one makes a just return for kindness and an equivalent one for a good deed, one ought not to provide these as a result of treating others in an evil manner. For one will no more seem to make a return than if one, after stealing the property of his neighbor, should reward others as if returning favor
- 4 and honor. But neither (should we sacrifice animals) for some want of good things. For when one seeks to be treated well by means of an unjust deed, there is suspicion that even after being well-treated one will feel no gratitude. It follows that when a kindness
- 5 is expected, one ought not to sacrifice animals to the gods. For perhaps one might indeed deceive some man when doing this, but it is impossible also to deceive the god. If, therefore, one ought to sacrifice for some one of these reasons, but one ought to do it (animal sacrifice) for the sake of none of these, it is clear that one ought not in any case to sacrifice animals to the gods.
- 25.1 For when we try to cover over the truth concerning these sacrifices by means of the enjoyment acquired from them, we deceive
- 2 ourselves, but not indeed the god. In fact, we sacrifice to the gods none of the animals that lack honor and contribute nothing useful to our lives and (none) of those that possess nothing enjoyable. For who ever sacrificed snakes and scorpions or monkeys or any
- 3 animal of this kind? But of those that have contributed something useful to our lives or possess in themselves something for (our) enjoyment, we stay away from none, truly slaughtering and flaying
- 4 them under the patronage of the divinity. For oxen and sheep, and in addition to these stags and birds, and hogs that have no share in purity but provide us with enjoyment, we slaughter for the gods. Of these some provide assistance for our own lives by sharing our
- 5 labors, others contribute to our food or some other needs. Those that do none of these things are killed by men in sacrifices on account of the enjoyment derived from them, similarly to those that
- 6 are useful. But we do not sacrifice asses or elephants or any other
- 7 of those that share our labors but provide no enjoyment. And yet apart from sacrifice we do not abstain from such animals but slaughter them for enjoyment. And of those that are fit for sacrifice

τὰ ταῖς τῶν ἀνθρώπων ἐπιθυμίαις κεχαρισμένα, καταμαρτυροῦντες ἡμῶν [τε] αὐτῶν ὅτι τῆς ἀπολαύσεως χάριν ἐμμένομεν τοῖς τοιοῦτοις θύμασιν.

260

- 26.1 καίτοι Σύρων μὲν Ἰουδαῖοι διὰ τὴν ἐξ ἀρχῆς θυσίαν ἔτι καὶ νῦν, φησὶν ὁ Θεόφραστος, ζυθοτυοῦντες, εἰ τὸν αὐτὸν ἡμᾶς τρόπον τις
 2 κελεύει θύειν, ἀποσταίημεν ἂν τῆς πράξεως. οὐ γὰρ ἐστιώμενοι τῶν τυθέντων, ὀλοκαυτοῦντες δὲ ταῦτα νυκτὸς καὶ κατ' αὐτῶν πολὺ μέλι καὶ οἶνον λείβοντες ἀνήλiskon τὴν θυσίαν θάπτον, ἵνα τοῦ δεινοῦ μὴδ' 265
 3 ὁ πανόπτης γένοιτο θεατῆς. καὶ τοῦτο δρῶσι νηστεύοντες τὰς ἀνὰ μέσον τούτων ἡμέρας· κατὰ δὲ πάντα τοῦτον τὸν χρόνον, ἅτε φιλόσοφοι τὸ γένος ὄντες, περὶ τοῦ θεοῦ μὲν ἀλλήλοις λαλοῦσιν, τῆς δὲ νυκτὸς τῶν ἄστρον ποιοῦνται τὴν θεωρίαν, βλέποντες εἰς αὐτὰ καὶ
 4 διὰ τῶν εὐχῶν θεοκλυτοῦντες. κατήρξαντο γὰρ οὗτοι πρῶτοι τῶν 270
 τε λοιπῶν ζῶων καὶ σφῶν αὐτῶν, ἀνάγκη καὶ οὐκ ἐπιθυμία τοῦτο
 5 πράξαντες. μάθοι δ' ἂν τις ἐπιβλέψας τοὺς λογιωτάτους πάντων Αἰγυπτίους, οἱ τοσοῦτον ἀπείχον τοῦ φονεύειν τι τῶν λοιπῶν ζῶων ὥστε τὰς τούτων εἰκόνας μιμήματα τῶν θεῶν ἐποιοῦντο. οὕτως οἰκεία καὶ συγγενῇ ταῦτα τοῖς θεοῖς ἐνόμιζον εἶναι καὶ τοῖς ἀνθρώποις. 275
 27.1 ἀπ' ἀρχῆς μὲν γὰρ διὰ τῶν καρπῶν ἐγίνοντο τοῖς θεοῖς θυσίαι. χρόνῳ δὲ τῆς ὁσιότητος ἡμῶν ἐξαμελησάντων, ἐπεὶ καὶ τῶν καρπῶν ἐσπάνισαν καὶ διὰ τὴν τῆς νομίμου τροφῆς ἔνδειαν εἰς τὸ σαρκοφαγεῖν ἀλλήλων ὥρμησαν, τότε μετὰ πολλῶν λιτῶν ἱκετεῦντες τὸ δαιμόνιον σφῶν αὐτῶν ἀπῆρξαντο τοῖς θεοῖς πρῶτον, οὐ μόνον ὅ τι 280
 κάλλιστον ἐνῆν αὐτοῖς καὶ τοῦτο τοῖς θεοῖς καθοσιοῦντες, ἀλλὰ καὶ
 2 πέρα τῶν καλλίστων προσεπιλαμβάνοντες τοῦ γένους· ἀφ' οὗ μέχρι τοῦ νῦν οὐκ ἐν Ἀρκαδίᾳ μόνον τοῖς Λυκαίοις οὐδ' ἐν Καρχηδόνι τῷ Κρόνῳ κοινῇ πάντες ἀνθρωποθυτοῦσιν, ἀλλὰ κατὰ περίοδον τῆς τοῦ νομίμου χάριν μνήμης ἐμφύλιον αἷμα ραίνουσι πρὸς τοὺς 285
 βωμούς, καίπερ τῆς παρ' αὐτοῖς ὁσίας ἐξαιργούσης τῶν ἱερῶν τοῖς περιρραντηρίοις (καὶ) κηρύγματι εἴ τις αἵματος ἀρθμίου μεταί-
 3 τιος. ἐντεῦθεν οὖν μεταβαίνοντες ὑπάλλαγμα πρὸς τὰς θυσίας τῶν
 4 ἰδίων ἐποιοῦντο σωμάτων τὰ τῶν λοιπῶν ζῶων σώματα· καὶ πάλιν

261-72 *Eus., Pr. ev. 9.2.1 (p.486.2-11 Mras)*
 (p.192.16-19 *Mras*)

282-6 *Eus. Pr. ev. 4.16.10*

259 τε *del. Hercher* τοιοῦτοις *Nauck*: θεοῖς οὐ τοῖς *codd.* 261 Ἰου-
 δαῖοι *codd.*: *del. Nauck* 262 ζυθοτυοῦντες *codd.*: ζυθοτυοῦντων *Eus.*
 εἰ *Eus.*: εἰς *codd.* τρόπον τις *Eus.*: *om. codd.* 263 κελεύει *Eus.*:
 κελεύειεν *codd.* 265 μὴδ' *Eus.*: μὴ *codd.* 267 κατὰ δὲ *Eus.*: καὶ κατὰ
codd. 273 τι *Reiske*: τε *codd.* 276 διὰ *Bouffartigue*: αἰ *codd.* 285
 αἷμα *codd.*: αἰ αἷμα *Eus. (fortasse recte)* 286 ὁσίας *Reiske*: θυσίας *codd.*
 287 καὶ *add. Bernays* ἀρθμίου *Bouffartigue*: ἀριθμίου *codd.*

we do not sacrifice those that are pleasing to the gods but much more those that are so to the desires of men, thereby bearing witness against ourselves, that we persist in such sacrifices for the sake of enjoyment.

- 26.1 And yet among Syrians, Theophrastus says, Jews still even now sacrifice animals on account of (a rite of) sacrifice that goes back to the beginning.⁷ If someone should order us to sacrifice in the
 2 same way, we would stand back from the deed. For not feasting on the sacrificed (animals) but burning them whole at night, and pouring much honey and wine on them they used to dispose of the sacrifice quickly, in order that the All-seeing (Sun) might not
 3 become a spectator of the terrible deed. And they do this while fasting during the intervening days. And throughout all this time, since they are a race of philosophers, they speak with each other about the divine, but at night they observe the stars, looking at them
 4 and calling upon (god) with prayers. For these men first began to make offerings both of the other animals and of themselves, doing
 5 this from necessity and not desire. One may learn (this) by looking at the most rational of all (peoples), the Egyptians, who were so far from murdering any of the other animals that they made likenesses of them (as) imitations of the gods. Thus, they used to think that these were related and akin to the gods and to men.

- 27.1 For from the beginning sacrifices to the gods by means of fruits took place. But in time we became utterly careless of holiness, since men were lacking even fruits and through want of customary food they started to eat each other's flesh. Then, entreating the divinity with many prayers, they first offered first-fruits of themselves to the gods, not only (taking) whatever was most beautiful among them and consecrating this to the gods, but also (going) beyond the most
 2 beautiful things (and) laying hold besides on their own kind. From then until now, not only in Arcadia at the festival of Lycaean Zeus and in Carthage at the festival of Cronus do they all make public sacrifice of human beings, but also periodically in remembrance of the custom they sprinkle the altars with kindred blood, although holy law among them excludes from the rites by aspersions and proclamation anyone who may be responsible
 3 for the blood (of those with whom he is) united. Proceeding from this, therefore, they substituted the bodies of other ani-
 4 mals for their own bodies in sacrifices; and again through satiety

⁷ The Greek text is uncertain. The translation is only a suggestion of what may have been said before corruption occurred.

κόρφῃ τῆς νομίμου τροφῆς εἰς τὴν περὶ εὐσεβείας λήθην ἰόντες, ἐπι- 290
βαίνοντες ἀπληστίας οὐθὲν ἄγευστον οὐδὲ ἄβρωτον περιλείποντες.
5 ὅπερ καὶ περὶ τὴν ἐκ τῶν καρπῶν τροφήν νῦν συμβαίνει περὶ πάντας.
ὅταν γὰρ τῇ προσφορᾷ τὴν ἀναγκαίαν ἔνδειαν κουφίσωνται, ζητοῦν-
τες τοῦ κόρου τὸ περιττόν, ἐκπονοῦσι πρὸς βρῶσιν πολλὰ τῶν σωφρο-
6 σύνης ἔξω κειμένων. ὅθεν ὡς οὐκ ἄτιμα ποιοῦμενοι τὰ θεοῖς 295
θύματα, γεύσασθαι τούτων προήχθησαν, καὶ διὰ τὴν ἀρχὴν
τῆς πράξεως ταύτης προσθήκη ἡ ζυφοφαγία γέγονε τῇ ἀπὸ τῶν καρ-
πῶν τροφῇ τοῖς ἀνθρώποις. καθάπερ οὖν τὸ παλαιὸν ἀπῆρξαντό
τε τοῖς θεοῖς τῶν καρπῶν καὶ τῶν ἀπαρχθέντων ἀσπαστῶς μετὰ
τὴν ὀσίαν ἐγεύσαντο, οὕτω τῶν ζώων καταρξάμενοι ταυτόν ἡγοῦντο 300
δεῖν τοῦτο δρᾶν, καίπερ τὸ ἀρχαῖον οὐχ οὕτως τῆς ὀσίας ταῦτα
7 βραβευσάσης, ἀλλ' ἐκ τῶν καρπῶν ἕκαστον τῶν θεῶν τιμώντες. τοῖς
μὲν γὰρ ἢ τε φύσις καὶ πᾶσα τῶν ἀνθρώπων ἢ τῆς ψυχῆς αἴσθησις
δρωμένοις συνηρέσκετο·

ταύρων δ' ἀκρήτοις φόνους οὐ δεύετο βωμός, 305
ἀλλὰ μύσος τοῦτ' ἔσκεν ἐν ἀνθρώποις μέγιστον,
θυμὸν ἀπορραΐσαντας ἐέδμεναι ἥϊα γυῖα.

- 28.1 θεωρησάμενοι δὲ ἔστιν ἐκ τοῦ περὶ Δῆλον ἔτι νῦν σφζομένου βωμοῦ,
πρὸς ὃν οὐθενὸς προσαγομένου παρ' αὐτοῖς οὐδὲ θυομένου ἐπ'
αὐτοῦ ζῶου εὐσεβῶν κέκληται βωμός. οὕτως οὐ μόνον ἀπείχοντο τῶν 310
ζώων θύοντες, ἀλλὰ καὶ τοῖς ἰδρυσαμένοις τοῦτον ὁμοίως καὶ τοῖς
2 χρωμένοις αὐτῷ μετέδωκαν τῆς εὐσεβείας. διόπερ οἱ Πυθαγόρειοι
τοῦτο παραδεξάμενοι κατὰ μὲν τὸν πάντα βίον ἀπείχοντο τῆς ζυφοφα-
γίας, ὅτε δὲ εἰς ἀπαρχὴν τι τῶν ζώων ἀνθ' ἑαυτῶν μερίσειαν τοῖς
θεοῖς, τούτου γευσάμενοι μόνον, πρὸς ἀλήθειαν ἄθικτοι τῶν 315
3 λοιπῶν ὄντες ἔζων. ἀλλ' οὐχ ἡμεῖς· ἐμπιπλάμενοι δὲ εἰς πολλοστὸν
4 ἀφικόμεθα τῆς ἐν τούτοις παρὰ τὸν βίον παρανομίας. καὶ γὰρ οὔτε
φόνῳ τοὺς τῶν θεῶν βωμοὺς χραίνειν δεῖ, οὔτε ἀπτεόν τοῖς ἀνθρώ-
ποις τῆς τοιαύτης τροφῆς, ὡς οὐδὲ τῶν ἰδίων σωμάτων, ἀλλὰ ποιη-
τέον παράγγελμα τῷ παντὶ βίῳ τὸ ἐν Ἀθήναις ἔτι σφζόμενον. 320
29.1 τὸ γὰρ παλαιόν, ὡς καὶ πρόσθεν ἐλέγομεν, καρποὺς τοῖς θεοῖς
τῶν ἀνθρώπων θυόντων, ζῶα δὲ οὐ, οὐδὲ εἰς τὴν ἰδίαν τροφήν

301-12 *Cyr., C. Iul. 9 (PG t.76 col. 972C-D)* 302-7 *Eus., Pr. ev. 4.14.7*
(p.187.15-19 *Mras*) 305-7 *Empedocles, FVS 31B128*

291 ἀπληστίας *Abresch*: ἀπληστίας *codd.* 302 θεῶν *Nauck*: θείων *codd.*
et Cyr. 305 ἀκρήτοις *Scaliger*: ἀκρίτοις *codd. et Cyr.*: ἀκράτοις *Eus.*
307 ἀπορραΐσαντας ἐέδμεναι ἥϊα γυῖα *Eus. et Cyr.*: ἀπορρέσαντας ἐέλμεναι
ἥϊα γυῖα *codd.* 310 μόνον *Cyr.*: μόνως *codd.* 322 οὐδὲ *Hercher*:
οὔτε *codd.*

of customary food they passed to the neglect of piety, reached
 5 insatiability and left behind nothing untasted or even uneaten. The
 very same thing happens now everywhere even in the case of food
 from fruits. For whenever by taking food they alleviate the need
 for necessities, then seeking to go beyond satiety, they laboriously
 prepare for their consumption many things that lie beyond the
 6 bounds of temperance. Hence, not wanting to dishonor the sacrifices
 offered to the gods, they were brought to taste these things, and
 through the beginning of this practice the eating of animals has
 become for men a supplement to food from fruits. Therefore just
 as in ancient times they offered first-fruits to the gods of fruits and
 after the ritual gladly tasted what had been offered, thus when they
 had begun (to offer) animals they thought they ought to do the same
 thing, although originally holy law had not directed these matters
 in this way, and they rather honored each of the gods with fruit.
 7 For nature and every sense of the human soul were pleased with
 what was being done:

and the altar was not drenched with unrestrained murder
 of bulls, but this became the greatest defilement among men,
 after taking life to devour limbs (as) food.

28.1 It is possible to observe (this) from the altar that is preserved
 even now at Delos, which is called the altar of the pious since among
 them no animal is either brought to it or sacrificed on it. Thus not
 only did they abstain from animals when they were sacrificing, but
 they also gave a share in piety to those who had established this
 2 (altar) and likewise those who use it. For this very reason the Py-
 thagoreans, after receiving this (tradition), abstained from eating
 animals during their entire lives, and when they distributed to the
 gods as first-fruits some animals in place of themselves, after only
 tasting it, they lived without in truth touching the other (animals).
 3 But we do not; while filling ourselves up, we arrived at a multitude
 4 of illegalities in these matters throughout life. For in fact we ought
 not to defile the altars of the gods with murder, and men ought
 not to touch such food, in as much as we ought not to touch our
 own bodies either, but we ought to make the (practice) which is
 still preserved in Athens a precept for our entire life.

29.1 For in ancient times, as we were also saying before, men used
 to sacrifice fruits but not animals to the gods, and were not
 accustomed to use them for their own food. It is said that when

- καταχρωμένων, λέγεται κοινῆς θυσίας οὔσης Ἀθήνησιν Δίομον ἢ Σώπατρόν τινα, τῷ γένει οὐκ ἐγχώριον, γεωργοῦντα δὲ κατὰ τὴν Ἀττικὴν, ἐπεὶ πελάνου τε καὶ τῶν θυλημάτων ἐπὶ τῆς τραπέζης 325 ἐναργῶς κειμένων, ἵνα τοῖς θεοῖς ταῦτα θύοι, τῶν βοῶν τις εἰσιῶν ἀπ' ἔργου τὰ μὲν κατέφαγε τὰ δὲ συνεπάτησεν, αὐτὸν δ' ὑπεραγανακτήσαντα τῷ συμβάντι, πελέκεώς τινος πλησίον ἀκονωμένου, 2 τοῦτον ἀρπάξαντα, πατάξει τὸν βοῦν. τελευτήσαντος δὲ τοῦ βοός, ὡς ἔξω τῆς ὀργῆς καταστάς συνεφρόνησεν οἷον ἔργον ἦν εἰργασμένος, 330 τὸν μὲν βοῦν θάπτει, φυγὴν δὲ ἐκούσιον ἀράμενος ὡς ἡσεβηκώς, 3 ἔφυγεν εἰς Κρήτην. αὐχμῶν δὲ κατεχόντων καὶ δεινῆς ἀκαρπίας γενομένης, ἐπερωτῶσι κοινῇ τὸν θεὸν ἀνείλεν ἡ Πυθία τὸν ἐν Κρήτῃ φυγάδα ταῦτα λύσειν, τὸν τε φονέα τιμωρησαμένων καὶ τὸν τεθνεῶτα ἀναστησάντων ἐν ἥπερ ἀπέθανε θυσία λῶον ἔσσεσθαι γευσασμένους 335 4 τε τοῦ τεθνεῶτος καὶ μὴ κατασχοῦσιν. ὅθεν ζητήσεως γενομένης καὶ τοῦ [Σωπάτρου] μεταίτιου τῆς πράξεως ἀνευρεθέντος, Σώπατρος νομίσας τῆς περὶ αὐτὸν δυσκολίας ἀπαλλαγῆσεσθαι ὡς ἐναγοῦς ὄντος εἰ κοινῇ τοῦτο πράξειαν πάντες ἔφη πρὸς τοὺς αὐτὸν μετελ- 5 θόντας δεῖν κατακοπῆναι βοῦν ὑπὸ τῆς πόλεως. ἀπορούντων δὲ 340 τίς ὁ πατάξων ἔσται, παρασχεῖν αὐτοῖς τοῦτο, εἰ πολίτην αὐτὸν ποιησάμενοι [καὶ] κοινωνήσουσι τοῦ φόνου. συγχωρηθέντων οὖν τούτων, ὡς ἐπαῆλθον ἐπὶ τὴν πόλιν, συνέταξαν οὕτω τὴν πρᾶξιν, ἥπερ καὶ νῦν διαμένει παρ' αὐτοῖς.
- 30.1 ὕδροφόρους παρθένους κατέλεξαν· αἱ δ' ὕδωρ κομίζουσιν, ὅπως 345 τὸν πέλεκυν καὶ τὴν μάχαιραν ἀκονήσουσιν. ἀκονησάντων δὲ ἐπέδωκε μὲν τὸν πέλεκυν ἕτερος, ὃ δ' ἐπάταξε τὸν βοῦν, ἄλλος δ' ἔσφαξεν· 2 τῶν δὲ μετὰ ταῦτα δειράντων, ἐγέυσαντο τοῦ βοός πάντες. τούτων δὲπραχθέντων τὴν μὲν δорὰν τοῦ βοός ῥάψαντες καὶ χόρτῳ ἀπογκώσαντες ἐξανέστησαν, ἔχοντα ταῦτόν ὅπερ καὶ ζῶν ἔσχε σχῆμα, 350 3 καὶ προσέζευξαν ἄροτρον ὡς ἐργαζομένῳ. κρίσιν δὲ ποιούμενοι τοῦ φόνου πάντας ἐκάλουν εἰς ἀπολογίαν τοὺς τῆς πράξεως κοινωνήσαντας. ὧν δὴ αἱ μὲν ὕδροφόροι τοὺς ἀκονήσαντας αὐτῶν ἡτιῶντο μᾶλλον, οἱ δὲ ἀκονήσαντες τὸν ἐπιδιδόντα τὸν πέλεκυν, οὗτος δὲ τὸν ἐπισφάζαντα, καὶ ὁ τοῦτο δράσας τὴν μάχαιραν, καθ' ἧς οὔσης 355 4 ἀφώνου τὸν φόνον κατέγνωσαν. ἀπὸ δ' ἐκείνου μέχρι τοῦ νῦν αἰ τοῖς Διυπολίοις Ἀθήνησιν ἐν ἀκροπόλει οἱ εἰρημένοι τὸν αὐτὸν τρόπον

333 ἀνείλεν *Hercher*: ἀνεῖπεν *codd.*335 ἀπέθανε θυσία λῶον *Lobeck*:ἀπέθανον σιάλφ ὃν vel ὃν *codd.*337 Σωπάτρου *del. Nauck*ταίτιου *Reiske*: μετὰ *codd.*339 αὐτὸν *ed. pr.*: αὐτὸ *codd.*342 καὶ *del.**Hercher* 344 ἥπερ *Bernays*: ἥπερ *codd.*348 δὲ (*pr.*) *Valentinus*: δὴ*codd.* 350 ταῦτόν *Reiske*: αὐτὸν *codd.*353 ὧν δὴ *Bernays*: ὡς δὲ *codd.*356 ἀφώνου *ed. pr.*: ἄφωνα *codd.*357 Διυπολίοις *Bouffartigue*: διοσπο-λίοις *codd.*

- there was a public sacrifice in Athens, a certain Diomus or Sopater, who was not a native of the region but was farming in Attica, intended to sacrifice to the gods a cake and other offerings made of meal which were lying in plain view on the table. One of the oxen, coming in from work, ate up some and trampled others underfoot. The farmer, enraged at the occurrence, seized an axe that
- 2 was being sharpened nearby and struck the ox. But when the ox died, as soon as he had recovered from his anger, he realized what sort of deed he had done. He buried the ox, and after taking voluntary exile for himself, as one guilty of impiety, he fled to Crete.
- 3 But when a drought set in and a terrible lack of fruit occurred, public authorities consulted the god (and) the Pythian (priestess) responded that the exile in Crete would expiate these things, and that when they had taken revenge on the murderer and had put the dead (ox) on its feet in the very sacrificial rite in which it had died, it would be better for those who had tasted of the dead (ox) and not held
- 4 back. For this reason a search was made and when Sopater, who was responsible for the deed, had been found, he thought he would be freed from the hostility that surrounded him, in as much as he was accursed, if all were to engage publicly in the act, (and so) he said to those who had come after him that it was necessary for an
- 5 ox to be cut down by the city. But because they were so puzzled about who would strike the blow, (he said) he would provide this for them, if after making him a citizen they would share in the murder. Therefore, when these things had been agreed to, upon their return to the city they organized the deed in the way in which it continues among them even now.
- 30.1 They selected virgins as water-carriers; and these bring water in order that (some men) may sharpen the axe and the knife. After they had done the sharpening, one man handed over the axe,
- 2 another (Sopater) struck the ox, and still another cut the throat. After this others flayed it and everyone tasted the ox. When these things had been done, they stitched together the skin of the ox, stuffed it with straw, and put it on its feet so that it had the same form that it used to have when alive; and they yoked a plough to it as
- 3 if it were at work. (Next,) holding a trial for murder, they summoned everyone who had taken part in the deed to defend himself. Of these the water-carriers put more blame on those who had done the sharpening than on themselves, and those who had done the sharpening on the man who had handed over the axe, and this one on the man who had cut the throat, and he who had done this on the knife which, as it could not speak, was finally found guilty of murder.
- 4 From that time until now the aforementioned continually perform

- ποιοῦνται τὴν τοῦ βοὸς θυσίαν. θέντες γὰρ ἐπὶ τῆς χαλκῆς τραπέζης
πέλανον καὶ ψαιστά, περιελάνουσι τοὺς κατανεμηθέντας βοῦς,
5 ὧν ὁ γευσάμενος κόπτεται. καὶ γένη τῶν ταῦτα δρώντων ἔστι νῦν· οἱ ³⁶⁰
μὲν ἀπὸ τοῦ πατάξαντος Σωπάτρου βουτύποι καλούμενοι πάντες,
οἱ δ' ἀπὸ τοῦ περιελάσαντος κεντριάδαι· τοὺς δὲ ἀπὸ τοῦ ἐπισφά-
ξαντος δαιτροὺς ὀνομάζουσι διὰ τὴν ἐκ τῆς κρεανομίας γιγνομένην
δαῖτα. πληρώσαντες δὲ τὴν βύρσαν, ὅταν πρὸς τὴν κρίσιν ἀχθῶσιν,
κατεπόντωσαν τὴν μάχαιραν. ³⁶⁵
- 31.1 οὕτως οὔτε τὸ παλαιὸν ὅσιον ἦν κτείνειν τὰ συνεργὰ τοῖς βίοις
ἡμῶν ζῶα, νῦν τε τοῦτο φυλακτέον ἐστὶ πράττειν. . . .
- 7 * * * βίον, ἵνα καθάπερ ἄγνὰ θύματα τῷ δαιμονίῳ τῶν ἀνθρώ-
πων ἕκαστος ἀπαρχόμενος τύχῃ τῆς ὀσίας καὶ τῆς παρὰ θεῶν ὠφε-
λείας. ³⁷⁰
- 32.1 πάντων δὲ μεγίστη καὶ πρώτη ἡ τῶν καρπῶν ἐστίν, ἥς καὶ ἀπαρ-
κτέον μόνῃς τοῖς θεοῖς καὶ τῇ γῇ τῇ τούτους ἀναδούσῃ. κοινὴ γάρ ἐστιν
αὕτη καὶ θεῶν καὶ ἀνθρώπων ἐστία, καὶ δεῖ πάντα ἐπὶ ταύτης ὡς
τροφοῦ καὶ μητρὸς ἡμῶν κλινομένους ὑμνεῖν καὶ φιλοστοργεῖν ὡς
2 τεκοῦσαν· οὕτω γὰρ τῆς τοῦ βίου καταστροφῆς τυχόντες ἄλλιν ἀξίω- ³⁷⁵
θεῖμεν ἂν εἰσορᾶν τὸ σύμπαν γένος τῶν ἐν οὐρανῷ θεῶν, οὓς νῦν
ὀρῶντας τιμᾶν τούτοις ὧν συναίτιοι καρπῶν ἡμῖν εἰσίν, ἀπαρ-
χομένους μὲν τῶν ὑπαρχόντων καρπῶν καὶ πάντας, οὐκ ἀξιοχρεως δ'
εἰς τὸ θύειν θεοῖς πάντας ἡμᾶς ἡγουμένους. καθάπερ γὰρ οὐ πᾶν
θυτέον αὐτοῖς, οὕτως οὐδ' ὑπὸ παντὸς ἴσως κεχάρισται τοῖς θεοῖς. ³⁸⁰
- 3 τὰ μὲν δὴ κεφάλαια τοῦ μὴ δεῖν θύειν ζῶα χωρὶς τῶν ἐμβεβλη-
μένων μύθων ὀλίγων τε τῶν ὑφ' ἡμῶν προσκειμένων καὶ συντετμη-
μένων ἐστὶ τῶν Θεοφράστου ταῦτα.

365 κατεπόντωσαν *codd.*: καταποντοῦσι *Pötscher*368 *lac. ind. Bernays*371 μεγίστη *Bernays*: μάλιστα *codd.*376 εἰσορᾶν *Nauck*: εἰς οὐρανὸν*codd.* 377 τούτοις *Fogerolles*: τούτους *codd.*καρπῶν *codd.*: *del. Reiske**et Bouffartigue*

the sacrifice of the ox in the same manner during the festival of Zeus Polieus on the Acropolis at Athens. For having placed a cake and offerings of ground meal on the bronze table, they drive round the oxen that have been assigned for this; of these the one that has
 5 taken a taste is smitten. And the families of those who perform these acts still survive: all the descendants of Sopater, who struck (the ox), are called *boutupoi* ("the ox-strikers") and the descendants of the man who drove round (the ox) are called *kentriadai* ("goaders"); the descendants of the man who cut the throat have the name *daitroi* ("carvers at a feast") because of the feast that takes place after the distribution of flesh. After they have filled the hide, and when they have been brought to trial, they threw⁸ the knife into the sea.

31.1 Thus even in ancient times it was not holy to kill those animals that contribute to our lives, and now we ought to guard against doing this. . . .

7 * * * life, in order that each man, as he makes pure offerings of first-fruits to the divinity, may gain holiness and assistance from the gods.

32.1 The offering of fruits is the greatest of all and primary, and from it alone one ought to offer first-fruits to the gods and to the earth, which provides them. For she (the earth) is a common hearth both of gods and men, and it is necessary that all, reclining on her as our nurse and mother, sing hymns and love her affectionately, in
 2 as much as she has borne (us). For thus, when we come to the conclusion of our life, we might again be deemed worthy of looking upon the entire race of the gods in heaven. And now beholding these (we ought) to do them honor with these things, the fruits for which they are jointly responsible with us, all offering first-fruits from the fruits we possess, but not thinking that all of us are worthy to sacrifice to gods. For just as one ought not to sacrifice everything to them, so perhaps (sacrifices) by everyone are not agreeable to the gods.

3 These are the main points of Theophrastus on why one must not sacrifice animals, apart from interspersed myths and a few things that have been added or shortened by us.

⁸ The past tense ("threw") reflects the reading of the manuscripts. Pötscher emends to the present tense ("throw") which seems needed here, but the corruption may be more complicated. See the Commentary.

584B Porphyrius, *De abstinentia ab esu animalium* 2.43.3-4 (CB t.2 p.109.20-110.10 Bouffartigue)

ἡμεῖς δὲ κατὰ δύναμιν οὐ δεησόμεθα ὧν οὗτοι παρέχουσιν, ἀλλ' ἔκ τε ψυχῆς ἔκ τε τῶν ἐκτὸς πᾶσαν σπουδὴν ποιούμεθα θεῷ μὲν καὶ τοῖς ἀμφ' αὐτὸν ὁμοιοῦσθαι, ὃ γίγνεται δι' ἀπαθείας καὶ τῆς περὶ τῶν ὄντως ὄντων διηρθρωμένης διαλήψεως καὶ τῆς πρὸς αὐτὰ καὶ κατ' αὐτὰ ζῶης, πονηροῖς δὲ ἀνθρώποις καὶ δαίμοσι καὶ ὅλως παντὶ τῷ χαίροντι 5
4 τῷ θνητῷ τε καὶ ὑλικῷ ἀνομοιοῦσθαι. ὥστε κατὰ τὰ εἰρημένα τῷ Θεοφράστῳ θύσομεν καὶ ἡμεῖς. οἷς καὶ οἱ θεολόγοι συνεφώνησαν, εἰδότες ὡς καθόσον τῆς τῶν παθῶν ἐξαιρέσεως ἀμελοῦμεν τῆς ψυχῆς, κατὰ τοσοῦτον τῇ πονηρᾷ δυνάμει συναπτόμεθα, καὶ δεήσει καὶ 10
ταύτην ἀπομειλίτεσθαι.

1-6 Eusebius, *Praeparatio evangelica* 4.19.1 (GCS t.43.1 [8.1] p.205.8-13 Mras)
1-3 κατὰ δύναμιν . . . θεῷ . . . ὁμοιοῦσθαι] *vid.* 78 et 483

584C Porphyrius, *De abstinentia ab esu animalium* 2.53.3 (CB t.2 p.116.16-23 Bouffartigue)

κἂν μέντοι τις θυτικὴν παραδέξῃται προγνώσεως ἔνεκα τοῦ μέλλοντος, οὐχ ἔπεται ταύτη καὶ τὸ ἐσθίειν δεῖν ἐξ ἀνάγκης καὶ σάρκας παραδέχεσθαι, καθάπερ οὐδὲ τὸ θύειν ὅπως οὖν θεοῖς ἢ δαίμοσιν εἰσηγεῖται τὴν βρῶσιν. ἡ γοῦν ἱστορία οὐ μόνον ὧν Θεόφραστος ἐμνήσθη, ἀλλὰ καὶ ἄλλων πλειόνων τὴν μνήμην 5
παρέδωκεν ὡς καὶ ἀνθρώπους θυόντων τῶν πάλαι, καὶ οὐ δήπου διὰ τοῦτο καὶ βρωτέον ἀνθρώπους.

4-6 Cyrillus, *Contra Iulianum* 4 (PG t.76 col. 697B-C)

6 ἀνθρώπους Cyr.: ἄνθρωπον *codd.* θυόντων τῶν *codd.*: θύοντας Cyr.

584D Porphyrius, *De abstinentia ab esu animalium* 2.59.1-61.2 (CB t.2 p.121.10-123.2 Bouffartigue)

ἐπεὶ καὶ Ἀπόλλων παραινῶν θύειν κατὰ τὰ πάτρια [τουτέστι κατὰ τὸ ἔθος τῶν πατέρων], ἐπανάγειν ἔοικεν εἰς τὸ παλαιὸν ἔθος. τὸ δὲ παλαιὸν διὰ ποπάνων καὶ τῶν καρπῶν ἦν, ὡς ἀπε-
2 δείξαμεν. ὅθεν καὶ θυσίαι καὶ θυηλαὶ καὶ θυμέλαι ἐκαλοῦντο, καὶ αὐτὸ τὸ θύειν τοῦ θυμῶν εἶχετο καὶ τὸ νῦν παρ' ἡμῖν λεγο- 5

584B Porphyry, *On Abstinence from Eating Animals* 2.43.3-4 (CB vol.2 p.109.20-110.10 Bouffartigue)

But we, as far as possible, shall have no need of the things that these (the wicked daemons) provide. Rather drawing on soul and things external we make every effort to liken ourselves to god and those around him, and this occurs through freedom from emotion and the articulated conception of things that really are and the life related to these things and in accordance with them. And (we make every effort) to make ourselves unlike wicked men and daemons and generally everything that delights in what is mortal and
 4 material. As a result we too shall sacrifice according to what Theophrastus has said. And with his statement the theologians too agreed, knowing that to the extent we are careless concerning the removal of the emotions of the soul, to that extent we take to ourselves the wicked power and it will be necessary to appease it.

584C Porphyry, *On Abstinence from Eating Animals* 2.53.3 (CB vol.2 p.116.16-23 Bouffartigue)

And even if someone admits the art of sacrifice for the sake of knowing the future, it does not follow on this that one must of necessity accept eating flesh as well, just as sacrificing in whatever manner to gods or daemons does not introduce meat-eating. At least in the case not only of things recorded by Theophrastus but also of many other things, history has transmitted a record of human sacrifice in ancient times, and yet one ought not on this account also to eat human beings.

584D Porphyry, *On Abstinence from Eating Animals* 2.59.1-61.2 (CB vol.2 p.121.10-123.2 Bouffartigue)

Apollo too, when he recommends sacrificing in accordance with paternal practices, seems to refer to ancient custom. And the ancient (custom) was through cakes and fruits, as we have demonstrated.
 2 From this¹ one came to speak of *thusiai* (sacrifices) and *thuelai* (sacrificial acts) and *thumelai* (altars for sacrifice), and *thuein* (to sacrifice) itself was connected with *thumian* (to produce smoke) and (so too) *epithuein* (to sacrifice on the altar) which is in current use among

μένον ἐπιθύειν. ὃ γὰρ ἡμεῖς νῦν θύειν λέγομεν ἔρδειν ἔλεγον·

ἔρδον δ' Ἀπόλλωνι τεληέσσας ἐκατόμβας
ταύρων ἢ δ' αἰγῶν.

- 60.1 ἄγνοοῦσι δὲ οἱ τὴν πολυτέλειαν εἰσαγαγόντες εἰς τὰς θυσίας
ὅπως ἅμα ταύτῃ ἔσμον κακῶν εἰσήγαγον, δεισιδαιμονίαν, τρυφήν, 10
ὑπόληψιν τοῦ δεκάζειν δύνασθαι τὸ θεῖον καὶ θυσίαις ἀκείσθαι
2 τὴν ἀδικίαν. ἢ πόθεν οἱ μὲν τριτῦας χρυσόκερας, οἱ δ' ἐκα-
τόμβας, Ὀλυμπιάς δ' ἢ Ἀλεξάνδρου μήτηρ πάντα χίλια ἔθυνε,
3 ἅπαξ τῆς πολυτελείας ἐπὶ τὴν δεισιδαιμονίαν προαγοῦσης; ὅταν
δὲ νέος θεοὺς χαίρειν πολυτελείαις γνῶ καί, ὥς φασιν, ταῖς τῶν 15
βοῶν καὶ τῶν ἄλλων ζώων θοίναις, πότ' ἂν ἐκὼν σωφρονήσειεν;
πῶς δὲ κεχαρισμένα θύειν ἡγούμενος τοῖς θεοῖς ταῦτα, οὐκ ἐξ-
εἶναι ἀδικεῖν οἰήσεται αὐτῷ μέλλοντι διὰ τῶν θυσιῶν ἐξωνεῖσθαι
4 τὴν ἀμαρτίαν; πεισθεῖς δὲ ὅτι τούτων χρεῖαν οὐκ ἔχουσιν οἱ θεοί,
εἰς δὲ τὸ ἥθος ἀποβλέπουσι τῶν προσιόντων, μεγίστην θυσίαν 20
λαμβάνοντες τὴν ὀρθὴν περὶ αὐτῶν τε καὶ τῶν πραγμάτων διά-
ληψιν, πῶς οὐ σώφρων καὶ ὅσιος καὶ δίκαιος ἔσται;
- 61.1 θεοῖς δὲ ἀρίστη μὲν ἀπαρχὴ νοῦς καθαρὸς καὶ ψυχὴ ἀπαθής,
οἰκεῖον δὲ καὶ τὸ μετρίως μὲν ἀπάρχεσθαι τῶν ἄλλων, μὴ παρέργως
2 δέ, ἀλλὰ σὺν πάσῃ προθυμίᾳ. εἰκέναι γὰρ δεῖ τὰς τιμὰς ταῖς ἐπὶ 25
τῶν ἀγαθῶν προεδρίαῖς, ὑπαναστάσεσί τε καὶ κατακλίσεσιν, οὐ
συντάξεων δόσεσιν.

7-8 *Hom.*, II. 1.315-16
188.8 *Mras*)

14-27 *Eus.*, *Pr. ev.* 4.14.8-9 (GCS t.8.1 p.187.21-

1-2 τουτέστι—πατέρων *del. Nauck* 2 ἐπανάγειν *Nauck*: ἅπαν ἄγειν *codd.*
5-6 τὸ . . . λεγόμενον *Bouffartigue*: τοῦ . . . λεγομένου *codd.* 7 τεληέσσας
Hom.: τεληέσσας *codd.* 16 ἄλλων *Eus.*: ταῖς τῶν ἄλλων *codd.* πότ'
Eus.: πάντ' *codd.* 18 αὐτῷ *Nauck*: αὐτῷ *codd. et Eus.* 23 ἀπαρχὴ
Eus.: καταρχὴ *codd.* 24 μετρίως *Valentinus*: μετρίων *codd. et Eus.* 27
δόσεσιν *Eus.*: δείσεσιν *codd.*

585 Eusebius, *Praeparatio evangelica* 4.10.3 (GCS t.8.1 p.182.14-19 *Mras*)

ὁ δὲ τὸν Θεόφραστον μαρτυρόμενος θεοῖς μὲν οὐ φησιν ἀρμό-
ζειν τὴν διὰ ζώων θυσίαν, δαίμοσιν δὲ μόνοις, ὥστε κατὰ τὸν
αὐτοῦ καὶ Θεοφράστου λόγον δαίμονα εἶναι, ἀλλ' οὐ θεὸν τὸν
'Απόλλωνα, οὐ μὴν ἀλλὰ καὶ πάντας τοὺς παρὰ πᾶσι τοῖς ἔθνεσιν

us. For what we now call *thuein* they used to call *erdein* (to accomplish):

For Apollo they accomplished perfect hecatombs
of bulls and goats.

- 60.1 Men who introduce extravagance into sacrifices are unaware that they have introduced along with it a swarm of evils: superstition, luxury, the belief that it is possible to bribe the divinity and
2 to heal injustice by means of sacrifices. Or what then is the reason that some (sacrifice) three animals with golden horns and others hecatombs? (Or why) did Olympias, the mother of Alexander, regularly sacrifice a thousand victims, once extravagance led to
3 superstition? When a young man thinks that gods delight in extravagance and, as they say, in the banquets of oxen and other animals, would he ever willingly act temperately? If he believes that sacrificing these things is pleasing to the gods, how will he not think that he can do injustice, since he will redeem his mistaken behavior
4 through sacrifices? But if he is persuaded that the gods have no use for these things and that they look to the character of those who approach, holding that correct belief about them (the gods) and realities is the greatest sacrifice, how will he not be temperate and
61.1 holy and just?

For the gods the best first-fruits are a pure mind and a soul
2 free of emotion, and appropriate also is a moderate offering of first-fruits of other things, not casually done but with all eagerness. For it is necessary that the honors (rendered) resemble those of providing front seats for good men, of rising up and offering a place to recline, not the payment of levies.

¹ I.e., from *thumiasis*. Porphyry is recalling an idea already set forth in 2.5.3 = 584A.

585 Eusebius, *Preparation for the Gospel* 4.10.3 (GCS vol.8.1 p.182.14-19 Mras)

Calling Theophrastus to witness, he (Porphyry) says that sacrifice through animals is not fitting for gods, but only for daemons, so that according to his and Theophrastus' account Apollo is a

νενομισμένους θεούς, οἷς τὰς διὰ ζώων θυσίας πανδημεὶ πάντες 5
ἄρχοντές τε καὶ ἀρχόμενοι κατὰ τε πόλεις καὶ χώρας ἐκτελοῦσιν.

1-2 *Theodoretus, Graecarum affectionum curatio* 10.15 (BT p.247.7-9 Raeder), *qui ex Eusebio pendet; cf. etiam Eus. 4.15.1-2 (p.188.22-189.5), quo loco verba Porphyrii citantur (De abst. 2.36.5 [CB t.2 p.103.4-7 Bouffartigue] et 2.58.1-2 [p.120.11-16]), Theophrasto non nominato*

vid. 523, 531, Appendicem no. 5

586 Scholion in Pindari Pythionicam 2.2 (BT t.2 p.32.13-19 Drachmann)

βαθυπολέμου τέμενος Ἄρεος· τοῦτο εἶρηκε διὰ τὸ νεωστὶ
Καρχηδονίους καὶ Λίβυας καὶ Τυρρηνοὺς ὑπὸ τῶν περὶ Γέλωνα
καὶ Ἰέρωνα μὴ μόνον τῇ νήσῳ ἐπιπλεύσαντας καθηρῆσθαι, ἀλλὰ
καὶ ὑπ' αὐτοῖς τὴν Καρχηδόνα γενέσθαι, ὥστε ὑπακούειν· τὸ γοῦν 5
ἀνθρωποθυτεῖν φησιν ὁ Θεόφραστος ἐν τῷ Περὶ Τυρρηνῶν παύ-
σασθαι αὐτοὺς Γέλωνος προστάξαντος.

4-6 *Plutarchus, Regum et imper. apophthegmata* 175A et *De sera numinis vindicta* 6 552A, *Theophrasto non nominato; Porphyrius, De abstinence* 2.56.5, *quo loco Iphicrates pro Gelone invenitur, Theophrasto non nominato*

5-6 ἐν τῷ—προστάξαντος] παύσασθαι τοὺς Τυρρηναίους κελεύσαντος Γέλωνος
D

587 Athenaeus, *Deipnosophistae* 4.74 173E-F (BT t.1 p.390.11-19 Kaibel)

Ἀριστοτέλης δ' ἡ Θεόφραστος ἐν τοῖς Ὑπομνήμασι περὶ Μαγνήτων
λέγων τῶν ἐπὶ τοῦ Μαιάνδρου ποταμοῦ ὅτι Δελφῶν εἰσιν ἄποικοι,
τὰς αὐτὰς ἐπιτελοῦντας αὐτοὺς ποιεῖ χρεῖας τοῖς παραγιγνομένοις τῶν
F ξένων, λέγων οὕτως· “Μάγνητες οἱ ἐπὶ Μαιάνδρῳ ποταμῷ κατοικοῦντες
ἱεροὶ τοῦ θεοῦ, Δελφῶν ἄποικοι, παρέχουσι τοῖς ἐπιδημοῦσι στέγην, 5
ἄλας, ἔλαιον, ὄξος, ἔτι λύχνον, κλίνας, στρώματα, τραπέζας.”

1-6 *Aristoteles, fr. 631 Rose*

3 τὰς αὐτὰς Wilamowitz: τοσαύτας A 6 ἔτι λύχνον Schwartz: ἐπίλυχνον
AC

daemon, but not a god, nor again indeed are all the gods that are recognized among all the nations, for whom all rulers and subjects in cities and lands accomplish public sacrifices through animals.

see 523, 531, Appendix no. 5

- 586 Scholium on Pindar's *Pythian Ode* 2.2 (BT vol.2 p.32.13-19 Drachmann)

"Precinct of Ares deep in war": (Pindar) said this because not only had the Carthaginians and Libyans and Etruscans who sailed against the island (Syracuse) been recently subdued by the forces of Gelon and Hiero, but also Carthage came under their control so that it took orders. At least Theophrastus in his (work) *On Etruscans* says that on Gelon's order they stopped performing human sacrifice.

- 587 Athenaeus, *The Sophists at Dinner* 4.74 173E-F (BT vol.1 p.390.11-19 Kaibel)

Aristotle or Theophrastus in the *Memoranda* says with regard to the Magnesians (who live) along the river Meander that they are colonists of Delphi. He (Aristotle or Theophrastus) has them perform the same services¹ for arriving strangers and says the following: "The Magnesians who dwell along the river Meander are consecrated to the god (Apollo), being colonists of Delphi, and provide visitors with shelter, salt, olive oil, vinegar, also a lamp, beds, bedding, tables."

¹ I.e., the same services as those furnished by the Delians to visitors from Delphi.

588 Photius, Bibliotheca 190 148b18-21 (CB t.3 p.57.25-8 Henry)

καὶ ὡς ἐπὶ θεοσεβείᾳ πάντων διενεγκεῖν οἱ μὲν Αντίγονον τὸν Ἐφέσιον, οἱ δὲ Λυκίαν τὸν Ἑρμιονέα, οὗ καὶ Θεόφραστος ἐν Ἐπιστολαῖς μνημονεύει,

2 Λυκίαν *A*: Λύκιον *M*

588 Photius, *The Library* 190 148b18-21 (CB vol.3 p.57.25-8 Henry)

And some (say) that Antigonus of Ephesus surpassed everyone in religiosity, but others say it was Lycias of Hermione, of whom Theophrastus makes mention in his letters,

POLITICA

Inscriptiones librorum

589 Tabula inscriptionum ad opera politica spectantium

- 1 Πολιτικῶν α'—ζ'] Diogenes Laertius, Vitae philosophorum 5.45 = **1**; Harpocratio, Lexicon in decem oratores Atticos, s.v. Ἀσπασία (t.1 p.62.6 Dindorf) = **627** (ἐκ τοῦ δ'), sed fort. compendium pro 4a; cf. tabulam Aristotelicorum scriptorum ap. Diogenem Laertium in Vitis 5.24: Πολιτικῆς ἀκροάσεως ὡς ἡ Θεοφράστου α'—η'
- 2 Πολιτικοῦ α'β'] Diogenes Laertius, Vitae 5.50 = **1** (Πολιτικῶν et Πολιτικά habent nonnulli codices)
- 3 Πολιτικῶν ἐθῶν α'—δ'] Diogenes Laertius, Vitae 5.45 = **1**
vid. **727** no. 4 (Προβλήματα πολιτικά, φυσικά, ἐρωτικά, ἡθικά α')
- 4a Πολιτικῶν πρὸς τοὺς καιροὺς α'—δ'] Diogenes Laertius, Vitae 5.45 = **1**; Harpocratio, Lexicon, s.v. ἐπίσκοπος (t.1 p.129.8-9 Dindorf) = **633** (ἐν α') inscriptionem eandem parvis cum mutationibus offert
b Πρὸς τοὺς καιρούς] Parthenius, Narrationes amatoriae 9 (Myth. Gr. t.2.1, suppl. p.56.6-7 Martini) = **626** (ἐν τῷ δ') et 18 (Myth. Gr. t.2.1, suppl. p.73.17) = **625** (ἐν α'); Philodemus, De rhetorica 6 (BT t.2 p.57.17-18 Sudhaus) = **594**; catalogus Plutarchi librorum qui sub nomine Lampriae fertur, no. 53 (CB t.1.1 p.cccxii.23 Irigoin), quo loco Πολιτικῶν add. Ziegler
- 5 Περὶ καιρῶν α'β'] Diogenes Laertius, Vitae 5.50 = **1**; Suda, s.v. Κυψελιδῶν ἀνάθημα ἐν Ὀλυμπίᾳ (no. 2804, LG t.1 pars 3 p.224.6-7 Adler) = **609** et Photius, Lexicon, s.v. (pars 1 p.195.1-2 Porson) = app. **609** (ἐν τῷ Περὶ καιρῶν β'); Papyrus Oxyrhynchus 1012 fr. 9 col.2.27 (P.Oxy. t.7 p.89 Hunt) = **611**

POLITICS

Titles of Books

589 List of Titles Referring to Political Works

- 1 *Politics*, 6 books] Diogenes Laertius, *Lives of the Philosophers* 5.45 = 1; Harpocration, *Lexicon on the Ten Attic Orators*, on *Aspasia* (vol.1 p.62.6 Dindorf) = 627 ("from the 4th book"), but perhaps a shortened form of 4a; cf. the list of Aristotelian writings in Diogenes Laertius, *Lives* 5.24: "*Course of Lectures on Politics* like that of Theophrastus, 8 books"
- 2 *Political (Dialogue)*, 2 books] Diogenes Laertius, *Lives* 5.50 = 1 (some manuscripts have *Politics*)
- 3 *Political Customs*, 4 books] Diogenes Laertius, *Lives* 5.45 = 1
see 727 no. 4 (*Political, Natural, Erotic, Ethical Problems*, 1 book)
- 4a *Politics Regarding Crises*, 4 books] Diogenes Laertius, *Lives* 5.45 = 1; Harpocration, *Lexicon*, on *episkopos* (vol.1 p.129.8-9 Dindorf) = 633 ("in book 1") has the same title with small changes
b *Regarding Crises*] Parthenius, *Love Stories* 9 (*Myth. Gr.* vol.2.1, suppl. p.56.6-7 Martini) = 626 ("in the 4th book") and 18 (*Myth. Gr.* vol.2.1, suppl. p.73.17) = 625 ("in book 1"); Philodemus, *On Rhetoric* 6 (BT vol.2 p.57.17-18 Sudhaus) = 594; the catalogue of Plutarch's books, which is known as *Lamprias' Catalogue*, no. 53 (CB vol.1.1 p.cccxii.23 Irigoin), where Ziegler has added "*Politics*"
- 5 *On Crises*, 2 books] Diogenes Laertius, *Lives* 5.50 = 1; *Suda*, on *Kypselidōn anathēma en Olympiai* (no. 2804, LG vol.1 part 3 p.224.6-7 Adler) = 609 and Photius, *Lexicon* (part 1 p.195.1-2 Porson) ("in the 2nd book of *On Crises*") = app. 609; *Oxyrhynchus Papyrus* 1012 fr. 9 col.2.27 (*P.Oxy.* vol.7 p.89 Hunt) = 611

- 6 Καιροί] Pausanias Atticista, s.v. ἀρχὴ Σκυρία (no. 159, ADAW 1949,2 p.166.1 Erbse) = app. **638** et Suda, s.v. (no. 4101, LG t.1 pars 1 p.375.1-2 Adler) = **638** (ἐν τοῖς πρώτοις Καιροῖς); verisimile est hanc inscriptionem ad idem opus spectare atque no. 4 vel no. 5, sed non certum ad utrum
- 7 Περὶ τῆς ἀρίστης πολιτείας α'] Diogenes Laertius, Vitae 5.45 = **1**
- 8 Πῶς ἄριστ' ἂν πόλεις οἰκοῖντο ὑπομνήματα α'] Diogenes Laertius, Vitae 5.49 = **1**
- 9 Ἐπιτομὴ τῆς Πλάτωνος Πολιτείας α'β'] Diogenes Laertius, Vitae 5.43 = **1**
- 10 Περὶ βασιλείας α'β'] Diogenes Laertius, Vitae 5.49 = **1**; Dionysius Halicarnassensis, Antiquitates Romanae 5.73.3 = **631** et Plutarchus, Themistocles 25.1 = **612**; Papyrus Oxyrhynchus 1611, fr. 1 col.2.39-40 (P.Oxy. t.13 p.133 Grenfell et Hunt) = **600** (ἐν τῷ δευτέρῳ)
- 11 Περὶ βασιλείας α'] Diogenes Laertius, Vitae 5.42 = **1**; Photius, Lexicon, s.v. τιάρα (pars 2 p.587.15 Porson) = app. **602** et scholion in Platonis Rempublicam 8 553C (p.260.8 Greene) = **602** et Suda, s.v. τιάρα (no. 547, LG t.1 pars 4 p.544.30 Adler) = app. **602**; fortasse unus liber ex no. 10
- 12 Πρὸς Κάσανδρον περὶ βασιλείας α'] Diogenes Laertius, Vitae 5.47 = **1**; Athenaeus, Deipnosophistae 4.25 144E (BT t.1 p.328.3-4 Kaibel) = **603**, quo tamen loco opus Theophrasto vel Sosibio adscribitur
- 13 Περὶ παιδείας βασιλέως α'] Diogenes Laertius, Vitae 5.42 = **1**
- 14 Περὶ τυραννίδος α'] Diogenes Laertius, Vitae 5.45 = **1**
- 15 Μεγακλῆς α'] Diogenes Laertius, Vitae 5.47 = **1**
- 16 Νομοθετῶν α'—γ'] Diogenes Laertius, Vitae 5.45 = **1**
- 17a Νόμων κατὰ στοιχείον κδ'] Diogenes Laertius, Vitae 5.44 = **1**

- 6 *Crises*] Pausanias the Atticist, on *archē Skyria* (no. 159, *ADAW* 1949,2 p.166.1 Erbse) = app. **638** and *Suda* (no. 4101, *LG* vol.1 part 1 p.375.1-2 Adler) = **638** ("in the first [book of] *Crises*"); it is probable that this title pertains to the same work as no. 4 or no. 5, but it is uncertain to which one
- 7 *On the Best Constitution*, 1 book] Diogenes Laertius, *Lives* 5.45 = **1**
- 8 *Notes on How States May Best Be Managed*, 1 book] Diogenes Laertius, *Lives* 5.49 = **1**
- 9 *Summary of Plato's Republic*, 2 books] Diogenes Laertius, *Lives* 5.43 = **1**
- 10 *On Kingship*, 2 books] Diogenes Laertius, *Lives* 5.49 = **1**; Dionysius of Halicarnassus, *Roman Antiquities* 5.73.3 = **631** and Plutarch, *Themistocles* 25.1 = **612**; *Oxyrhynchus Papyrus* 1611, fr. 1 col.2.39-40 (*P.Oxy.* vol.13 p.133 Grenfell and Hunt) = **600** ("in the second book")
- 11 *On Kingship*, 1 book] Diogenes Laertius, *Lives* 5.42 = **1**; Photius, *Lexicon*, on *tiara* (part 2 p.587.15 Porson) = app. **602**, scholium on Plato's *Republic* 8 553C (p.260.8 Greene) = **602** and *Suda*, on *tiara* (no. 547, *LG* vol.1 part 4 p.544.30) = app. **602**; perhaps one book from no. 10
- 12 *To Cassander On Kingship*, 1 book] Diogenes Laertius, *Lives* 5.47 = **1**; Athenaeus, *The Sophists at Dinner* 4.25 144E (*BT* vol.1 p.328.3-4 Kaibel) = **603**, where, however, the work is ascribed to Theophrastus or Sosibius
- 13 *On the Education of a King*, 1 book] Diogenes Laertius, *Lives* 5.42 = **1**
- 14 *On Tyranny*, 1 book] Diogenes Laertius, *Lives* 5.45 = **1**
- 15 *Megacles*, 1 book] Diogenes Laertius, *Lives* 5.47 = **1**
- 16 *Legislators*, 3 books] Diogenes Laertius, *Lives* 5.45 = **1**
- 17a *Laws, in alphabetical order*, 24 books] Diogenes Laertius, *Lives* 5.44 = **1**

- b Νόμοι] Philodemus, De rhetorica 6 (BT t.2 p.57.12 Sudhaus) = **594**; Etymologicum Magnum, s.v. ἐν Φρεατοῖ (p.344.29 Gaisford) = app. **645** (ἐν ἐκτωκαίδεκάτῳ); Etymologicum Magnum Genuinum, s.v. ἐν Φρεατοῖ (p.115.27-8 Miller) = app. **645**; Harpocratio, Lexicon, s.v. ἀποβάτης καὶ ἀποβαίνειν καὶ ἀποβατικοὶ τροχοί (t.1 p.45.9 Dindorf) = **657** (ἐν τῷ κ'), s.v. ἐν Φρεατοῖ (p.115.20) = **645** (ἐν ις'), s.v. ἐφορία (p.143.8) = **642** (ἐν ιγ'), s.v. θεσμοθέται (p.153.5) = **632** (ἐν γ'), s.v. ἰσοτελὴς καὶ ἰσοτέλεια (p.163.9-10) = **656** (ἐν ια'), s.v. καταχειροτονία (p.172.6) = **635** (ἐν δ'), s.v. ὅτι οἱ ἀλόντες (p.228.3) = **641** (ἐν τῷ ιγ'), s.v. παρασκήνια (p.239.9) = **658** (ἐν κ'), s.v. σκαφηφόροι (p.275.9) = **653** (ἐν ι'), s.v. ὑποφόνια (p.297.11) = **644** (ις'), s.v. φαρμακῶντα (p.299.5-6) = **643** (ἐν ιε'); Lexicon Sabbaiticum, s.v. ἐν Φρεατοῖ (p.60.20 Papadopulos-Kerameus) = app. **645** (ἐν ζ', non recte, ut videtur); Pollux, Onomasticon 10.19 (LG t.9.2 p.195.9 Bethe) = **655** (ἐν τῷ δεκάτῳ); Proclus, In Platonis Rempublicam, prooemium (t.1 p.8.15-16 Kroll) = **595**; scholion in Platonis Leges 11 937D (p.369.11-12 Greene) = **637** (ἐν ζ' edd.; ἐπιανόμῳ codd.); Suda, s.v. ἐμφρεάτοι (no. 1080, LG t.1 pars 2 p.266.11 Adler) = app. **645** (ἐν ις'), s.v. ὅτι οἱ ἀλόντες (no. 743, pars 3 p.572.25) = app. **641** (ἐν ιγ'), s.v. φαρμακός (no. 105, pars 4 p.700.18) = app. **643** (ἐν ιε')
- c Περί νόμων] Collectio vocum utilium, s.v. Ἄρδηττος (Anec. Gr. t.1 p.142.14 Bachmann) = app. **647**; Harpocratio, Lexicon, s.v. Ἄρδηττός (t.1 p.57.7 Dindorf) = **647**, s.v. εἰάν τις (p.102.12-13) = app. **636C**, s.v. κατὰ τὴν ἀγορὰν ἀψευδεῖν (p.170.19) = **651**, s.v. οὐσίας δίκη (p.229.15-16) = **649** (ἐν ιη'); Iosephus, Contra Apionem 1.167 = **648**; Lexicon Rhetoricum Cantabrigiense, s.v. εἰσαγγελία (p.14.5-6 Houtsmā) = **636B** (ἐν τῷ τετάρτῳ) et s.v. πρόστιμον (p.26.4-5) = **636C** (ἐν πέμπτῳ); Pausanias Atticista, s.v. συστομώτερον σκάφης (no. 31, ADAW 1949,2 p.210.18 Erbse) = app. **654**; Photius, Lexicon, s.v. συστομώτερον σκάφης (t.2 p.191.17 Porson) = app. **654** et s.v. κατὰ τὴν ἀγορὰν ἀψευδεῖν (t.1 p.143.15-16) = app. **651**; Pollux, Onomasticon 8.52 (LG t.9.2 p.120.32-121.1 Bethe) = **636A** (ἐν τῷ πρώτῳ, non recte, ut videtur); scholion in Demosthenis Contra Androktionem 3 (BT t.2 p.259.27 Dilts) = app. **636C**; scholion in Luciani Timonem 30 (BT p.114.27 Rabe) = **640A**; Suda, s.v. Ἄρδηττος (no. 3807, LG t.1 pars 1 p.343.22 Adler) = app. **647**, s.v. κατὰ τὴν ἀγορὰν ἀψευδεῖν (no. 820, pars 3 p.61.10-11) = app. **651**, s.v. συστομώτερον σκάφης (no. 1687, pars 4 p.481.28) = **654**; Zenobius, Epitome collectionum Lucilli Tarrhaei et Didymi 4.36, s.v. θεὸς ἢ Ἀναίδεια (Corp. Paroem. Gr. t.1 p.94.15-16 Leutsch et Schneidewin) = **646**

- b *Laws*] Philodemus, *On Rhetoric* 6 (BT vol.2 p.57.12 Sudhaus) = **594**; *Etymologicum Magnum*, on *en Phreatoi* (p.344.29 Gaisford) = app. **645** ("in book sixteen"); *Etymologicum Magnum Genuinum*, on *en Phreatoi* (p.115.27-8 Miller) = app. **645**; Harpocraton, *Lexicon*, on *apobateš kai apobainein kai apobatikoī trochoi* (vol.1 p.45.9 Dindorf) = **657** ("in the 20th book"), on *en Phreattoi* (p.115.20) = **645** ("in book 16"), on *ephoria* (p.143.8) = **642** ("in book 13"), on *thesmothetai* (p.153.5) = **632** ("in book 3"), on *isotelēs kai isoteleia* (p.163.9-10) = **656** ("in book 11"), on *katacheirotomia* (p.172.6) = **635** ("in book 4"), on *hoti hoi halontes* (p.228.3) = **641** ("in the 13th book"), on *paraskēnia* (p.239.9) = **658** ("in book 20"), on *skaphēphoroi* (p.275.9) = **653** ("in book 10"), on *hypophonia* (p.297.11) = **644** ("book 16") and on *pharmakōnta* (299.5-6) = **643** ("in book 15"); *Lexicon Sabbaiticum*, on *en Phreatoi* (p.60.20 Papadopoulos-Kerameus) = app. **645** ("in book 6", incorrectly, as it seems); Pollux, *Nomenclature* 10.19 (LG vol.9.2 p.195.9 Bethe) = **655** ("in the tenth book"); Proclus, *On Plato's Republic*, preface (vol.1 p.8.15-16 Kroll) = **595**; scholium on Plato's *Laws* 11 937D (p.369.11-12 Greene) = **637** ("in book 7" edd.; "in sevenlaw" mss.); *Suda*, on *emphreatoi* (no. 1080, LG vol.1 part 2 p.266.11 Adler) = app. **645** ("in book 16"), on *hoti hoi halontes* (no. 743, part 3 p.572.25) = app. **641** ("in book 13") and on *pharmakos* (no. 105, part 4 p.700.18) = app. **643** ("in book 15")
- c *On Laws*] *Collection of Useful Sayings*, on *Ardēttos* (*Anec. Gr.* vol.1 p.142.14 Bachmann) = app. **647**; Harpocraton, *Lexicon*, on *Ardēttos* (vol.1 p.57.7 Dindorf) = **647**, on *ean tis* (p.102.12-13) = app. **636C**, on *kata tēn agoran apseudein* (p.170.19) = **651** and on *ousias dikē* (p.229.15-16) = **649** ("in book 18"); Josephus, *Against Apion* 1.167 = **648**; *Cambridge Rhetorical Lexicon*, on *eisangelia* (p.14.5-6 Houtsma) = **636B** ("in the fourth book") and on *prostimon* (p.26.4-5) = **636C** ("in [the] fifth book"); Pausanias the Atticist, on *sustomōteron skaphēs* (no. 31, ADAW 1949, 2 p.210.18 Erbse) = app. **654**; Photius, *Lexicon*, on *sustomōteron skaphēs* (vol.2 p.191.17) = app. **654** and on *kata tēn agoran apseudein* (vol.1 p.143.15-16) = app. **651**; Pollux, *Nomenclature* 8.52 (LG vol.9.2 p.120.32-121.1 Bethe) = **636A** ("in the first book", incorrectly, as it seems); scholium on Demosthenes' *Against Androtion* 3 (BT vol.2 p.259.27 Dilts) = app. **636C**; scholium on Lucian's *Timon* 30 (BT p.114.27 Rabe) = **640A**; *Suda*, on *Ardēttos* (no. 3807, LG vol.1 part 1 p.343.22 Adler) = app. **647**, on *kata tēn agoran apseudein* (no. 820, part 3 p.61.10-11) = app. **651** and on *sustomōteron skaphēs* (no. 1687, part 4 p.481.28) = **654**; Zenobius, *Summary of the Collections of Lucillus Tarrhaeus and Didymus* 4.36, on *theos hē Anaideia* (*Corp. Paroem. Gr.* vol.1 p.94.15-16 Leutsch and Schneidewin) = **646**

- 18 Νόμων ἐπιτομῆς α'—ι'] Diogenes Laertius, Vitae 5.44 = 1
- 19 Περὶ νόμων α'] Diogenes Laertius, Vitae 5.47 = 1; fort. pars maioris operis, quod 24 libros habuit, no. 17a
- 20 Περὶ παρανόμων α'] Diogenes Laertius, Vitae 5.47 = 1
- 21 Περὶ συμβολαίων] Stobaeus, Anthologium 4.2.20 (t.4 p.127.20 Hense) = 650
- 22 Περὶ ὅρκου α'] Diogenes Laertius, Vitae 5.47 = 1
- 23 Περὶ Τυρρηνῶν] scholion in Pindari Pythionicam 2.2 (BT t.2 p.32.18 Drachmann) = 586

Scripta Politica

590 Cicero, De finibus 5.11 (BT p.160.23-161.1 Schiche)

cum autem tertia pars bene vivendi praecepta quaereret, ea quoque est ab isdem non solum ad privatae vitae rationem, sed etiam ad rerum publicarum rectionem relata. omnium fere civitatum non Graeciae solum, sed etiam barbariae ab Aristotele mores, instituta, disciplinas, a Theophrasto leges etiam cognovimus. 5 cumque uterque eorum docuisset qualem in re publica principem <esse> conveniret, pluribus praeterea conscripsisset qui esset optimus rei publicae status, hoc amplius Theophrastus: quae essent in re publica rerum inclinationes et momenta temporum quibus esset moderandum utcumque res postulare. 10

3-5 Roger Bacon, *Moralis philosophia* 2.2.3 (p.42.14-16 Massa) et *Opus tertium* 14 (p.50.8-17 Brewer), in quo tamen Ciceronis liber Academicorum quintus non recte citatur

7 esse add. ed. Ascensionia

- 18 *Summary of Laws*, 10 books] Diogenes Laertius, *Lives* 5.44 = 1
- 19 *On Laws*, 1 book] Diogenes Laertius, *Lives* 5.47 = 1; perhaps a part of the larger work, which had 24 books, no. 17a
- 20 *On Illegalities*, 1 book] Diogenes Laertius, *Lives* 5.47 = 1
- 21 *On Contracts*] Stobaeus, *Anthology* 4.2.20 (vol.4 p.127.20 Hense) = 650
- 22 *On Oath*, 1 book] Diogenes Laertius, *Lives* 5.47 = 1
- 23 *On Etruscans*] scholium on Pindar's *Pythian Ode* 2.2 (BT vol.2 p.32.18 Drachmann) = 586

Political Writings

- 590 Cicero, *On Ends* 5.11 (BT p.160.23-161.1 Schiche)

Moreover, since the third part (of the Peripatetic system) investigates rules for living well, this too has been treated by the same persons (Aristotle and Theophrastus) with a view not only to a rational plan for private life, but also to the rule of states. We have learned from Aristotle about the customs, procedures, (and) systems of almost all political societies not only of Greece but also of the non-Greek world, (and) from Theophrastus about their laws. And while each of them taught what kind of person should be a leader in the state and wrote at greater length besides about the best condition of the state, Theophrastus developed the following more fully: what are the changes in the circumstances of a state and the critical moments of time that must be dealt with as the situation demands.¹

¹ This text is immediately followed by 482.

591 Cicero, De legibus 3.13-14 (CB p.88.1-89.2 de Plinval)

Marcus: atqui pleraque sunt dicta in illis libris, quod faciendum fuit, quom de optuma re publica quaereretur. sed huius loci de magistratibus sunt propria quaedam, a Theophrasto primum, deinde a Dione Stoico quaesita subtilius.

14 Atticus: ain tandem? etiam a Stoicis ista tractata sunt? 5

Marcus: non sane, nisi ab eo quem modo nominavi et postea a magno homine et in primis erudito, Panaetio. nam veteres verbo tenus acute illi quidem, sed non ad hunc usum popularem atque civilem, de re publica disserebant. ab Academia magis ista manarunt Platone principe. post Aristoteles inlustravit omnem hunc 10 civilem in disputando locum Heraclidesque Ponticus, profectus ab eodem Platone. Theophrastus vero institutus ab Aristotele habitavit, ut scitis, in eo genere rerum, ab eodemque Aristotele doctus Dicaearchus huic rationi studioque non defuit. post a Theophrasto Phalereus ille Demetrius, de quo feci supra mentionem, mirabiliter 15 doctrinam ex umbraculis eruditorum otioque non modo in solem atque in pulverem, sed in ipsum discrimen aciemque produxit. nam et mediocriter doctos magnos in re publica viros, et doctissimos homines non nimis in re publica versatos, multos commemorare possumus; qui vero utraque re excelleret, ut et doctrinae studiis et 20 regenda civitate princeps esset, quis facile praeter hunc inveniri potest?

7 Panaetius, fr. 48 van Straaten

14 Dicaearchus, fr. 67 Wehrli
supra 2.64-6

11 Heraclides Ponticus, fr. 143 Wehrli

15 Demetrius Phalereus, fr. 72 Wehrli; cf.

4 Dione] Diogene coni. Turnebus
familia codd.

9 ab Academia Haupt : ab hac (hanc)

592 Cicero, De divinatione 2.3 (BT p.78.6-10 Giomini)

atque his libris adnumerandi sunt sex De re publica, quos tum scripsimus cum gubernacula rei publicae tenebamus. magnus locus philosophiaeque proprius a Platone, Aristotele, Theophrasto totaque Peripateticorum familia tractatus uberrime.

591 Cicero, *On Laws* 3.13-14 (CB p.88.1-89.2 de Plinval)

Marcus: Still many things have also been said in those books,¹ as was necessary, since the enquiry concerned the best state. But there are certain things proper to this topic concerning magistrates, first investigated by Theophrastus, and then more carefully by Dio the Stoic.

- 14 Atticus: Do you really mean it? Has this subject of yours been treated by the Stoics also?

Marcus: Not really, except by him whom I just mentioned and later by a great man who was among the foremost in learning, Panaetius. For the old (Stoics) discussed the state intelligently, in so far as theory goes, but not, as here, with a view to things useful for the people and citizens. Those things have been derived more from the Academy led by Plato. Afterwards Aristotle clarified the whole topic of politics in discussion, as did Heracleides of Pontus, who also got his start from the same Plato. Indeed Theophrastus, who was instructed by Aristotle, spent his time, as you know, in this kind of subject, and Dicaearchus, who was taught by the same Aristotle, did not neglect this area of thought and discipline. Afterwards a student of Theophrastus, that Demetrius of Phaleron concerning whom I have made mention above,² admirably brought the teaching forth from the shadows and leisure of scholars not only into the sun and the arena, but also into conflict itself and the line of battle. For we can think of many great statesmen who were not particularly learned, and of extremely learned men who were not greatly versed in affairs of state; but who indeed can easily be found besides him who excelled in each area so that he was a leader both in the pursuit of learning and in ruling the state?

¹ The reference is to Cicero's *On the State*.

² See *On Laws* 2.64-6.

592 Cicero, *On Divination* 2.3 (BT p.78.6-10 Giomini)

And to these books¹ must be added the six *On the State*, which I wrote when I held the helm of the state. It is an important topic and one proper to philosophy, which has been most richly treated by Plato, Aristotle, Theophrastus and the whole school of the Peripatetics.

¹ Cicero has listed seven of his philosophical works.

- 593 Cicero, Epistulae ad Atticum 2.9.1-2 (BT t.1 p.65.16-18 et 20-2 Shackleton Bailey)

festive, mihi crede, et minore sonitu quam putaram orbis hic
 2 in re publica est conversus; citius omnino quam potuit. . . . video
 iam quo invidia transeat et ubi sit habitatura. nihil me existimaris
 neque usu neque a Theophrasto didicisse, nisi brevi tempore
 desiderari nostra illa tempora videris.

5

- 594 Philodemus, De rhetorica 6, P.Herc. 832 (BT t.2 p.57.7-20 Sudhaus)

πῶς [δ'] οὐχὶ θαυμ[ασ]μ[ὸν] | ἐνέφ[υσ]ε μέγαν τῆς δ[υ]λνάμεως, [ἐ]ξ
 [οὔ] τε ἀ[πεπ]ή[δ]α | τῆς οἰκείας πραγματείας καὶ διὰ ταῦτ' ἐφω[ρ]ᾶτο
 τοὺς τε Νόμου[ς] | συνάγων ἅμα τῷ μαθητῇ καὶ τὰς τοσαύτας
 Πολιτείας καὶ τὰ | περὶ τῶν [τό]πων [Δι]καιώματα [κ]αὶ τὰ Πρ[ὸ]ς |
 τοὺς καιροὺς καὶ πᾶν, ὅσον τῆς τοιαύτης ἐστὶ | (πραγματείας, . . .) . . .

5

1-5 *Aristoteles, AABT T 41 f (p.301.1-5 Düring)*

3 μαθητῇ *pap.* : μαθητῇ *Düring*

5 πραγματείας *add. Sudhaus*

- 595 Proclus, In Platonis Rempublicam, prooemium (BT t.1 p.8.10-16 Kroll)

καὶ μαρτύρονται καὶ οὗτοι τὴν ἐπιγραφὴν ἀρχαιοτάτην οὖσαν· καὶ
 γὰρ Ἀριστοτέλης ἐπιτεμνόμενος τὴν πραγματείαν ταύτην οὕτωςί φησιν,
 ἐπιτέμεσθαι τὴν Πολιτείαν, καὶ ἐν τῷ Συσσιτικῷ τοῦτον αὐτὴν προσα-
 γορεύει τὸν τρόπον καὶ ἐν τοῖς Πολιτικοῖς ὡσαύτως, καὶ Θεόφραστος
 ἐν Νόμοις καὶ ἄλλοι πολλοί.

5

1-3 et 3-5 *Aristoteles, fr. 180 et 181 Rose*³
 1291a11, 5.12 1316a1, 8.7 1342a33

4 *Politica 2.1 1261a6-9, 4.4*

→

- 596 al-Mas'ūdī, at-Tanbīh wa-l-išrāf, Dīkr mulūk al-Yūnānīyīn wa-muddat mā malakū min as-sinīn (p.121.3, 17-19 de Goeje)

وقد ذكرنا في كتاب فنون المعارف ... لأية علّة ابتدئ بالفلسفة المدنية من
 سقراط ثم افلاطون ثم ارسطاطاليس ثم ابن خالته ثاوفرستس ثم اوديمس

- 593 Cicero, *Letters to Atticus* 2.9.1-2 (BT vol.1 p.65.16-18 and 20-2 Shackleton Bailey)

It is amusing, believe me, (how) with even less sound than I had expected this wheel in the state has turned; more quickly
 2 certainly than might have been. . . . Already I see in what direction unpopularity is shifting and where it will settle. You may suppose that I have learned nothing either from experience or from Theophrastus, if you do not in a short time see (men) longing for the time of my (leadership).

- 594 Philodemus, *On Rhetoric* 6, P.Herc. 832 (BT vol.2 p.57.7-20 Sudhaus)

How could (Aristotle) fail to implant great admiration of his ability from the time when he leaped away from his proper subject and through this (sc. new activity) was detected collecting the *Laws*, along with his pupil (sc. Theophrastus), and the many *Constitutions* and the *Claims* concerning territories and the (matters) *Regarding Crises* and everything that has to do with this kind of subject ...

- 595 Proclus, *On Plato's Republic*, preface (BT vol.1 p.8.10-16 Kroll)

These (philosophers) also give witness to this being the oldest title (of the *Republic*). For even Aristotle, when he summarizes the work, says that he is summarizing *The Republic*, and in the *Common Meal* he refers to it this way and in the *Politics* in the same way, as does Theophrastus in *Laws* and many other places.

5 πολλαχού] πανταχοῦ Rose

- 596 Mas'ūdī, *Noting and Reviewing (Historical Information)*, "Report on the Kings of the Greeks and the Periods of their Reigns" (p.121.3, 17-19 de Goeje)

We mentioned in the book *Varieties of Knowledge* . . . the reason why political philosophy began with Socrates and then (continued with) Plato, then Aristotle, then his maternal aunt's son Theophras-

ومن تلاه منهم واحد بعد آخر

2 ابن خالته] *ex hac versione aut probabiliter ex suo fonte pendet al-Mubaššir, Muḥtār al-ḥikam p.183.9 (versio Anglica ap. Gutas, RUSCH t.2 [1985] p.79, no.IV.2), ex quo pendet Ibn Abī Uṣaybi'a, 'Uyūn al-anbā' t.1, p.57.8 et p.69.22 Müller*

3 يليه P: تلاه *s.p. L*

- 597** Theodorus Metochita, *Miscellanea philosophica et historica* 80 (p.529.11-15 Mueller)

... οὐδ' εἶδεν ἥλιος πολιτεύμαθ' ὅλως κατὰ τὰ δόξαντα Πλάτωνι, ἢ Χρυσίππῳ, ἢ Θεοφράστῳ ἢ Ζήνωνι, ἢ Ἀριστοτέλει, ἢ ἄλλῳ τῶ τῶν ἐνταῦθα τῇ φιλοσοφίᾳ πονησάντων Ἑλλήνων.

- 598A** Polybius, *Historiae* 12.11.5 (BT t.3 p.190.21-5 Buettner et Wobst)

οὐ μὴν ἀλλὰ προφανῶς ἐν τούτοις ἐψευσμένος, μεταβὰς ἐπὶ τοὺς ἐν Ἰταλίᾳ Λοκροὺς πρῶτον μὲν φησι τὴν τε πολιτείαν καὶ τὰ λοιπὰ φιλάνθρωπα τοῖς Λοκροῖς ἀμφοτέροις * * * Ἀριστοτέλῃ καὶ Θεόφραστον κατεγνῆσθαι τῆς πόλεως.

1-4 *Timaeus*, FGrH 566 F 12

3-4 *Polybius* 12.23.8, *Theophrasto et Aristotele nominatis*

3 *in lac. suppl.* ὑπάρχειν ὅμοια, τὸν δὲ Hultsch : εὐρηκέναι παρόμοια, τὸν δὲ Buettner et Wobst

- 598B** Cicero, *Epistulae ad Atticum* 6.1.18 (BT t.1 p.216.1-3 Shackleton Bailey)

quis Zaleucum leges Locris scripsisse non dixit? num igitur iacet Theophrastus, si id a Timaeo, tuo familiari, reprehensum est?

1-2 *Timaeus*, FGrH 566 F 130b

tus,¹ and then Eudemus and those who came after him, one after the other.

¹ See note to the translation of **3A**.

- 597** Theodorus the Metochite, *Philosophical and Historical Miscellanies* 80 (p.529.11-15 Mueller)

. . . nor did the sun see political institutions wholly according to the teachings of Plato, or Chrysippus, or Theophrastus, or Zeno, or Aristotle, or another of the Greeks of that time who toiled at philosophy.

- 598A** Polybius, *Histories* 12.11.5 (BT vol.3 p.190.21-5 Buettner and Wobst)

Nevertheless, having clearly spoken falsely in these matters,¹ (and) after turning his attention to the Locrians in Italy, he (Timaeus) first says that the constitution and the other civilized practices were alike² for both Locrians (Italian and Greek) and that Aristotle and Theophrastus had misrepresented the city.

¹ I.e., having lied about seeing a written treaty in the possession of Greek Locrians.

² The Greek text involves a lacuna; the translation is based on a supplement by Hultsch.

- 598B** Cicero, *Letters to Atticus* 6.1.18 (BT vol.1 p.216.1-3 Shackleton Bailey)

Who has denied that Zaleucus wrote laws for the Locrians?¹ Theophrastus does not lie defeated if this (view) was criticized by your friend Timaeus, does he?

¹ On Zaleucus and legislation concerning the drinking of unmixed wine, see **579B**.

598C Cicero, De legibus 2.15 (CB p.46.12-18 de Plinval)

Quintus: quid quod Zaleucum istum negat ullum fuisse Timaeus?

Marcus: at <adseverat> Theophrastus, auctor haud deterior mea quidem sententia (meliorem multi nominant); commemorant vero ipsius cives, nostri clientes, Locri. sed sive fuit sive non fuit, nihil ad rem: loquimur quod traditum est.

1-2 *Timaeus*, FGrH 566 F 130a

3 *adseverat add. de Plinval: om. codd*

599 Plinius, Naturalis historia 3.57-8 (BT t.1 p.254.17-255.2 Mayhoff)

Theophrastus, qui primus externorum aliqua de Romanis diligentius scripsit — nam Theopompus, ante quem nemo mentionem habuit, urbem dumtaxat a Gallis captam dixit, Clitarchus, ab eo
58 proximus, legationem tantum ad Alexandrum missam — hic iam plus quam ex fama Cerceiorum insulae et mensuram posuit stadia
LXXX in eo volumine, quod scripsit Nicodoro Atheniensium magistratu, qui fuit urbis nostrae CCCCXL anno. quicquid ergo terrarum
est praeter X p. ambitus adnexum insulae, post eum annum accessit Italiae.

2 *Theopompus*, FGrH 115 F 31 3 *Clitarchus*, FGrH 137 F 31 6 i.e.,
in *Theophrasti Historia plantarum*; vid. 5.8.3 6-7 *Plinius, Naturalis historia* 13.101 = 413 no. 52 et 15.1 = 413 no. 59 et 19.32 = 408

Reges et tyranni

600 Papyrus Oxyrhynchus 1611, fr. 1 col.2.38-3.54 (P.Oxy. t.13 p.133 Grenfell et Hunt)

[ὅ]τι τὸ παρὰ Θεοφράστῳ | λε[γόμενον ἐν τῷ δευτέρῳ Περὶ
βασιλείας | περὶ τοῦ Καινέως δό[ρ]ατος τοῦτο· “καὶ οὗτός | ἐστὶν ὡς
ἀληθῶς ὁ τῷ | σκῆπτρῳ βασιλεύων, | ο(ὗ) τῷ δόρατι, καθάπερ | ὁ
Καινεύς· ἄξιον γάρ | [κρα]τεῖν ὁ Καινεὺς τῷ | [δόρ]ατι, ἀλλ’ οὐχὶ τῷ
3.49 σκῆ[[π]τρῳ, καθάπερ οἱ π[ο]λλοὶ βασιλεῖς, [ἡγεῖτο], | οὐ [μὴν] 5

598C Cicero, *On Laws* 2.15 (CB p.46.12-18 de Plinval)

Quintus: What about the fact that Timaeus says that your Zaleucus never existed?

Marcus: But Theophrastus insists on it, a writer by no means worse, at least in my opinion — many call him better. In fact, (Zaleucus') own citizens, our clients the Locrians, make mention (of him). But whether he existed or not has nothing to do with it; I'm (only) saying what has been handed down.

599 Pliny, *Natural History* 3.57-8 (BT vol.1 p.254.17-255.2 Mayhoff)

Theophrastus, who was the first foreigner to write anything about the Romans very seriously — for Theopompus, before whom no one mentioned (the Romans), merely said that the city was captured by the Gauls, (and) Clitarchus, next after him, (said) only
58 that a delegation was sent to Alexander — this man (Theophrastus), (relying) on more than rumor, also put the measurement of the island of the Circeii (Circello) at 80 stades in the book that he wrote in the archonship of Nicodorus at Athens, which was the 440th year of our city.¹ Therefore, whatever land has been added to the island beyond the 10 mile circumference was added to Italy after that year.

¹ 314 B.C.

Kings and Tyrants

600 Papyrus Oxyrhynchus 1611, fr. 1 col.2.38-3.54 (*P.Oxy.* vol.13 p.133 Grenfell and Hunt)

This is what is said by Theophrastus in the second book of *On Kingship* about the spear of Caeneus: "And this is truly one who reigns by the scepter, not by the spear like Caeneus; for Caeneus
3 thought it right to exercise power by the spear but not by the scepter, as most kings do; but he was unable." (This statement) must be

ἐδύνατο", π[ρὸς] τῆς | [ὑπ' 'Α]κουσιλάου [τοῦ] 'Αρ|γείου κατα-
 λ[εγομένης] | ἱστορίας ἀπολύσα[ι δεῖ].

3-4 *Aristoteles, Politica* 3.14 1285b12 et vid. etiam scholion in *Apoll. Rhod.*

→

- 601 *Šiwān al-ḥikma*, cap. de Theophrasto, dictum no. 8 (vid. fontes in apparatu)

وسأله الاسكندر بماذا يصلح الملك فقال إذا أطاعت الرعية مَلِكَها وعمل الملك
 بالسنة والعدل

fontes: *Muntaḥab Šiwān al-ḥikma* p.177.19-178.1 *Badawī, v.1189-90 Dunlop, f.30^v v.18-19 cod. Constant. Murad Molla 1408*

→

- 602 Scholion in *Platonis Rempublicam* 8 553C (p.260.4-9 Greene)

τιάρας. τιάρα ἐστὶν ἡ λεγομένη κυρβασία. ἔστι δὲ κόσμος
 ἐπικεφάλαιος ἢ οἱ Περσῶν βασιλεῖς μόνοι ὀρθῇ ἐχρῶντο, οἱ δὲ
 στρατηγοὶ κεκλιμένῃ. 'Ηρόδοτος δὲ ἀρσενικῶς τὸν τιάραν φησί. τινὲς
 δὲ καὶ κίταριν λέγουσιν τὸ αὐτό. Θεόφραστος δ' ἐν τῷ *Περὶ βασιλείας*
Κυπρίων εἶναι λέγει τὴν κίταριν.

5

1-3 *Hesychius, s.v. τιάρα et scholion in Aristophanis Aves* 487 1-3, 4-5
Photius, Lexicon, s.v. τιάρα (pars 2 p.587.8-17 Porson), et Suda, s.v. (no. 547,

→

- 603 *Athenaeus, Deipnosophistae* 4.25 144E-F (BT t.1 p.328.3-9 Kaibel)

Θεόφραστος δ' ἐν τῷ *Πρὸς Κάσανδρον περὶ βασιλείας* (εἰ γνήσιον
 τὸ σύγγραμμα· πολλοὶ γὰρ αὐτό φασιν εἶναι Σωσιβίου, εἰς ὃν
Καλλίμαχος ὁ ποιητὴς ἐπίνικον ἐλεγειακὸν ἐποίησεν) τοὺς Περσῶν φησι
 βασιλεῖς ὑπὸ τρυφῆς προκηρύττειν τοῖς ἐξευρίσκουσιν τινα καινὴν
 ἡδονὴν ἀργυρίου πλῆθος.

5

2 *Sosibius, FGrH* 595 T 3 3 *Callimachus, fr. 384 Pfeiffer* 3-5 *Cicero, Tusc. 5.20, Valerius Max. 9.1.ext.3, quibus locis propositio Xerxi attribuitur, et Plutarchus, Quaes.conv. 1.4 621B, quo tamen Assyriorum regi attribuitur; vid. etiam Athen., Deipn. 12 514D-E, 529D, 539B, quibus locis Clearchus, fr. 50, 51a, 51d Wehrli, adducitur, et 545D, quo Polyarchus apud Aristoxenum, fr. 50 Wehrli, profertur*

elucidated with the help of the story related by Acusilaus of Argos.

Argonautica 1.57-64a (p.12.12-13 Wendel)
FVS 9B40a

6 Acusilaus, FGrH 2 F 22 et

4 ἄξιον παρ.: ἀξι(ῶ)ν Grenfell et Hunt

5 ἡγεῖτο Boll: ἐσφάλη G et H

μῆν Boll: γὰρ G et H

5-6 *ultimae partes versuum* 49-52 *ex fragmento*

olim separato quod G et H hic collocant

7 ἀπολύσα[ι δεῖ] Deubner:

ἀπολύσα[ι] G et H

- 601 *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 8 (see the sources in the apparatus)

Alexander asked him (Theophrastus), "What makes a king's rule good?" He said, "When the subjects obey their king and the king acts according to tradition and justice."

1-2 *ex hac versione pendet, ut videtur, al-Mubaššir, Muḥtār al-ḥikam* p.248.17-18 Badawī

- 602 Scholium on Plato's *Republic* 8 553C (p.260.4-9 Greene)

Tiaras. *tiara* is the so-called *kurbasia*. It is a head-decoration that only the Persian kings wear upright, while the generals wear it at an angle. Herodotus uses "*tiara*" in the masculine. Some say that the *kitaris* is the same thing. But in *On Kingship*, Theophrastus says that the *kitaris* is Cyprian.¹

¹ Photius and *Suda* add "as if it were different (from the *tiara*)".

LG t.1 pars 4 p.544.25-6, 30-1 Adler)

3 Herodotus 1.132.1

5 *post τὴν κίταριν habent Photius et Suda* ὡς διάφοραν

- 603 Athenaeus, *The Sophists at Dinner* 4.25 144E-F (BT vol.1 p.328.3-9 Kaibel)

Theophrastus in the (treatise) *To Cassander on Kingship* — if the treatise is genuine, for many say it is by Sosibius, for whom Callimachus the poet composed an epinician poem in elegiac verse — says that, as part of their luxuriousness, the Persian kings announce publicly (the reward of) a large sum of money for those who discover some novel pleasure.

604 Plutarchus, Agesilaus 2.6 (BT t.3.2 p.195.6-9 Ziegler)

ὥς δὲ Θεόφραστος ἱστορεῖ, τὸν Ἀρχίδαμον ἐζημίωσαν οἱ ἔφοροι γήμαντα γυναῖκα μικράν· “οὐ γὰρ βασιλεῖς,” ἔφασαν, “ἀμὴν, ἀλλὰ βασιλεΐδια γεννασεῖ.”

1-3 Plutarchus, *De liberis educandis* 1D (BT t.1 p.2.8-11 Gärtner), et Athenaeus, *Deipnosophistae* 13 566A-B, *Theophrasto non nominato* —→

605 Plutarchus, Agesilaus 36.6 (BT t.3.2 p.241.23-242.4 Ziegler)

ἔτι δὲ μᾶλλον αὐτοῦ τὴν ἀτοπίαν ἐθαύμασαν, ὅτε ξενίων προσκομισθέντων καὶ προσαχθέντων ἄλευρα μὲν καὶ μόσχους καὶ χήνας ἔλαβε, τραγήματα δὲ καὶ πέμματα καὶ μύρα διωθεῖτο, καὶ βιαζομένων λαβεῖν καὶ λιπαρούντων ἐκέλευσε τοῖς εἴλωσι δοῦναι κομίζοντας. τῇ
242 μέντοι στεφανωτρίδι βύβλῳ φησὶν αὐτὸν ἡσθέντα Θεόφραστος διὰ τὴν
λειότητά καὶ καθαριότητα τῶν στεφάνων, αἰτήσασθαι καὶ λαβεῖν, ὅτ'
ἀπέπλει παρὰ τοῦ βασιλέως.

1-4 Athenaeus, *Deipnosophistae* 9 384A-B et 14 657A-C, *Theopompo nominato; Nepos, Ages.* 8.3-5 4-7 Athenaeus 15 676D, *Theopompo nominato*

5 Θεόφραστος] Θεόπομπος *Wichers* (cf. *FGrH* 115 F 107)

606 Plutarchus, Regum et imperatorum apophthegmata 177C (BT t.2 p.17.19-21 Nachstädt)

Φίλιππον τὸν Ἀλεξάνδρου πατέρα Θεόφραστος ἱστόρηκεν οὐ μόνον † μεταξὺ τῶν βασιλέων, ἀλλὰ καὶ τῇ τύχῃ καὶ τῷ τρόπῳ μείζονα γενέσθαι καὶ μετριώτερον.

1-3 cf. *Ciceronis librum De officiis* 1.90

2 *crucem posuit Nachstädt cuius app. crit. videndus est: ante* μεταξὺ *add. μέγαν Babbitt*

607 Athenaeus, *Deipnosophistae* 5.52 213F-214A (BT t.1 p.473.22-474.4 Kaibel)

214 εὐθέως καὶ οὗτος τοὺς μὲν εὖ φρονούντας τῶν πολιτῶν — παρὰ τὰ Ἀριστοτέλους καὶ Θεοφράστου δόγματα· ὥς ἀληθῆ εἶναι τὴν παροιμίαν τὴν λέγουσαν “μὴ παιδὶ μάχαιραν” — ἐκποδὼν εὐθύς ἐποιήσατο, φύλακας δ' ἐπὶ τὰς πύλας κατέστησεν, ὥς νύκτωρ πολλοὺς

604 Plutarch, *Agesilaus* 2.6 (BT vol.3.2 p.195.6-9 Ziegler)

As Theophrastus reports, the ephors punished Archidamus¹ for marrying a small woman. "For you will produce for us", they said, "not kings but kinglets".

¹ Archidamus was the father of Agesilaus.

2 ἀμῖν Cobet : ἄμιν S ἄμμιν Y
σειν S

3 γεννάσει Cobet : γεννάσει Y γενάσ-

605 Plutarch, *Agesilaus* 36.6 (BT vol.3.2 p.241.23-242.4 Ziegler)

(The chief captains and governors of the king of Egypt) were still more surprised by (Agesilaus') eccentricity. When gifts of hospitality were brought and presented to him, he took the flour, calves and geese, but rejected the dried fruit, pastries and perfumes; and when they pressed and beseeched him to take them, he ordered
242 (them) to take and give (the gifts) to the helots. Theophrastus says, however, that he liked the papyrus used for crowns, because of the neatness and simplicity of the crowns (made from it), and asked for and took (some) when he sailed away from the king's court.

606 Plutarch, *Sayings of Kings and Commanders* 177C (BT vol.2 p.17.19-21 Nachstädt)

Theophrastus has reported that Philip, the father of Alexander, was not only great¹ among kings, but also through his fortune and manner became greater and more moderate.

¹ The text here is corrupt; the word "great" translates a supplement by Babbitt.

607 Athenaeus, *The Sophists at Dinner* 5.52 213F-214A (BT vol.1 p.473.22-474.4 Kaibel)

214 He (Athenaion) immediately put out of his way the right-minded citizens — contrary to the teachings of Aristotle and Theophrastus; how true is the proverb that says, "Don't (give) a knife to a child" — and he set guards at the gates, so that many of the

τῶν Ἀθηναίων εὐλαβουμένους τὸ μέλλον κατὰ τῶν τειχῶν αὐτοὺς 5
καθιμήσαντας φεύγειν.

1-6 *Posidonius, fr. 253 Edelstein et Kidd* 2 *Aristoteles, Politica 5.11 1315a4-24* 3 *Diogenianus, 6.46 (Corp. Paroem. Gr. t.1 p.276.7 Leutsch et Schneidewin)* →

608 Plutarchus, Solon 31.5 (BT t.1.1 p.122.18-21 Ziegler)

ὥς δ' ὁ Θεόφραστος ἱστόρηκε, καὶ τὸν τῆς ἀργίας νόμον οὐ Σόλων
ἔθηκεν, ἀλλὰ Πεισίστρατος, ᾧ τὴν τε χώραν ἐνεργότεραν καὶ τὴν πόλιν
ἡρεμαιοτέραν ἐποίησεν.

1-3 *Herodotus 2.177, Plutarchus, Solon 17.2 et 22.3, Diodorus Siculus 1.77.5, Diogenes Laertius, Vitae 1.55, Pollux, Onomasticon 8.42, Lexicon Rhetoricum* →

609 Suda, s.v. Κυψελιδῶν ἀνάθημα ἐν Ὀλυμπίᾳ (no. 2804, LG t.1 pars 3 p.223.25-224.13 Adler)

Κυψελιδῶν ἀνάθημα ἐν Ὀλυμπίᾳ· . . . καὶ γὰρ Θεόφραστος ἐν τῷ
Περὶ καιριῶν β' λέγει οὕτως· “ἕτεροι δ' εἰς ἀνδρωδέστερα κατα-
δαπανῶντες, οἷον στρατιᾶς ἐξάγοντες καὶ πολέμους ἐπαναιρούμενοι,
καθάπερ καὶ Διονύσιος ὁ τύραννος. ἐκεῖνος γὰρ οὐ μόνον ᾤετο δεῖν τὰ 5
τῶν ἄλλων καταναλίσκειν, ἀλλὰ καὶ τὰ αὐτοῦ, πρὸς τὸ μὴ ὑπάρχειν
ἐφόδιον τοῖς ἐπιβουλεύουσιν. εἰκόασι δὲ καὶ αἱ πυραμίδες ἐν Αἰγύπτῳ
καὶ ὁ τῶν Κυψελιδῶν κολοσσὸς καὶ πάντα τὰ τοιαῦτα τὴν αὐτὴν καὶ
παραπλησίαν ἔχειν διάνοιαν.”

1-6 *Photius, Lexicon, s.v. (pars 1 p.194.1-195.8 Porson); cf. Arist. Politica 5.11 1313b21-9*

2 β' A: δύο GVM, Phot.

Principes reipublicae

vid. Appendicem no. 7

610 Gnomologium Vaticanum, no. 335 Sternbach (WSt t.10 [1888] p.260)

ὁ αὐτὸς ἐρωτηθεὶς, τίνα προκοπὴν ἔχει πολιτεία, ἔφη· “φθόνον”.

Athenians, taking precautions against the future, let themselves down by rope from the walls at night and escaped.

3 εὐθὺς *om. c*

- 608 Plutarch, *Solon* 31.5 (*BT* vol.1.1 p.122.18-21 Ziegler)

As Theophrastus has reported, it was not Solon but Peisistratus who instituted also the law on idleness (of land), by which he made the land more productive and the city calmer.

Cantabrigiense, s.v. ἀργίας δίκη (p.12.3-6 Houtsma), quibus locis Theophrastus non nominatur.

- 609 *Suda*, on *Kypselidōn anathēma en Olympiai* (no. 2804, *LG* vol.1 part 3 p.223.25-224.13 Adler)

Kypselidōn anathēma en Olympiai (dedication of the Kypselids in Olympia): . . . For Theophrastus also, in the 2nd book of *On Crises*, says as follows: “while others spent their resources on activities requiring greater manliness, such as leading expeditions and entering into wars, just as Dionysius the tyrant (did). For he thought it necessary to expend not only the resources of others, but also his own, with a view to preventing a financial base for people plotting (against him). The pyramids in Egypt and the colossus of the Kypselids and all other such things also seem to have the same or a similar purpose.”

Leaders of the State

See Appendix no. 7

- 610 *Gnomologium Vaticanum*, no. 335 Sternbach (*WSt* vol.10 [1888] p.260)

The same man (Theophrastus), when asked what gain there is in government, said: “Envy”.

611 Papyrus Oxyrhynchus 1012, fr. 9 col.2.23-34 (P.Oxy. t.7 p.89 Hunt)

πράγματα δὲ ὡς Θουκυδίδης. εἰ|πὼν γὰρ ὅτ[ι] Θεμιστοκλῆς ἤκεν |
εἰς Κέρκυ[ρ]αν φεύγων ὅτ[ι] ἦ|ν αὐ|τῷ[ν] εὐ[ε]ργέ|της, τὴν εὐεργεσίαν
| [οὐκ εἶπε ταύ|την. Θεόφραστος | [δὲ ἐν τοῖς Περ]ὶ καιρῶν φησ[ι]
δια|[φορὰν ἔχει]ν τοὺς Κερκυραί[ο]υς | [Κορινθίους] καὶ διαιτητὴν
γε|[νόμεν]ον κρεῖναι ἀποδοῦ|ν[αι] Κερκυρ[α]ίοις τὸν Κορίνθι|ο[ν] 5
δῆ|μον εἴκοσι τάλαντα [. . .]|κ[ι] . . .

1-6 Plutarchus, Themistocles 24.1, Theophrasto non nominato
dides 1.136.1

1-3 Thucy-
→

612 Plutarchus, Themistocles 25.1 (BT t.1.1 p.186.25-187.1 Ziegler)

ταῦτα δ' οὐκ εἰκός ἐστιν οὕτω γενέσθαι. Θεόφραστος γὰρ ἐν τοῖς
Περὶ βασιλείας ἱστορεῖ τὸν Θεμιστοκλέα, πέμψαντος εἰς Ὀλυμπίαν
Ἰέρωνος ἵππους ἀγωνιστὰς καὶ σκηνὴν τινα κατεσκευασμένην πολυ-
τελῶς στήσαντος, εἰπεῖν ἐν τοῖς Ἑλλήσι λόγον, ὡς χρή τὴν σκηνὴν
187 διαρπάσαι τοῦ τυράννου καὶ κωλύσαι τοὺς ἵππους ἀγωνίσασθαι. 5

5 Diodorus Siculus, Bibliotheca historica 14.109 et Dionysius Halicarnassensis,
De Lysia 29, quibus locis similia de Lysia commemorantur

613 Plutarchus, Themistocles 25.3 (BT t.1.1 p.187.11-17 Ziegler)

τῶν δὲ χρημάτων αὐτῷ πολλὰ μὲν ὑπεκκλαπέντα διὰ τῶν φίλων
εἰς Ἀσίαν ἔπλει, τῶν δὲ φανερῶν γενομένων καὶ συναχθέντων εἰς τὸ
δημόσιον Θεόπομπος μὲν ἑκατὸν τάλαντα, Θεόφραστος δ' ὀγδοήκοντά
φησι γενέσθαι τὸ πλῆθος, οὐδὲ τριῶν ἄξια τάλαντων κεκτημένου τοῦ
Θεμιστοκλέους πρὶν ἄπτεσθαι τῆς πολιτείας. 5

2-5 Aelianus, Varia historia 10.17, Theophrasto non nominato 3 Theopom-
pus, FGrH 115 F 86 4-5 Plutarchus, Comparatio Aristidis et Catonis 1.4

614 Plutarchus, Aristides 25.2-3 (BT t.1.1 p.283.16-23 Ziegler)

καθ' ὅλου δ' ὁ Θεόφραστος φησι τὸν ἄνδρα τοῦτον περὶ τὰ οἰκεία
καὶ τοὺς πολίτας ἄκρως ὄντα δίκαιον, ἐν τοῖς κοινοῖς πολλὰ πρᾶξιαι
3 πρὸς τὴν ὑπόθεσιν τῆς πατρίδος, ὡς συχνῆς ἀδικίας δεομένην. καὶ γὰρ
τὰ χρήματά φασιν ἐκ Δήλου βουλευομένων Ἀθήναζε κομίσαι παρὰ τὰς

- 611 Papyrus Oxyrhynchus 1012, fr. 9 col.2.23-34 (*P.Oxy.* vol.7 p.89 Hunt)

(Or suppression of) the facts, as Thucydides (did). For after mentioning that Themistocles came to Corcyra while in flight because he had been their benefactor, he did not say what this benefaction was. Theophrastus in the (books) *On Crises* says that the Corcyraeans had a quarrel with the Corinthians, and that (Themistocles) was made arbitrator and decided that the Corinthian people should give twenty talents to the Corcyraeans

5 *i.e.* κρῖναι 6 τάλαντα [Λευ]|κ[άδα καὶ κο]ι[νῇι νέμειν] ἀ[μφοτ]|[έρων ἀποικον] *coni. Piccirilli (ASNP 3.3.2 [1973] p.318) secutus Plutarchum*

- 612 Plutarch, *Themistocles* 25.1 (*BT* vol.1.1 p.186.25-187.1 Ziegler)

It is not likely that things happened like this.¹ For Theophrastus in the (books) *On Kingship* reports that when Hiero had sent horses to compete in the games at Olympia and had erected an elaborate tent at great expense Themistocles made a speech among the assembled Greeks (stating) that they should seize the tent of the tyrant and prevent the horses from competing.

¹ *I.e.*, that Themistocles asked Hiero for his daughter's hand.

- 613 Plutarch, *Themistocles* 25.3 (*BT* vol.1.1 p.187.11-17 Ziegler)

Much of his (Themistocles') property was stealthily carried off by his friends and conveyed by sea to Asia, but Theopompus says the amount that was brought to light and collected in the public treasury was one hundred talents, although Theophrastus says eighty, and yet Themistocles had not acquired even three talents worth before he engaged in government.

- 614 Plutarch, *Aristeides* 25.2-3 (*BT* vol.1.1 p.283.16-23 Ziegler)

Theophrastus says that although this man (Aristeides) was on the whole extremely just in regard to his personal affairs and his fellow citizens, he did many things in affairs of state with a view to the policy of the country, as if (this policy) called for great injustice. For they say¹ that when (the members of the League) were

συνθήκας καὶ Σαμίων εἰσηγουμένων, εἰπεῖν ἐκείνον ὡς οὐ δίκαιον μέν, 5
 συμφέρον δὲ τοῦτ' ἐστί.

3 ἀδικίας Y: καὶ ἀδικίας Blass et Ziegler: καὶ οὐ δικαίας S 4 φασιν]
 φησιν Y 5 καὶ] *del. Schaefer* Σαμίων] τῶν ταμιῶν *Madvig*

615 Plutarchus, Pericles 23.2 (BT t.1.2 p.27.1-6 Ziegler)

ἔνιοι δ' ἱστορήκασιν, ὧν ἐστὶ καὶ Θεόφραστος ὁ φιλόσοφος, ὅτι καθ'
 ἕκαστον ἐνιαυτὸν εἰς τὴν Σπάρτην ἐφοῖτα δέκα τάλαντα παρὰ τοῦ
 Περικλέους, οἷς τοὺς ἐν τέλει πάντας θεραπεύων παρητεῖτο τὸν πόλεμον,
 οὐ τὴν εἰρήνην ὠνούμενος, ἀλλὰ τὸν χρόνον ἐν ᾧ παρασκευασάμενος 5
 καθ' ἡσυχίαν ἔμελλε πολεμήσειν βέλτιον.

616 Plutarchus, Pericles 35.5 (BT t.1.2 p.42.19-22 Ziegler)

ἐπεγράφη δὲ τῇ δίκῃ κατήγορος, ὡς μὲν Ἰδομενεὺς λέγει, Κλέων,
 ὡς δὲ Θεόφραστος, Σιμμίας· ὁ δὲ Ποντικός Ἡρακλείδης Λακρατείδην
 εἴρηκε.

1 *Idomeneus*, FGtH 338 F 9 2 *de Simmia* *vid. Plut. Praec. ger. reipubl.*
 805C *Heraclides*, fr. 47 Wehrli →

617 Plutarchus, Nicias 10.1 (BT t.1.2 p.97.22-7 Ziegler)

γενομένων δὲ συνθηκῶν, ὅπως τὰ χωρία καὶ τὰς πόλεις ἃς εἶχον
 ἀλλήλων καὶ τοὺς αἰχμαλώτους ἀποδιδῶσι, προτέρων ἀποδιδόντων τῶν
 κλήρῳ λαχόντων, ὠνήσατο τὸν κλῆρον ὁ Νικίας κρύφα χρήμασιν, ὥστε
 προτέρους ἀποδιδόναι τοὺς Λακεδαιμονίους. καὶ τοῦτο μὲν ἱστορεῖ 5
 Θεόφραστος.

1-4 *Thucydides* 5.21.1 →

618 Plutarchus, Lysander 19.5 (BT t.3.2 p.115.17-23 Ziegler)

ὅθεν εὐδοκίμησεν Ἐτεοκλῆς ὁ Λακεδαιμόνιος εἰπὼν ὡς οὐκ ἂν ἡ
 Ἑλλὰς δύο Λυσάνδρους ἤνεγκε. τὸ δ' αὐτὸ τοῦτο καὶ περὶ Ἀλκιβιάδου
 φησὶ Θεόφραστος εἰπεῖν Ἀρχέστρατον. ἀλλ' ἐκεῖ μὲν ὕβρις ἦν καὶ
 τρυφή σὺν αὐθαδεῖα τὸ μάλιστα δυσχεραίνόμενον· τὴν δὲ Λυσάνδρου

deliberating about bringing the treasury from Delos to Athens, against the treaty, and the Samians moved the proposal, that man said that it was not just, but it was advantageous.

¹ A group of manuscripts read "he says".

615 Plutarch, *Pericles* 23.2 (BT vol.1.2 p.27.1-6 Ziegler)

Some writers, including Theophrastus the philosopher, have reported that ten talents were sent to Sparta each year by Pericles; with these he used to conciliate all the magistrates there and to put off the war, not by buying peace, but the time in which to make preparations quietly and eventually to carry on war more successfully.

616 Plutarch, *Pericles* 35.5 (BT vol.1.2 p.42.19-22 Ziegler)

The prosecutor at the trial (of Pericles) was recorded as Cleon, as Idomeneus says, but as Theophrastus (says), (it was) Simmias; Heracleides of Pontus said it was Lacratides.

² Λακρατείδην] Λακρατείδαν *Kaiser*: Λακρατίδαν *codd.*

617 Plutarch, *Nicias* 10.1 (BT vol.1.2 p.97.22-7 Ziegler)

Since the articles of peace provided that they should return the lands and the cities that they held of each other and the prisoners of war, and since the side upon whom the lot fell would make the restorations first, Nicias bought up the lot secretly with money so that the Lacedaemonians would make the restoration first. This is what Theophrastus reports.

² πρῶτέρων *Reiske*: πρῶτερον *codd.*

618 Plutarch, *Lysander* 19.5 (BT vol.3.2 p.115.17-23 Ziegler)

As a result Eteocles the Spartan gained a good reputation by saying that Greece could not have borne two Lysanders. Theophrastus, however, says that Archestratus said the same thing about Alcibiades. But in that (Alcibiades') case the especially hateful thing was his hybris and luxuriousness combined with self-will; while

δύναμιν ἢ τοῦ τρόπου χαλεπότης φοβεράν ἐποίει καὶ βαρεῖαν. 5

1-3 *Plutarchus, Alcibiades 16.8 et Aelianus, Varia historia 11.7, Athenaeus, Deipnosophistae 12 535D, Theophrasto non nominato*

vid. 639, 640A-B

619 Plutarchus, Demosthenes 14.4 (BT t.1.2 p.294.6-11 Ziegler)

ιστορεῖ δὲ καὶ Θεόφραστος, ὅτι τῶν Ἀθηναίων ἐπὶ τινὰ προβαλλομένων αὐτὸν κατηγορίαν, εἶθ' ὥς οὐχ ὑπήκουε θορυβούντων, ἀναστὰς εἶπεν· “ὑμεῖς ἐμοὶ ὧ ἄνδρες Ἀθηναῖοι συμβούλῳ μὲν, κὰν μὴ θέλητε, χρήσεσθε· συκοφάντη δ' οὐδ' ἂν θέλητε.”

1 Θεόφραστος *N*: Θεόπομπος *Y* (cf. *FGrH* 115 F 327) 2 θορυβούντων *Y*: θορυβουμένων *N*

620 Plutarchus, Demosthenes 17.4 (BT t.1.2 p.296.20-3 Ziegler)

ὅτε καὶ φησι Θεόφραστος, ἀξιούντων τῶν συμμάχων ὀρισθῆναι τὰς εἰσφοράς, εἰπεῖν Κρωβύλον τὸν δημαγωγόν, ὥς οὐ τεταγμένα σιτεῖται πόλεμος.

2-3 *Plutarchus, Crassus 2.9, Agis et Cleomenes 48.3, Reg. et imp. apophth. 190A, Apophth. Lac. 219A, Theodorus Metochites, Misc. 82 (p.541.2-3 Mueller), quibus locis dictum Archidamo attribuitur, Theophrasto non nominato; vid. etiam Themistii Orat. 8 113b, nullo nominato*

1 Θεόφραστος] Θεόπομπος *coni. Bünger* (cf. *FGrH* 115 F 404)

Imperatores

621 Florilegium Monacense 201 (t.4 p.283.5-6 Meineke)

Θεόφραστος ἰδὼν στρατόπεδον μέγα ἀστρατήγητον ἔφη· “πηλίκον

Lysander's power was made fearsome and oppressive by a difficult character.

see 639, 640A-B

619 Plutarch, *Demosthenes* 14.4 (BT vol.1.2 p.294.6-11 Ziegler)

And also Theophrastus¹ reports that when the Athenians proposed him (Demosthenes) for a certain prosecution and then raised a tumult because he did not accept, he rose and said, "Men of Athens, you will have use of my services as a counsellor, even if you do not want them, but not as a false accuser, even if you do."

¹ Or "And even Theopompus". See the *apparatus criticus* and the commentary on this passage.

620 Plutarch, *Demosthenes* 17.4 (BT vol.1.2 p.296.20-3 Ziegler)

And at this time,¹ as Theophrastus says, when the allies were claiming that their contributions should be delimited, Crobylus² the popular leader said that war does not feed on fixed rations.

¹ I.e. 340 B.C., when Demosthenes collected funds to pay mercenary troops for use against Philip.

² This is apparently a nickname, meaning "top-knot", of Hegesippus.

Generals

621 *Munich Florilegium* 201 (vol.4 p.283.5-6 Meineke)

When Theophrastus saw a large army without a general, he said:

θηρίον κεφαλὴν οὐκ ἔχει.”

1-2 *hoc dictum Theophrasto etiam in cod. Voss. Gr. Q 13 f.10^v v.16-18 (Flor.Leid. 192), cod. Vat. Gr. 742 f.66^v v.13-14, cod. Laur. 86.8 f.315^v v.12, cod. Par. Gr. suppl. 690 f.19^v col. 1 v.24-5 tribuitur; Epaminondae Thebano in Stobaei Anthologio 4.13.50 (t.4 p.365.4-6 Hense), Maximi Confessoris Locis communibus 9 (PG t.91 col.780D-781A), Antonii Melissae Loc. comm. 2.1 (PG t.136 col.1009A), cod. Par. Gr. 1168 f.121^r v.16-19 (Flor. Par. 91.1), cod. Vat. Gr. 743*
→

622 Plutarchus, Sertorius 13.5-6 (BT t.2.1 p.268.13-17 Ziegler)

καὶ τοῦ Σερτωρίου μονομαχῆσαι προκαλουμένου τὸν Μέτελλον, βοᾶν καὶ κελεύειν μάχεσθαι στρατηγὸν στρατηγῷ καὶ Ῥωμαίῳ Ῥωμαῖον, ἀναδυόμενον δὲ χλευάζειν. ὁ δὲ τούτων μὲν εὖ ποιῶν
6 κατεγέλα· στρατηγοῦ γὰρ ὡς ἔφη Θεόφραστος δεῖ θάνατον ἀποθνήσκειν τὸν στρατηγόν, οὐ πελταστοῦ τοῦ τυχόντος. 5

4-5 *Plutarchus, Pelop. 2.8, Comp. Lys. et Sull. 4.3, Theophrasto non nominato*

623 Plutarchus, Lysander 13.1-2 (BT t.3.2 p.107.5-14 Ziegler)

ὁ δὲ Λύσανδρος, ἐπεὶ τῶν τρισχιλίων Ἀθηναίων, οὓς ἔλαβεν αἰχμαλώτους, ὑπὸ τῶν συνέδρων θάνατος κατέγνωστο, καλέσας Φιλοκλέα τὸν στρατηγὸν αὐτῶν ἠρώτησεν αὐτόν, τίνα τιμᾶται δίκην ἑαυτῷ
2 τοιαῦτα περὶ Ἑλλήνων συμβουλευκῶς τοῖς πολίταις. ὁ δ' οὐδέν τι πρὸς τὴν συμφορὰν ἐνδοὺς ἐκέλευσε μὴ κατηγορεῖν ὧν οὐδεὶς ἐστὶ
δικαστής, ἀλλὰ νικῶντα πράττειν ἅπερ ἂν νικηθεὶς ἔπασχεν· εἴτα λουσάμενος καὶ λαβὼν χλανίδα λαμπρὰν πρῶτος ἐπὶ τὴν σφαγὴν ἤγεῖτο
τοῖς πολίταις, ὡς ἱστορεῖ Θεόφραστος. 5

1-8 *Xenophon, Hellenica 2.1.30-32, Diodorus Siculus 13.106.6-7, Plutarchus, Alcibiades 37.4, Pausanias, Graeciae descriptio 9.32.9, quibus locis Theophrastus non nominatur* 4 *cf. supra 9.5*

3 αὐτόν] *del. Coraes et Ziegler*

8 Θεόφραστος] *Θεόπομπος Treves*

624 Plutarchus, Quaestiones Graecae 42 301C (BT t.2 p.358.20-9 Titchener)

“ἀπὸ τίνος ἐρρήθη τὸ παροιμιῶδες ‘αὐτὰ κυρία’;” Δίνων ὁ Ταραντίνος στρατηγὼν, ἀνὴρ δ' ὧν ἀγαθὸς ἐν τοῖς πολεμικοῖς, ἀποχειρο-

“What a large beast to be without a head!”

f.26^r (Gnom. Par. 281 Sternbach), cod. Par. Gr. suppl. 134 f.248^r (Gnom. Par. 126 Sternbach = sent. 112 Lampros, Νέος Ἑλληνομνήμων 6 [1909] p.151.32-3); cf. etiam Plutarchi Pelopidam 2.1

1 ἀστρατήγητον] μὴ ἔχον καλὸν στρατηγὸν cod. Vat. 742, cod. Laur., cod. Par. 690: καὶ καλὸν στρατηγὸν οὐκ ἔχον Stob., Max., Ant., cod. Par. 1168, cod. Vat. 743: στρατηγὸν οὐκ ἔχον καλὸν cod. Par. 134 2 κεφαλὴν] καὶ κεφαλὴν Stob. et cod. Par. 1168 ἔχει] ἔχον cod. Voss.

622 Plutarch, *Sertorius* 13.5-6 (BT vol.2.1 p.268.13-17 Ziegler)

And when Sertorius challenged Metellus to single combat, (the soldiers) shouted and called on him to fight it out general to general, Roman to Roman, and they jeered at him when he drew back. But
6 he was right to laugh at them; for as Theophrastus said, a general should die the death of a general, not of an ordinary targeteer.

623 Plutarch, *Lysander* 13.1-2 (BT vol.3.2 p.107.5-14 Ziegler)

When the sentence of death was passed by the councillors on the three thousand Athenians whom he had taken prisoner, Lysander called on Philocles, their general, and asked him what punishment he thought worthy for himself, after having given such advice to
2 his citizens concerning Greeks.¹ (Philocles), not having given in at all to the misfortune, commanded him not to prosecute those for whom there is no judge, but to do as victor just what he would have suffered if defeated; then, after washing himself and putting on a splendid robe, (going) first he led his fellow citizens to the slaughter, as Theophrastus reports.

¹ According to Plutarch, *Lysander* 9.5, Philocles had advised passing a decree to have the right thumb of prisoners of war cut off. But see Xenophon, *Hellenica* 2.1.31-2.

624 Plutarch, *Greek Questions* 42 301C (BT vol.2 p.358.20-9 Titchener)

“What is the source of the proverbial saying ‘This is valid’?” When some proposition of his had been defeated by the citizens and the herald proclaimed the winning proposition, Deinon the Tar-

τονησάντων αὐτοῦ τινα γνώμην τῶν πολιτῶν, ὡς ὁ κῆρυξ ἀνείπε τὴν νικῶσαν, αὐτὸς ἀνατείνας τὴν δεξιάν “ἄδε” εἶπε “κρείσσων”. οὕτω γὰρ ὁ Θεόφραστος ἱστορήκε. προσιστόρηκε δὲ καὶ ὁ Ἀπολλόδωρος † ἐν 5
 Ῥυτίνῳ †, τοῦ κῆρυκος “αὐται πλείους” εἰπόντος, “ἀλλ’ αὐται” φάναι “βελτίους” καὶ ἐπικυρῶσαι τὴν τῶν ἐλαττόνων χειροτονίαν.

5 *Apollodorus, FHG t.4 p.650*

5-6 *cruces posuit Titchener: Ταραντίνων pro ἐν Ῥυτίνῳ coni. Babbitt (LCL)*

Mulieres et bellum

625 Parthenius, *Narrationes amatoriae* 18 (De Neaera).1-4 (Myth. Gr. t.2.1, suppl. p.73.17-74.15 Martini)

ιστορεῖ Θεόφραστος ἐν α΄ τῶν Πρὸς τοὺς καιροῦς.

- 1 Ὑψικρέων δὲ Μιλήσιος καὶ Προμέδων Νάξιος μάλιστα φίλῳ ἦσπην. ἀφικομένου οὖν ποτε Προμέδοντος εἰς Μίλητον θάτερον λέγεται τὴν γυναῖκα Νέαιραν ἐρασθῆναι αὐτοῦ. καὶ παρόντος μὲν τοῦ Ὑψικρέοντος μὴ τολμᾶν αὐτὴν διαλέγεσθαι τῷ ξένῳ, μετὰ δὲ χρόνον, ὡς ὁ μὲν 5
 Ὑψικρέων ἐτύγχανεν ἀποδημῶν, ὁ δὲ αὐτὶς ἀφίκετο, νύκτωρ αὐτοῦ κοιμωμένου ἐπεισέρχεται ἡ Νέαιρα.
- 2 καὶ πρῶτον μὲν οὔα τε ἦν πείθειν αὐτόν· ἐπειδὴ δὲ ἐκεῖνος οὐκ ἐνεδίδου Δία τε Ἑταιρήϊον καὶ Ξένιον αἰδούμενος, προσέταξεν ἡ Νέαιρα ταῖς θεραπαίναις ἀποκλείσαι τὸν θάλαμον καὶ οὕτως πολλὰ 10
- 3 ἐπαγωγὰ ποιούσης ἠναγκάσθη μιγῆναι αὐτῇ. τῇ μέντοι ὑστεραία δεινὸν ἡγησάμενος εἶναι τὸ πραχθὲν ὄχρετο πλέων ἐπὶ τῆς Νάξου. ἐνθα (δὴ) καὶ ἡ Νέαιρα δείσασα τὸν Ὑψικρέοντα διέπλευσεν εἰς τὴν Νάξον· καὶ ἐπειδὴ αὐτὴν ἐξῆτει ὁ Ὑψικρέων, ἰκέτις προσκαθίζετο ἐπὶ τῆς ἐστίας
- 4 τῆς ἐν τῷ πρυτανείῳ. οἱ δὲ Νάξιοι λιπαροῦντι τῷ Ὑψικρέοντι ἐκδώσειν 15
 μὲν οὐκ ἔφασαν, ἐκέλευον μὲντοι πείσαντα αὐτὴν ἄγεσθαι. δόξας δὲ ὁ Ὑψικρέων ἀσεβέισθαι πείθει Μιλησίους πολεμεῖν τοῖς Ναξίοις.

1-17 *Plutarchus, Mulierum virtutes* 17 254B (BT t.2 p.251.19-26 *Nachstädt*), *Theophrasto non nominato*

1 α΄ *cod.*: δ΄ *Usener*

2 Μιλήσιος *edd.*: μιλήτου *cod.*

8 πρῶτον

Legrand: πρώτη *cod.*

9 ἐνεδίδου *Heyne*: ἐδίδου *cod.*

12 δὴ *add.*

Martini

14 ἰκέτις *Legrand*: ἰκέτης *cod.*

entine, who was acting as general and was a good man in military matters, raised his right hand and said, "This is stronger"; for so Theophrastus has reported. But Apollodorus adds in *Rhutinos*¹ that when the herald said, "These are the majority," he replied, "But these are better," and ratified the vote of the minority.

¹ The text seems corrupt at this point; if Babbitt's conjecture is accepted, then the translation is "Apollodorus adds that when the herald of the Tarantines said, . . ."

Women and War

625 Parthenius, *Love Stories* 18 (On Neaera).1-4 (*Myth. Gr.* vol.2.1, suppl. p.73.17-74.15 Martini)

Theophrastus reports in book 1 of *Regarding Crises*.

- 1 Hypsicreon a Milesian and Promedon a Naxian were especially good friends. It is said that once, when Promedon arrived at Miletus, the other's wife, Neaera, fell in love with him. While Hypsicreon was there, she did not dare to speak with the guest, but after a time, when Hypsicreon happened to be out of town, (Promedon) came again, and Neaera came to him at night while he was sleeping.
- 2 At first her way was to seduce him; but when he would not give in through reverence for Zeus, the (guardian) of friendship and hospitality, Neaera ordered her servants to lock up the bedroom, and so, as she added more inducements, he was compelled to have
- 3 intercourse with her. On the next day, however, he realized what a terrible thing he had done and sailed off towards Naxos: at the same time Neaera also, through fear of Hypsicreon, sailed to Naxos. When Hypsicreon demanded her surrender, she sat herself down
- 4 as a suppliant at the hearth of the town hall. The people of Naxos said they would not yield (her) up to Hypsicreon's entreaties. Rather, they instructed him to persuade her to leave with him. Convinced, however, that his religious rights had been violated, Hypsicreon persuaded the Milesians to make war on the Naxians.

626 Parthenius, *Narrationes amatoriae* 9 (De Polycrite).1-8 (Myth. Gr. t.2.1, suppl. p.56.5-58.20 Martini)

ἡ ἱστορία αὕτη ἐλήφθη ἐκ τῆς α' Ἀνδρίσκου Ναξιακῶν· γράφει περὶ αὐτῆς καὶ Θεόφραστος ἐν τῷ δ' Πρὸς τοὺς καιροῦς.

- 1 καθ' ὃν δὲ χρόνον ἐπὶ Ναξίους Μιλήσιοι συνέβησαν σὺν ἐπικούροις καὶ τεῖχος πρὸ τῆς πόλεως ἐποικοδομησάμενοι τὴν τε χώραν ἔτεμνον καὶ καθείρξαντες τοὺς Ναξίους ἐφρούρουν, τότε παρθένος 5 ἀπολειφθεῖσα κατὰ τινὰ δαίμονα ἐν Δηλίῳ ἱερῷ, ὃ πλησίον τῆς πόλεως κεῖται — Πολυκρίτη ὄνομα αὐτῇ — τὸν τῶν Ἐρυθραίων ἡγεμόνα Διόγνητον εἶλεν, ὃς οἰκείαν δύναμιν ἔχων συνεμάχει τοῖς Μιλησίοις.
- 2 πολλῷ δὲ ἐνεχόμενος πόθῳ διεπέμπετο πρὸς αὐτήν· οὐ γὰρ δὴ γε θεμιτὸν ἦν ἰκέτιν οὔσαν ἐν τῷ ἱερῷ βιάζεσθαι. ἡ δὲ ἕως μὲν τινος οὐ προσίετο 10 τοὺς παραγινομένους· ἐπεὶ μὲντοι πολὺς ἐνέκειτο, οὐκ ἔφη πεισθήσεσθαι αὐτῷ, εἰ μὴ ὁμοσεῖεν ὑπηρετήσῃν αὐτῇ, ὅ τι ἂν βουληθῇ.
- 3 ὁ δὲ Διόγνητος οὐδὲν ὑποτοπήσας τοιόνδε μάλα προθύμως ὤμοσεν Ἄρτεμιν χαριεῖσθαι αὐτῇ, ὅ τι ἂν προαιρήται. κατομοσαμένου δὲ ἐκείνου [καὶ] λαβομένη τῆς χειρὸς αὐτοῦ ἡ Πολυκρίτη μμνήσκεται περὶ 15 προδοσίας τοῦ χωρίου καὶ πολλὰ καθικετεύει αὐτήν τε οἰκτεῖρειν καὶ
- 4 τὰς συμφορὰς τῆς πόλεως. ὁ (δὲ) Διόγνητος ἀκούσας τοῦ λόγου ἐκτός τε ἐγένετο αὐτοῦ καὶ σπασάμενος τὴν μάχαιραν ὥρμησε διεργάσασθαι τὴν κόρην. ἐν νῷ μὲντοι λαβὼν τὸ εὐγνώμον αὐτῆς καὶ ἅμα ὑπ' ἔρωτος κρατούμενος — ἔδει γάρ, ὥς ἔοικε, [καὶ] Ναξίοις μεταβολὴν γενέσθαι 20 τῶν παρόντων κακῶν — τότε μὲν οὐδὲν ἀπεκρίνατο βουλευόμενος τί ποιητέον εἴη· τῇ δ' ὑστεραίᾳ καθωμολογήσατο προδώσειν.
- 5 καὶ ἐν τῷ δὴ τοῖς Μιλησίοις ἑορτὴ μετὰ τρίτην ἡμέραν Θαργῆλια ἐπῆει, ἐν ᾗ πολὺν τε ἄκρατον ἐμποροῦνται καὶ τὰ πλείστου ἄξια καταναλίσκουσι· τότε παρεσκευάζετο προδιδόναι τὸ χωρίον. καὶ 25 εὐθέως διὰ τῆς Πολυκρίτης ἐνθέμενος εἰς ἄρτον μολυβδίνην ἐπιστολὴν (ἐπιστέλλει) τοῖς ἀδελφοῖς αὐτῆς — ἐτύγγανον δὲ ἄρα τῆς πόλεως ἡγεμόνες οὗτοι — ὅπως εἰς ἐκείνην τὴν νύκτα παρασκευασάμενοι
- 6 ἦκωσιν· σημεῖον δὲ αὐτοῖς ἀνασχῆσιν αὐτὸς ἔφη λαμπτήρα. καὶ ἡ Πολυκρίτη δὲ τῷ κομίζοντι τὸν ἄρτον φράζειν ἐκέλευε τοῖς ἀδελφοῖς 30 μὴ ἐνδοιασθ(ῆν)αι ὥς τῆς πράξεως ἐπὶ τέλος ἀχθησομένης, εἰ μὴ ἐκείνοι ἐνδοιασθεῖεν. τοῦ δὲ ἀγγέλου ταχέως εἰς τὴν πόλιν ἐλθόντος Πολυκλῆς,

626 Parthenius, *Love Stories* 9 (On Polycrite).1-8 (*Myth. Gr.* vol.2.1, suppl. p.56.5-58.20 Martini)

This story has been taken from the 1st book of Andriscus' *Naxian (Histories)*. Theophrastus also writes about it in the 4th book of *Regarding Crises*.

- 1 At that time¹ the Milesians with their allies went against the Naxians and, after building a wall in front of the city, began to ravage the land and to hem in and besiege the Naxians; then a maiden who had been left behind by some divine (chance) in a temple of Delian (Apollo), which lay near the city — her name was Polycrite — captivated Diognetus, the leader of the Erythreans, who
- 2 with his own force was fighting alongside the Milesians. Stricken with great desire, he kept sending for her, for it was not right to use force on her since she was a suppliant in the temple. For some time she refused to see the persons sent. When he remained very insistent, she said she would not yield to him unless he swore that he would help her in whatever she wished.
- 3 Since he did not expect what would follow, Diognetus quite eagerly swore by Artemis that he would please her in whatever she chose. When he had sworn, Polycrite took his hand and suggested to him the betrayal of the position and begged (him) earnestly to
- 4 pity her and the misfortunes of her city. When Diognetus heard what she said he was beside himself and rushed with his sword drawn to dispatch the girl; but when he took to mind her good sense and at the same time felt himself overwhelmed by passion — for there had to be, it seemed, a change in the troubles then inflicting the Naxians — he made no answer for the moment while deliberating what he should do. On the next day he agreed to the betrayal.
- 5 Also at that time there approached the Milesian festival Thargelia two days later, in which they fill themselves with neat wine and consume their most valuable possessions; it was at that time that (Diognetus) made preparations to betray the position. Straightway he put a letter inscribed on lead into a loaf of bread and sent it through Polycrite to her brothers — since they happened to be leaders of the city — that they should come having prepared for that night; he said that he himself would hold up a lantern as
- 6 a signal for them. And Polycrite directed the one who was bringing the bread to tell her brothers not to delay, since the affair would be brought to its goal if they avoided delay. When the messenger

ὁ τῆς Πολυκρίτης ἀδελφός, ἐν πολλῇ φροντίδι ἐγίνετο, εἴτε πεισθεῖη τοῖς ἐπεσταλμένοις εἴτε μή.

- 7 τέλος δέ, ὡς ἐδόκει πᾶσι πείθεσθαι καὶ νύξ ἐπῆλθεν, ἐν ᾗ³⁵
προσετέτακτο πᾶσι παραγίνεσθαι, πολλὰ κατευξάμενοι τοῖς θεοῖς,
δεχομένων αὐτοὺς τῶν ἀμφὶ Διόγνητον, ἐσπίπτουσιν εἰς τὸ τεῖχος τῶν
Μιλησίων οἱ μὲν τινες κατὰ τὴν ἀνεωγμένην πυλίδα, οἱ δὲ καὶ τὸ τεῖχος
ὑπερελθόντες ἀθρόοι τε ἐντὸς γενόμενοι κατέκαινον τοὺς Μιλησίους.
8 ἔνθα δὴ κατ' ἄγνοιαν ἀποθνήσκει καὶ Διόγνητος.⁴⁰

τῇ δ' ἐπιούσῃ οἱ Νάξιοι πάντες πολὺν πόθον εἶχον θεάσασθαι τὴν
κόρην. καὶ οἱ μὲν τινες αὐτὴν μίτραις ἀνέδουν, οἱ δὲ ζώναις· αἷς
βαρηθεῖσα ἡ παῖς διὰ πλῆθος τῶν ἐπιρριπτομένων ἀπεπνίγη. καὶ αὐτὴν
δημοσία θάπτουσιν ἐν τῷ πεδίῳ † πάντα ἑκατὸν ἐναγίσσαντες αὐτῇ. φασὶ
δέ τινες καὶ Διόγνητον ἐν τῷ αὐτῷ καῆναι, ἐν ᾧ καὶ ἡ παῖς, σπου-⁴⁵
δασάντων Ναξίων.

1 *Andriscus*, FG⁺H 500 F 1 3-46 *Plutarchus*, *Mulierum virtutes* 17 254B-F (BT t.2 p.251.26-253.12 *Nachstädt*) *apud quem Aristoteles*, fr. 559(a) *Rose*³; *Polyaenus*, *Strategica* 8.36 (p.314.18-315.10 *Wölfflin*) 41-4 *Gellius*, *Noctes Atticae* 3.15 = *Aristoteles*, fr. 559(b) *Rose*³

12 ὑπηρετήσιν *Gale*: -σειεν *P* 15 καὶ *del. Bast* 16 καθικετεύει
Legrand: -ειν *P* 17 δὲ *add. Meineke* 20 καὶ *del. Hercher* 25
ἐμποροῦνται *Sokolowski*: εἰσφ- *P* 27 ἐπιστέλλει *add. Legrand* 34 ἐν-
δοιασθῆναι *Passow*: ἐνδοῖσθαι *P* 41 θεάσασθαι *Gale*: βιάσασθαι *P*:
ἰάσασθαι *Martini secutus Meineke et Rossbach* 44 πάντα] πρόβατα *coni.*
Rohde: *crucem posuit Martini*

- 627 Harpocration, *Lexicon in decem oratores Atticos*, s.v. 'Ἀσπασία (t.1 p.61.13 et 62.4-7 Dindorf)

'Ἀσπασία· . . . δοκεῖ δὲ δυοῖν πολέμων αἰτία γεγονέναι, τοῦ τε Σαμιακοῦ καὶ τοῦ Πελοποννησιακοῦ, ὡς ἔστι μαθεῖν παρὰ τε Δούριδος τοῦ Σαμίου καὶ Θεοφράστου ἐκ τοῦ δ' τῶν Πολιτικῶν καὶ ἐκ τῶν 'Αριστοφάνους 'Αχαρνέων.

1-4 *Plutarchus*, *Pericles* 24-5, *Theophrasto non nominato* 1-2 *Photius*, *Lexicon*, s.v. 'Ἀσπασία (no. 2984, t.1 p.276.5-6 *Theodoridis*) et *Suda*, s.v. (no. 4202,



had come quickly into the city, Polycles, the brother of Polycrite, was greatly concerned whether to obey the instructions or not.

- 7 In the end it seemed best to everyone to obey and night arrived, during which everyone had been ordered to be present. Having made many prayers and been received by Diognetus' party, they attacked the Milesians' wall, some at the gate that had been opened and others even going over the wall, and when they were assembled
8 inside they killed the Milesians. At that time Diognetus was also killed through ignorance.

On the next day all the people of Naxos had great longing to see² the maiden. Some put headbands round her, some girdles, by which the girl was weighed down and suffocated because of the quantity of the things thrown upon her. They gave her a public funeral on the plain, having sacrificed in her honor an entire hecatomb³. Some say that Diognetus was also burnt on the same pyre as the girl after the Naxians had given their enthusiastic support.

¹ Plutarch (*Bravery of Women* 17 254B-F) joins the stories of Neaera and Polycrite.

² The Greek text is corrupt. The translation is based on the emendation of Gale.

³ Martini regards the text as corrupt; if the emendation of Rohde is accepted, the translation would be "one hundred sheep."

- 627 Harpocration, *Lexicon on the Ten Attic Orators*, on Aspasia (vol.1 p.61.13 and 62.4-7 Dindorf)

Aspasia: . . . She seems to have been responsible for two wars, the Samian and the Peloponnesian, as one can learn from Duris of Samos, from Theophrastus from the 4th book of the *Politics* and from Aristophanes' *Acharnians*.

LG t.1 pars 1 p.387.17-18 Adler) et Collectio vocum utilium, s.v. (Anec. Gr. t.1 p.153.5-10 Bachmann) 2-3 Duris, FGrH 76 F 65 4 Aristophanes, *Acharnenses* 528-9

Leges

628 Stobaeus, Anthologium 3.37.20 (t.3 p.702.11-14 Hense)

Θεοφράστου. ὀλίγων οἱ ἀγαθοὶ νόμων δέονται· οὐ γὰρ τὰ πράγματα πρὸς τοὺς νόμους, ἀλλ' οἱ νόμοι πρὸς τὰ πράγματα τίθενται.

1-2 *sententia Theophrasto etiam in Maximi Confessoris Locis communibus 58 (PG t.91 col.977C) et cod. Bodl. Digby 6 f.95^v v.3-6 tribuitur; sine auctoris nomine in florilegio quod Pčela dicitur, cap. 51 (p.351.4-8 Semenov) occurrit; Sostrato* →

629 Digesta 1.3.3 (CIC t.1 p.34a1-4 Mommsen et Krueger)

Pomponius libro XXV Ad Sabinum: iura constitui oportet, ut dixit Theophrastus, in his quae ἐπὶ τὸ πλεῖστον accidunt, non quae ἐκ παραλόγου.

630 Digesta 1.3.6 (CIC t.1 p.34a8-10 Mommsen et Krueger)

Paulus libro XVII Ad Plautium: τὸ γὰρ ἅπαξ ἢ δῖς, ut ait Theophrastus, παραβαίνουσιν οἱ νομοθέται.

1-2 *Dig.5.4.3 (CIC t.1 p.119a30-1 Mommsen et Krueger)*

Magistratus

631 Dionysius Halicarnassensis, Antiquitates Romanae 5.73.3 (BT t.2 p.251.10-19 Jacoby)

δοκοῦσι δέ μοι καὶ τοῦτο παρ' Ἑλλήνων οἱ Ῥωμαῖοι τὸ πολίτευμα λαβεῖν. οἱ γὰρ αἰσυννῆται καλούμενοι παρ' Ἑλλήσι τὸ ἀρχαῖον, ὥς ἐν τοῖς Περὶ βασιλείας ἱστορεῖ Θεόφραστος, αἵρετοὶ τινες ἦσαν τύραννοι· ἥρουντο δ' αὐτοὺς αἱ πόλεις οὗτ' εἰς ἀόριστον χρόνον οὔτε συνεχῶς, ἀλλὰ πρὸς τοὺς καιροὺς, ὅποτε δόξειε συμφέρειν, καὶ εἰς 5

Laws

- 628 Stobaeus, *Anthology* 3.37.20 (vol.3 p.702.11-14 Hense)

Theophrastus: Good people need few laws. For circumstances are not made in response to laws, but laws in response to circumstances.

in cod. Par. 1168 f.116^v v.15-18 (Flor. Par. 47.2) adsignatur; dictum simile Menandro attribuitur in cod. Paris. 1166 et cod. Palat. 356 (no. 53 Schenkl, Florilegia duo Graeca)

1 νόμων MA : νόμοι S

- 629 *Digest* 1.3.3 (CIC vol.1 p.34a1-4 Mommsen and Krueger)

Pomponius, *To Sabinus* book 25: Laws should be set up, as Theophrastus said, for the type of situation that recurs for the most part, not for the exceptional situation.

- 630 *Digest* 1.3.6 (CIC vol.1 p.34a8-10 Mommsen and Krueger)

Paulus, *To Plautius* book 17: Legislators neglect, as Theophrastus says, situations that occur once or twice.

Offices

- 631 Dionysius of Halicarnassus, *Roman Antiquities* 5.73.3 (BT vol.2 p.251.10-19 Jacoby)

The Romans seem to me also to have taken this institution (sc. the dictatorship) from the Greeks. For in ancient times those called *aísumnētai* by the Greeks were elected tyrants, as Theophrastus reports in the (books) *On Kingship*. The cities elected them neither for an unlimited period of time nor in unbroken succession, but with

ὅποσονοῦν χρόνον· ὥσπερ καὶ Μιτυληναῖοί ποθ' εἵλοντο Πιττακὸν πρὸς τοὺς φυγάδας τοὺς περὶ Ἀλκαῖον τὸν ποιητὴν.

2-7 *Aristoteles, Politica* 3.14 1285a30-5 et 1285b26, 4.10 1295a14

4 ἀόριστον] ὀριστὸν *Cobet et Jacoby* 6 ὅποσονοῦν *Cobet* : ὅποσον *cod.*

632 Harpocratio, *Lexicon in decem oratores Atticos*, s.v. θεσμοθέται (t.1 p.152.16-153.5 Dindorf)

153 θεσμοθέται· . . . ἀρχὴ τίς ἐστὶν Ἀθήνησιν ἢ τῶν θεσμοθετῶν ἔξ τὸν ἀριθμὸν ὄντων, εἰσὶ δὲ ἐκ τῶν καλουμένων θ' ἀρχόντων. καλοῦνται δὲ οὕτως, ὅτι τῶν νόμων τὴν ἐπιμέλειαν εἶχον· θεσμοὶ δὲ ἐκαλοῦντο οἱ νόμοι, ὡς προείπομεν. ὅτι δὲ τοὺς νόμους οὗτοι διώρθουν κατ' ἐνιαυτὸν ἕκαστον εἴρηκεν Αἰσχίνης τε ἐν τῷ Κατὰ Κτησιφῶντος καὶ 5
Θεόφραστος ἐν γ' Νόμων.

1-5 *Photius, Lexicon*, s.v. θεσμοθέται (*pars* 1 p.87.10-15 *Porson*) et *Suda*, s.v. (no. 267, LG t.1 *pars* 2 p.710.3-7 *Adler*), *Theophrasto non nominato* 1-
→

633 Harpocratio, *Lexicon in decem oratores Atticos*, s.v. ἐπίσκοπος (t.1 p.129.6-12 Dindorf)

ἐπίσκοπος· . . . εἰκόασιν ἐκπέμπεσθαι τινες ὑπὸ Ἀθηναίων εἰς τὰς ὑπηκόους πόλεις ἐπισκεπτόμενοι τὰ παρ' ἑκάστοις. Θεόφραστος γοῦν ἐν α' τῶν Πολιτικῶν τῶν πρὸς καιροῦς φησιν οὕτω· “πολλῷ γὰρ κάλλιον κατὰ γε τὴν τοῦ ὀνόματος θέσιν, ὡς οἱ Λάκωνες ἀρμοστὰς φάσκοντες εἰς τὰς πόλεις πέμπειν, οὐκ ἐπισκόπους οὐδὲ φύλακας, ὡς Ἀθηναῖοι.” 5

1-2, 5-6 *Suda*, s.v. ἐπίσκοπος (no. 2584, LG t.1 *pars* 2 p.379.1-3 *Adler*), *Theophrasto non nominato*

634 al-Mubaššir, Muḥṭār al-ḥikam wa-maḥāsin al-kalim, Aqwāl ḡamā'a min al-ḥukamā' no. 100 (vid. fontes in apparatu)

وقال ثاوفرسطس العقلاء من جُبَاةِ الأموال ينالون من جمعها برفق ما لا ينالون من جمعها بالصَّوْلَةِ والسطوة كما أَنَّ الْعَلَقَةَ تنال من الدم بغير أذى ولا

regard to crises, whenever it seemed advantageous, and for however much time (might be needed); in just such a way the Mytilenians once chose Pittacus with a view to (dealing with) the exiles associated with Alcaeus the poet.

- 632 Harpocration, *Lexicon on the Ten Attic Orators*, on *thesmothetai* (vol.1 p.152.16-153.5 Dindorf)

153 *thesmothetai*: . . . There is a certain magistracy at Athens of *thesmothetai*, who are six in number, and they are from those called the nine *archons*. They are so called because they had responsibility for the laws; the laws were called *thesmoi*, as we have said before. Aeschines in the speech *Against Ctesiphon* and Theophrastus in book 3 of *Laws* have said that they emended the laws annually.

2 *Voces rhetoricae*, s.v. (*Anec. Gr.* t.1 p.264.15-17 Bekker) 4 ὡς προεῖπόμεν]
supra s.v. *θεσμός* (p.152.13-15) 5 Aeschines, 3.38

- 633 Harpocration, *Lexicon on the Ten Attic Orators*, on *episkopos* (vol.1 p.129.6-12 Dindorf)

episkopos (overseer): . . . Certain (officials) seem to have been sent out by the Athenians to subject cities to oversee their affairs. Theophrastus, at any rate, says in book 1 of *Politics Regarding Crises* the following: "For it is far better, at least as far as the application of the name is concerned, to send to the cities *arrangers*, as the Spartans say, rather than *overseers* or *guards*, like the Athenians."

- 634 Mubaššir, *Choicest Maxims and Best Sayings*, "Sayings by a Number of Philosophers," no. 100 (see the sources in the apparatus)

Theophrastus said: Intelligent tax collectors manage to collect by gentleness what they do not succeed in collecting by force and aggression, just as the leech, without causing pain or making a

سماع صوت ما لا تتاله البعوضة بحرُ لسعتها وهول صوتها

fontes: p.312.7-9 ed. Badawī, f.148' v.15-18, cod. Constant. Ahmet III 3206 (G), Bocados de oro 23.73 p.175.35-176.1 Crombach (S), Liber philosophorum mor. ant. p.564.18-565.2 Franceschini (L)

1 ثاوفرستس ed. Badawī: s.p. G: Enpastis S(codd. hgp): Tenparastis ed. Crombach: Sempastis L(cod. R): Cempastis L(cod. L): Compaustis ed. Franceschini 1-2 جميعها ... برفق om. G ex homoioteleuton بالصولة 2
والسلوة ed. Badawī GL: con sobervia S 2-3 صوتها ان ... صوته cf. Crombach p.175a 3 اسفيتها scripsit Gutas: اسفيتها s.p. G: لسعتها ed. Badawī

Instituta

vid. Appendicem no. 6

- 635** Harpocratio, Lexicon in decem oratores Atticos, s.v. καταχειροτονία (t.1 p.172.1-6 Dindorf)

καταχειροτονία· ἔθος ἦν Ἀθήνησι κατὰ τῶν ἀρχόντων καὶ κατὰ τῶν συκοφαντῶν προβολὰς ἐν τῷ δήμῳ τίθεσθαι· εἰ δέ τις καταχειροτονηθείη, οὗτος εἰσήγετο εἰς τὸ δικαστήριον. ἔστι δὲ πολλάκις τοῦνομα παρά τε Δημοσθένει ἐν τῷ Κατὰ Μειδίου καὶ Ὑπερείδῃ ἐν τῷ Ὑπὲρ Χαιρεφίλου περὶ τοῦ ταρίχους. διεξήλθε δὲ περὶ τῆς καταχειροτονίας καὶ Θεόφραστος ἐν δ' Νόμων. 5

1-6 Suda, s.v. καταχειροτονία (no. 864, LG t.1 pars 3 p.63.26-9 Adler) 1-3
Photius, Lexicon, s.v. (pars 1 p.144.23-5 Porson) 4 Demosthenes, Or. 21.6
et passim 4-5 Hypereides, fr. 187 Jensen

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- 636A** Pollux, Onomasticon 8.51-3 (LG t.9.2 p.120.22-121.10 Bethe)

ἡ δ' εἰσαγγελία τέτακται ἐπὶ τῶν ἀγράφων δημοσίων ἀδικημάτων. κατὰ τὸν νόμον τὸν εἰσαγγελτικόν * * * (ἀμφοτέρως γὰρ λέγουσιν), ὃς κεῖται * * * περὶ ὧν οὐκ εἰσὶ νόμοι, ἀδικῶν δέ τις ἀλίσκεται ἢ ἄρχων ἢ ῥήτωρ, εἰς τὴν βουλὴν εἰσαγγελία δίδοται κατ' αὐτοῦ, κἂν μὲν μέτρια ἀδικεῖν δοκῇ, ἢ βουλὴ ποιεῖται ζημίας ἐπιβολήν, ἂν δὲ μείζω, 5
παραδίδωσι δικαστηρίῳ· τὸ δὲ τίμημα, ὅ τι χρή παθεῖν ἢ ἀποτίσαι. ἐγίνοντο δὲ εἰσαγγελίαι καὶ κατὰ τῶν καταλόντων τὸν δῆμον ῥητόρων, ἢ μὴ τὰ ἄριστα τῷ δήμῳ λεγόντων, ἢ πρὸς τοὺς πολεμίους

sound, draws an amount of blood that the mosquito cannot draw with all its sharp sting and awful noise.

Procedures

see Appendix no. 6

- 635** Harpocraton, *Lexicon on the Ten Attic Orators*, on *katacheirotomia* (vol.1 p.172.1-6 Dindorf)

katacheirotomia (vote of condemnation): it was a custom at Athens to lay before the people bills of indictment against magistrates and false accusers. If anyone received a vote of condemnation, he was brought to the law court. The word occurs often in Demosthenes' speech *Against Meidias* and Hypereides' *In Defense of Chaerephilus* concerning the saltfish. Theophrastus also discussed *katacheirotomia* thoroughly in book 4 of *Laws*.

2 τις *epit.*: τινας A: τινα BC: τινός Bekker

- 636A** Pollux, *Nomenclature* 8.51-3 (LG vol.9.2 p.120.22-121.10 Bethe)

Impeachment has been applied against uncoded crimes against the state. According to the impeachment law * * * — for they speak in both ways — which is laid down * * * concerning which there are no laws, but (if) someone is arrested committing a crime, either a magistrate or an orator, an impeachment against him is presented to the council, and if he seems to be committing a moderate injustice, the council imposes the penalty, but if a greater (injustice), they turn it over to a law court; (it assesses) the penalty, whatever he must suffer or pay.

Impeachments occurred against those orators who were subverting the democracy, or not saying what was best for the democracy,

ἄνευ τοῦ πεμφθῆναι ἀπελθόντων, ἢ προδόντων φρούριον ἢ στρατιὰν ἢ
121 ναῦς, ὡς Θεόφραστος ἐν τῷ πρώτῳ Περὶ νόμων. 10

ὅτι δὲ ὁ εἰσαγγεῖλας καὶ οὐχ ἔλων ἀζήμιος ἦν, Ὑπερείδης ἐν τῷ
Ἑπερ Λυκόφρονός φησιν. καίτοι γε ὁ Θεόφραστος τοὺς μὲν ἄλλας
γραφὰς γραψαμένους χιλίας τ' ὀφλισκάνειν, εἰ τὸ πέμπτον τῶν ψήφων
μὴ καταλάβοιεν, καὶ προσατιμοῦσθαι, τοὺς δὲ εἰσαγγέλλοντας μὴ ἀτι-
μοῦσθαι μὲν, ὀφλεῖν δὲ τὰς χιλίας· ἔοικε δὲ τοῦτο διὰ τοὺς ῥαδίως 15
εἰσαγγέλλοντας ὕστερον προσγεγράφθαι.

Δημοσθένης δὲ ἐν τῷ Κατὰ Μέδοντος καὶ κατὰ τῶν μὴ προσηκόντως
τῇ ἐπικλήρῳ συνοικοῦντων γίνεσθαι τὰς εἰσαγγελίας λέγει.

χίλιοι δὲ κατὰ μὲν τὸν Σόλωνα τὰς εἰσαγγελίας ἔκρινον, κατὰ δὲ
τὸν Φαληρέα καὶ πρὸς πεντακόσιοι. 20

7-10 *Hyperides, Or. 3.7-8* 11-12 *Hyperides, Or. 2.12* 15-16 *Lexicon*
Sabbaiticum, s.v. εἰσαγγελία (p.54.23-4 Papadopoulos-Kerameus) 17-18 *De-*
mosthenes, fr. 7 Baier et Sauppe 19-20 *Demetrius Phalereus, fr. 141a*
Wehrli

2-3 *lac. stat. Bethe* 10 πρώτῳ *non nulli codd. omittunt* 17 προσηκόντως
Meier: προσηκόντων codd.

636B *Lexicon rhetoricum Cantabrigiense, s.v. εἰσαγγελία (p.14.4-10 Hout-*
sma)

εἰσαγγελία· κατὰ καινῶν καὶ ἀγράφων ἀδικημάτων. αὕτη μὲν οὖν
ἢ Καικιλίου δόξα. Θεόφραστος δὲ ἐν τῷ τετάρτῳ Περὶ νόμων φησὶ
γενέσθαι ἐάν τις καταλύῃ τὸν δῆμον ἢ ῥήτωρ (ῶν) μὴ τὰ ἄριστα
συμβουλευή χρήματα λαμβάνων ἢ ἐάν τις προδιδῷ χωρίον ἢ ναῦς ἢ
πεζὴν στρατιὰν ἢ ἐάν τις εἰς τοὺς πολεμίους ἀφικνῆται ἢ μετοικῇ παρ' 5
αὐτοῖς ἢ στρατεύηται μετ' αὐτῶν ἢ δῶρα λαμβάνῃ.

συνομολογεῖ δὲ τοῖς ὑπὸ Θεοφράστου ἢ κατὰ Θεμιστοκλέους
εἰσαγγελία, ἣν εἰσήγγειλε κατὰ Κράτερον Λεωβώτης Ἀλκμαίωνος
Ἀγρυλῆθεν. ἔνιοι δὲ τῶν ῥητόρων εἰώθεσαν καλεῖν καὶ τὰ μὴ μεγάλα
ἀδικήματα εἰσαγγελίαν. 10

ἔστι δ' ὅτε ἐμβάλλοντες τοὺς συκοφαντούμενους εἰσήγγελλον, ὡς
μὲν Φιλόχορος, χιλίων καθεζομένων, ὡς δὲ Δημήτριος ὁ Φαλερεὺς,
χιλίων πεντακοσίων. Καικίλιος δὲ οὕτως ὠρίσατο· εἰσαγγελία ἐστὶν ὁ
περὶ καινῶν ἀδικημάτων δεδώκασιν ἀπενεγκεῖν οἱ νόμοι. ἔστι δὲ τὸ

or going on a mission to the enemy without having been sent, or betraying a fort or army or ships, as Theophrastus (says) in the first 121 book of *On Laws*.

Hypereides in the speech *For Lycophron* says that a prosecutor who was unsuccessful in an impeachment was not fined. Theophrastus, however, says that those who lodge other *graphai* are fined one thousand (drachmas) if they do not win one fifth of the votes, and, in addition are disenfranchised, while those who prosecute an impeachment are not disenfranchised but are fined one thousand (drachmas). It was likely that this was a later addition on account of the ease of bringing impeachments.

Demosthenes in the speech *Against Medon* says that impeachments occurred also against those who fail to live with an heiress in the appropriate way.

One thousand judged the impeachments according to Solon; an additional five hundred according to (Demetrius) of Phaleron.

636B *Cambridge Rhetorical Lexicon*, on *eisangelia* (p.14.4-10 Houtsma)

eisangelia (impeachment): against new and uncoded crimes. This at any rate is the opinion of Caecilius. But Theophrastus in the fourth book of *On Laws* says that it occurs if someone subverts the democracy or if an orator, while taking money, does not offer the best advice, or if someone betrays a position or ships or a land army, or if someone goes over to the enemy or takes up residence in their midst, or serves with them, or receives gifts.

The impeachment against Themistocles, which, according to Craterus, Leobotes the son of Alkmaion from Agryle brought, agrees with the (statements) of Theophrastus. But some of the orators were accustomed to call even crimes that were not great (grounds for) impeachment.

It also occurred when those attacking sycophants brought an impeachment, when, as Philochorus (says), there were one thousand (jurors) seated, but Demetrius of Phaleron (says) there were fifteen hundred. Caecilius, however, defines it this way, "An impeachment is what the laws have ordained to be brought in the case of new

μελετώμενον ἐν ταῖς τῶν σοφιστῶν διατριβαῖς.

15

1 et 14-15 *scholion in Platonis Rempublicam* 8 565C (p.255.1-6 Greene) et *Voces rhetoricae*, s.v. εἰσαγγελία (*Anec. Gr.* t.1 p.244.14-23 Bekker) et *Collectio vocum utilium*, s.v. (*Anec. Gr.* t.1 p.210.4-13 Bachmann) 1-2 et 13-15 *Caecilius Calactinus*, fr. 155 (BT p.158.13-19 Ofenloch) 7-9 *Craterus*, FGrH 342 F 11; cf. *Plutarchi Themistoclem* 23.1 et *Thucydidis Hist.* 1.135 et 138 11-12 *Philochorus*, FGrH 328 F 199 12 *Demetrius Phalereus*, fr. 141b Wehrli
→

636C *Lexicon Rhetoricum Cantabrigiense*, s.v. πρόστιμον (p.26.3-9 Hout-sma)

πρόστιμον. ἔκειτο τῷ μὴ μεταλαβόντι τὸ πέμπτον μέρος τῶν ψήφων, ὡς Θεόφραστος ἐν πέμπτῳ *Περὶ νόμων*. ἐν δὲ τοῖς δημοσίοις ἀγῶσιν ἐζημιούντο χιλίαις καὶ πρόσσεστί τις ἀτιμία, ὥστε μὴ ἐξεῖναι μήτε γράψασθαι παρανόμων μήτε φαίνειν μήτε ἐφηγεῖσθαι. ἐὰν (δὲ τις) γραψάμενος μὴ ἐπεξέλθῃ, ὁμοίως, περὶ δὲ τῆς εἰσαγγελίας, ἐὰν τις μὴ 5 μεταλάβῃ τὸ πέμπτον μέρος τῶν ψήφων, οἱ δικάσται τιμῶσιν.

1-5 *scholion in Demosthenem* 22.3 (BT t.2 p.259.27-260.11 Dilts); *vid. etiam Demosthenis Or.* 26.9 1-3 *Harpocratio, Lexicon*, s.v. ἐὰν τις (t.1 p.102.10-13 Dindorf)

1 μεταλαβόντι *edd.*: μεταβαλόντι *cod.* 3 χιλίαις (i.e. ρ) *Houtsma secutus scholion in Dem.* 22.3 et *Harp.*: πρῶτον *cod.* πρόσσεστί *edd.*: πρὸς *cod.*
→

637 *Scholion in Platonis Leges* 11 937D (p.369.9-13 Greene)

ἀνάδικος κρίσις· εἰ ἐάλωσαν ἦτοι πάντες οἱ μάρτυρες ψευδομαρτυριῶν ἢ ὑπερρημίσεις, ἐκρίνετο ἄνωθεν ἡ δίκη. οὐκ ἐπὶ πάντων δὲ τῶν ἀγῶνων ἐγίνοντο ἀνάδικοι αἱ κρίσεις, ἀλλ' ὡς φησι Θεόφραστος ἐν ζ' *Νόμων*, ἐπὶ μόνῃς ξενίας καὶ ψευδομαρτυριῶν καὶ κλήρων. 5

1-2 *Harpocratio, Lexicon*, s.v. ἀναδικάσασθαι (t.1 p.30.10-12 Dindorf); *Hesychius, Lexicon*, s.v. ἀνάδικοι (t.1 p.149.26-8 Latte)

4 ζ' *Νόμων edd.*: ἐπανόμῃ *codd.*

crimes.” It was also the subject of exercises in the diatribes of the sophists.

3 ἢ ῥήτωρ (ῶν) *coni. Houtsma ex Hyperide*: ῥήτωρ ἢ *cod.* 7-9 Θεοφράστου—
 'Αγρυλῆθεν *Cobet et Houtsma*: Θεοφράστου εἴτε Θεμιστοκλέα εἰσαγγ(λ *s.l.*)έ
 ἢ εἰσήγγειλε Κρατερὸς Λεσβώτης 'Αγρυλῆθεν *cod.*

636C *Cambridge Rhetorical Lexicon*, on *prostimon* (p.26.3-9 Houtsma)

prostimon (additional penalty): it was laid down (in law) for the (prosecutor) who did not gain one fifth of the votes, as Theophrastus (says) in (the) fifth book of *On Laws*. In trials concerning the state they were fined one thousand (drachmas) and there was in addition some loss of civil rights with the result that they were not allowed to bring a suit *paranomōn* (concerning illegality) or a denunciation or an *ephēgēsis* (public investigation). If someone made an indictment and did not follow it up, the result was the same. As regards an impeachment, if someone did not get one fifth of the votes, the jurors would assess the penalty.

3-4 μήτε γράψασθαι *edd.*: μετεγγράψασθαι *cod.* 4 ἐφηγεῖσθαι *Houtsma*
secutus Dem. Or. 26.9 et scholion in Dem. 22.3: ὑφηγεῖσθαι *cod.* 4 δέ
 τις *add. edd.*

637 Scholium on Plato's *Laws* 11 937D (p.369.9-13 Greene)

anadikos krisis (retried judgment): If all or more than half of the witnesses were convicted of giving false witness, the case was retried. Judgments were not retried in all kinds of trial but only in those involving alien birth, false witness, and inheritance, as Theophrastus says in book 7 of *Laws*.

638 Suda, s.v. ἀρχή Σκυρία (no. 4101, LG t.1 pars 1 p.374.31-375.2 Adler)

ἀρχή Σκυρία· . . ὁστρακισθῆναι δὲ πρῶτον Ἀθήνησι Θεόφραστος ἱστορεῖ Θεόφραστος ἐν τοῖς πρώτοις Καιροῖς.

1-2 *Pausanias Atticista*, s.v. ἀρχή Σκυρία (no. 159, ADaw 1949,2 p.165.28 et 166.1 Erbse) 1 *Eustathius*, In *Hom. Il.* 9.662 (t.2 p.834.5 van der Valk); *Zenobius*, *Epitome collectionum Lucilli Tarrhaei et Didymi* 1.32, s.v. ἀρχή Σκυρία (*Recueil de Proverbs* 4 p.383.8-9 Miller); cf. *Theophrasti Characteres* 26.6

639 Plutarchus, Nicias 11.10 (BT t.1.2 p.101.15-17 Ziegler)

οὐκ ἄγνοῶ δ' ὅτι Θεόφραστος ἐξοστρακισθῆναί φησι τὸν Ὑπέρβολον Φαίακος, οὐ Νικίου, πρὸς Ἀλκιβιάδην ἐρίσαντος. ἀλλ' οἱ πλείονες οὕτω γεγράφασιν.

1-3 *Plutarchus*, *Alcibiades* 13.8, *quo loco Theophrastus non nominatur*

640A Scholion in Luciani Timonem 30 (BT p.114.21-8 Rabe)

Ὑπερβόλῳ· Ὑπέρβολος οὗτος, ὡς Ἀνδροτίων φησίν, Ἀντιφάνους τὴν Περιθοίδης, ὃν καὶ ὥστρακίσθαι διὰ φαυλότητα. . . ἐπὶ τούτου δὲ καὶ τὸ ἔθος τοῦ ὁστρακισμοῦ κατελύθη, ὡς Θεόφραστος ἐν τῷ Περὶ νόμων λέγει.

1 *Androtion*, *FGrH* 324 F 42

2 *Thucydides*, 8.73

640B Scholion in Aristophanis Equites 855b (p.206.9-20 Jones)

ὁ δὲ τρόπος τοιοῦτος τοῦ ἐξοστρακισμοῦ. προχειροτόνει ὁ δῆμος ὁστρακὸν εἰσφέρειν, καὶ ὅταν δόξη, ἐφράττετο σάνισιν ἢ ἀγορὰ καὶ κατελείποντο εἰσοδοὶ δέκα, δι' ὧν οἱ εἰσιόντες κατὰ φυλὰς ἐτίθεσαν ὁστρακὸν, ἐντιθέντες τὴν ἐπιγραφὴν. ἐπεστάτουν δὲ οἱ τε ἐννέα ἄρχοντες καὶ ἡ βουλὴ. ἀριθμηθέντων δέ, ᾧ πλείστα γένοιτο καὶ μὴ ἐλάττω 5 ἐξακισχιλίων, τοῦτον ἔδει ἐν δέκα ἡμέραις μεταστῆναι τῆς πόλεως. εἰ δὲ μὴ γένοιτο ἐξακισχίλια, οὐ μεθίστατο. οὐ μόνον δὲ Ἀθηναῖοι ὥστρακοφόρουν, ἀλλὰ καὶ Ἀργεῖοι καὶ Μιλήσιοι καὶ Μεγαρεῖς. σχεδὸν δὲ οἱ χαριέστατοι πάντες ὥστρακίσθησαν, Ἀριστείδης, Κίμων, Θεμιστοκλῆς, Θουκιδίδης, Ἀλκιβιάδης. μέχρι δὲ Ὑπερβόλου ὁστρακισμὸς 10

638 *Suda*, on *archē Skuria* (no. 4101, *LG* vol.1 part 1 p.374.31-375.2 Adler)

archē Skuria (Skyrian rule): . . . In the first (book of) *Crises* Theophrastus reports that Theseus was the first to be ostracized at Athens.

639 Plutarch, *Nicias* 11.10 (*BT* vol.1.2 p.101.15-17 Ziegler)

I am not unaware that Theophrastus says Hyperbolus was ostracized when Phaeax and not Nicias was in political rivalry with Alcibiades. But the majority have written as I have.¹

¹ I.e., that it was when Nicias was in rivalry with Alcibiades.

640A Scholium on Lucian's *Timon* 30 (*BT* p.114.21-8 Rabe)

Hyperbolus: This Hyperbolus, as Androtion says, was the son of Antiphanes of the deme Perithoedae, who was even ostracized because of his immoral character. . . . At this time the custom of ostracizing also was discontinued, as Theophrastus says in the (work) *On Laws*.

640B Scholium on Aristophanes' *Knights* 855b (p.206.9-20 Jones)

The process of ostracism was of the following kind. The citizen body held a preliminary vote on whether an ostracism should be held, and when it was favorable, the agora was fenced in with boards and ten entrances were left open. Once they had entered through these by tribes they deposited the ostraka, after having written (a name) on them. The nine archons and members of the *boulē* supervised. When they were counted, the person who received the most (votes) and not less than six thousand was required to leave the city within ten days. If there were not six thousand, he did not leave. Not only Athenians practiced ostracism, but also Argives and Milesians and Megarians. Almost all the finest men were ostracized, Aristides, Kimon, Themistocles, Thucydides (and) Alcibiades. Ostracism proceeded until Hyperbolus, with whom it was discontinued,

προελθὼν ἐπ' αὐτοῦ κατελύθη, μὴ ὑπακουσάντων τῷ νόμῳ διὰ τὴν ἀσθένειαν τὴν γεγεννημένην τοῖς τῶν Ἀθηναίων πράγμασιν ὕστερον.

1-7, 10-12 *Lexicon Rhet. Cant.*, s.v. ὀστρακισμοῦ τρόπος (p.23.22-24.15 Houtsma) et *Claudius Casilo*, s.v. (p.398.5-17 Miller) et *Lex. ad Dem. Aristocr.* B27-40 (BT

→

Homicidium

- 641 Harpocratio, *Lexicon in decem oratores Atticos*, s.v. ὅτι οἱ ἀλόντες (t.1 p.228.1-3 Dindorf)

ὅτι οἱ ἀλόντες ἐπ' ἀκουσίῳ φόνῳ †φρόντωνα† εἶχον εἰς διοίκησιν τῶν ἰδίων, Δημοσθένης ἐν τῷ Κατ' Ἀριστοκράτους ὑποσημαίνει καὶ Θεόφραστος ἐν τῷ γ' τῶν Νόμων δηλοῖ.

1-3 *Photius, Lexicon*, s.v. ὅτι οἱ ἀλόντες (pars 1 p.354.26-355.3 Porson) et *Suda*, s.v. (no. 743, LG t.1 pars 3 p.572.23-5 Adler) 2 *Demosthenes, Or.* 23.44-5

1 φρόντωνα BCGP: φρόντονα A: φόρτωνα Q: om. *Photius et Suda: cruces pos. Keaney* post εἶχον habet ἐξουσίαν *Suda* (GM)

- 642 Harpocratio, *Lexicon in decem oratores Atticos*, s.v. ἐφορία (t.1 p.143.7-8 Dindorf)

ἐφορία· ἡ ἐπὶ τῶν ὅρων γινομένη προαγόρευσις, ὡς Δημοσθένης διδάσκει ἐν τῷ Κατ' Ἀριστοκράτους καὶ Θεόφραστος ἐν γ' Νόμων.

1-2 *Photius, Lexicon*, s.v. ἐφορεία (pars 1 p.44.5-6 Porson) et *Suda*, s.v. (no. 3948, LG t.1 pars 2 p.489.20-1 Adler), quibus locis *Theophrastus non nominatur* *Demosthenes, Or.* 23.39

3 γ' *Dareste: γ' codd. et ed. Dindorf*

- 643 Harpocratio, *Lexicon in decem oratores Atticos*, s.v. φαρμακῶντα (t.1 p.299.4-6 Dindorf)

φαρμακῶντα· Δημοσθένης ἐν τῷ Κατὰ Στεφάνου. ἔστι δὲ φαρμακῶν ὁ ὑπὸ φαρμάκων βεβλαμμένος, ὡς καὶ Θεόφραστος ἐν ιε' Νόμων ὑποσημαίνει.

→

since people paid no attention to the law because of the weakness that beset the affairs of the Athenians afterwards.

p.47.2-15 Diels et Schubart) = Philoch., FGrH 328 F 30

2 εἰσφέρειν Schömann: εἰσφέρων codd. 3 οἱ del. Francini 11 ὑπακουσάντων Connor et Keaney (AJP 90 [1969] 314-15): ὑπακούσαντος codd. et Jones 12 τῶν ΓΘLh: om. VEM et Jones

Homicide

- 641 Harpocration, *Lexicon on the Ten Attic Orators*, on *hoti hoi halontes* (vol.1 p.228.1-3 Dindorf)

hoti hoi halontes (That those convicted) of involuntary homicide had (the power)¹ to manage their private property is suggested by Demosthenes in *Against Aristocrates* and made clear by Theophrastus in the 13th book of the *Laws*.

¹ The text of Harpocration is corrupt. The words in brackets reflect the text of the *Suda*. See the *apparatus criticus*.

- 642 Harpocration, *Lexicon on the Ten Attic Orators*, on *ephoria* (vol.1 p.143.7-8 Dindorf)

ephoria (at the border): The proclamation made at the borders, as Demosthenes explains in the speech *Against Aristocrates* and Theophrastus in book 13 of *Laws*.

- 643 Harpocration, *Lexicon on the Ten Attic Orators*, on *pharmakōnta* (vol.1 p.299.4-6 Dindorf)

pharmakōnta (poisoned): Demosthenes in the speech *Against Stephanos*. One who has been harmed by poisons is *pharmakōn*, as Theophrastus too suggests in book 15 of *Laws*.

1-3 Photius, *Lexicon*, s.v. *φαρμακός* (pars 2 p.640.5-7 Porson), *Suda*, s.v. (no. 105, LG t.1 pars 4 p.700.16-18 Adler), *Etymologicum magnum genuinum*, s.v. (p.299.7 Miller), *Etymologicum magnum*, s.v. (788.6-8, col. 2203 Gaisford) 1 Demosthenes, *Or.* 46.16

- 644 Harpocratio, *Lexicon in decem oratores Atticos*, s.v. ὑποφόνια (t.1 p.297.9-11 Dindorf)

ὑποφόνια· τὰ ἐπὶ φόνῳ διδόμενα χρήματα τοῖς οἰκείοις τοῦ φονευθέντος, ἵνα μὴ ἐπεξίωσιν· Δείναρχος ἐν τῷ Κατὰ Καλλισθένους καὶ ἐν τῷ Κατὰ Φορμισίου, Θεόφραστος Νόμων ις'.

1-3 Photius, *Lexicon*, s.v. ὑποφόνια (pars 2 p.632.17-19 Porson) et *Suda*, s.v. (no. 633, LG t.1 pars 4 p.679.24-7 Adler) 2-3 Dinarchus, fr. 10.5 et 19.13 Conomis

2 φονευθέντος] ἀναιρεθέντος epit. et Phot. et *Suda*

- 645 Harpocratio, *Lexicon in decem oratores Atticos*, s.v. ἐν Φρεαττοῖ (t.1 p.115.7-8, 19-20 Dindorf)

ἐν Φρεαττοῖ· Δημοσθένης ἐν τῷ Κατ' Ἀριστοκράτους περὶ τοῦ ἐν Φρεαττοῖ δικαστηρίου ἀκριβῶς διεξελήλυθε, λέγων οὕτως· . . . ὠνομάζουσι δ' εἴκει τὸ δικαστήριον ἀπὸ τίνος Φρεάττου ἥρωος, καθὰ φησι Θεόφραστος ἐν ις' τῶν Νόμων.

1-4 *Suda*, s.v. ἐμφρεάτοι (no. 1080, LG t.1 pars 2 p.266.8-11 Adler), *Etymologicum magnum genuinum*, s.v. ἐν Φρεατοῖ (p.115.27-8 Miller), *Etymologicum magnum*, s.v. (344.25-9, col. 987 Gaisford), *Lexicon Sabbaiticum*, s.v. (p.60.19-20 Papadopoulos-Kerameus) 2 post οὕτως Demosthenes, Or. 23.77-8 citatur

2 Φρεαττοῖ Maussacus: φρεάτου codd. 3 Φρεάττου Maussacus: φρεάτου codd. 4 ις' Harp.: ζ' *Lexicon Sabbaiticum*: ἑκτῷκαιδεκάτῳ Et. mag.

- 646 Zenobius, *Epitome collectionum Lucilli Tarrhaei et Didymi* 4.36, s.v. θεὸς ἡ Ἀναΐδεια (Corp. Paroem. Gr. t.1 p.94.14-17 Leutsch et Schneidewin)

θεὸς ἡ Ἀναΐδεια· αὕτη τέτακται ἐπὶ τῶν δι' ἀναισχυντίαν τινὰ ὠφελουμένων. φησὶ Θεόφραστος ἐν τῷ Περὶ νόμων Ὑβρεως καὶ Ἀναιδείας παρὰ τοῖς Ἀθηναίοις εἶναι βωμοῦς.

1-2 Photius, *Lexicon*, s.v. θεὸς ἡ Ἀναΐδεια (pars 1 p.84.26-85.2 Porson) et *Suda*, s.v. (no. 180, LG t.1 pars 2 p.699.14-16 Adler), quibus locis Ister (FGrH 334 F 11) citatur, *Theophrasto non nominato*; Plutarchus, *Παρομῖαι*, s.v. (Corp. Paroem. Gr. t.1 p.325.9-10 Leutsch et Schneidewin), *Diogenianus*, s.v. (Corp. Paroem. Gr. t.2 p.255.10-11), *Macarius*, s.v. (Corp. Paroem. Gr. t.2 p.173.6-7), *Theophrasto non nominato* 2-3 cf. *Pausaniae Graeciae descriptionem* 1.28.5

- 644 Harpocration, *Lexicon on the Ten Attic Orators*, on *hypophonia* (vol.1. p.297.9-11 Dindorf)

hypophonia (wergild): the money given because of a homicide to the relatives of the victim, so that they will not prosecute. Dinarchus in the speech *Against Callisthenes* and in that *Against Phormisius*, Theophrastus' *Laws* book 16.

- 645 Harpocration, *Lexicon on the Ten Attic Orators*, on *en Phreattoi* (vol.1 p.115.7-8, 19-20 Dindorf)

en Phreattoi (in Phreatto): Demosthenes in the speech *Against Aristocrates* discussed in detail the court in Phreatto, saying the following: . . . ¹ The court seems to have been named for a certain hero, Phreattos, as Theophrastus says in book 16 of the *Laws*.

¹ The omitted portion is a quotation from Demosthenes 23.77-8.

- 646 Zenobius, *Summary of the Collections of Lucillus Tarrhaeus and Didymus* 4.36, on *theos hē Anaideia* (*Corp. Paroem. Gr.* vol.1 p.94.14-17 Leutsch and Schneidewin)

theos hē Anaideia (the goddess Shamelessness): This has been applied to those who benefit on account of some impudence. Theophrastus says in the (work) *On Laws* that the Athenians have altars of *Hybris* and *Anaideia*¹.

¹ In fact these were not altars, but rather platforms on the Areopagus that were used by a defendant (*Hybris*) and a prosecutor (*Anaideia*). In this case *Anaideia* might better be translated by "Unforgivingness".

et Ciceronis librum De legibus 2.28 *et Clementis Alexandrini Protrepticum* 2.26.4

2 ὠφελουμένων] εὐδοκιμούντων Macarius

Sacramentum

- 647 Harpocratio, *Lexicon in decem oratores Atticos*, s.v. Ἀρδηττός (t.1 p.57.3-8 Dindorf)

Ἀρδηττός· . . . τόπος Ἀθήνησιν ὑπὲρ τὸ στάδιον τὸ Παναθηναϊκόν, πρὸς τῷ δήμῳ τῷ ὑπένερθεν Ἀγρυλέων. ἐν τούτῳ, φασί, δημοσίᾳ πάντες ὤμνουν Ἀθηναῖοι τὸν ὅρκον τὸν ἡλιαστικόν. ὠνομάσθη δὲ ἀπὸ Ἀρδήττου ἥρωος ἀρχαίου, ὃς Ἀθηναίους πρῶτος ἐξώρκισεν. Θεόφραστος δ' ἐν τοῖς Περὶ νόμων δηλοῖ ὡς κατελέλυτο τὸ ἔθος τοῦτο. 5

1-5 *Collectio vocum utilium*, s.v. Ἀρδηττος (*Anec. Gr.* t.1 p.142.12-18 Bachmann)
 1-4 *Voces rhetoricae*, s.v. (*Anec. Gr.* t.1 p.207.2-5 Bekker), Pollux, *Onomasticon* 8.122 (LG t.9.2 p.139.4-7 Bethe), *Etymologicum magnum*, s.v. (147.8-11, col.419 Gaisford) 1-3 Photius, *Lexicon*, s.v. (no. 2795 et 2800, t.1 p.256.11-12 et 20 Theodoridis) 1-3 et 4-5 Suda, s.v. (no. 3807, LG t.1 pars 1 p.343.20-3 Adler)

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- 648 Iosephus, *Contra Apionem* 1.166-7 (p.32.17-25 Reinach et Blum)

ἦν δὲ καὶ κατὰ πόλεις οὐκ ἄγνωστον ἡμῶν πάλαι τὸ ἔθος, καὶ πολλὰ τῶν ἔθων εἰς τινὰς ἤδη διαπεφοιτῆται καὶ ζήλου παρ' ἐνίοις 167 ἡξιούτο. δηλοῖ δὲ ὁ Θεόφραστος ἐν τοῖς Περὶ νόμων· λέγει γάρ, ὅτι κωλύουσιν οἱ Τυρίων νόμοι ξενικοὺς ὅρκους ὁμνύειν, ἐν οἷς μετὰ τινων ἄλλων καὶ τὸν καλούμενον ὅρκον κορβὰν καταριθμεῖ· παρ' οὐδενὶ δ' 5 ἂν οὗτος εὐρεθῇ πλην μόνοις Ἰουδαίοις, δηλοῖ δ' ὡς ἂν εἴποι τις ἐκ τῆς Ἑβραίων μεθερμηνευόμενος διαλέκτου “δῶρον θεοῦ”.

7 *vid. Iosephi Antiquitates Iudaicas* 4.73

Possessiones et commercium

- 649 Harpocratio, *Lexicon in decem oratores Atticos*, s.v. οὐσίας δίκη (t.1 p.229.6-16 Dindorf)

οὐσίας δίκη· οἱ δικαζόμενοι περὶ χωρίων ἢ οἰκῶν πρὸς τοὺς ἔχοντας οὐσίας ἐδικάζοντο τὴν δευτέραν δίκην· ἡ δὲ προτέρα ἦν τῶν μὲν οἰκῶν ἐνοικίου, τῶν δὲ χωρίων καρποῦ, τρίτη δὲ ἐπὶ τούτοις

Oath

- 647 Harpocration, *Lexicon on the Ten Attic Orators*, on *Ardēttos* (vol.1 p.57.3-8 Dindorf)

Ardēttos: . . . a place at Athens beyond the Panathenaic stadium, near the deme of lower Agryle. At this place, they say, all the Athenians publicly swore the heliastic oath. It was named from the archaic hero *Ardēttos*, who was the first to put the Athenians on oath. Theophrastus makes clear in the (books) *On Laws* that the practice had been given up.

1 'Αρδηττός] "Αρδητος *epit.*: "Αρδιττος *Etymologicum magnum* 4 ἐξώρ-
κισεν *Jungermann*: ἐξώρισεν *codd.* 5 κατελέλυτο *A*: καταλέλνται *F* :
καταλύεται *BC*

- 648 Josephus, *Against Apion* 1.166-7 (p.32.17-25 Reinach and Blum)

Our race of old was not unknown among the cities, and many of our customs had already wandered about into certain (cities) and
167 were thought worthy of emulation by some people. Theophrastus makes this clear in the (books) *On Laws*. For he says that the laws of the Tyrians forbid the swearing of foreign oaths, among which he numbers, along with others, the oath called *korban*. This oath can be found among no people except the Jews alone, and it signifies, as one might say when translating from the Hebrew language, a "gift of God".

Property and Commerce

- 649 Harpocration, *Lexicon on the Ten Attic Orators*, on *ousias dikē* (vol.1 p.229.6-16 Dindorf)

ousias dikē (suit for property): Those involved in litigation about parcels of land or houses brought, in the second instance, a suit for property against those who held (them). In the first instance they brought a suit for rent on houses and for produce from the land.

ἐξούλης. καὶ ἐξὴν τοῖς ἐλοῦσι κρατεῖν τῶν κτημάτων καὶ εἰ τὴν δίκην
τὴν τοῦ καρποῦ ἢ τοῦ ἐνοικίου καὶ εἰ τὴν δευτέραν ἡττηθεῖεν τὴν τῆς 5
οὐσίας· εἰ δὲ καὶ ἐξούλης ἀλοῖεν, οὐκέτι ἐξὴν ἐπικρατεῖν, ἀλλ'
ἐξίστασθαι ἔδει ἤδη τῶν κτημάτων τοῖς καταδικασαμένοις. ταῦτα δὲ
ἔστι μὲν καὶ παρ' ἄλλοις ῥήτορσιν, ἀκριβέστατα δὲ εἴρηται Ἰσαίῳ ἔν
τε τῷ Πρὸς Τιμωνίδην περὶ χωρίου καὶ ἐν τῷ πρὸς Δωρόθεον ἐξούλης.
διείλεκται δὲ περὶ τῆς δίκης καὶ Θεόφραστος ἐν ιη' Περὶ νόμων. 10

1-8 *Voces rhetoricae*, s.v. οὐσίας δίκη καὶ καρποῦ καὶ ἐνοικίων (*Anec. Gr. t.1*
p.285.33-286.10 Bekker), *Photius, Lexicon*, s.v. (*pars 2 p.362.16-25 Porson*), *Suda*,
s.v. (no. 963, *LG t.1 pars 3 p.592.16-22 Adler*) 8-9 *Isaeus*, no. XI, p.190
et XLIII, p.199 *Thalheim*

2 *post* ἔχοντας *habet Anec. Gr.* ἀλλότρια καὶ καρπουμένους 4 ἐλοῦσι
codd. et Suda: ἔχουσι Harrison et Szegedy-Maszak

650 Stobaeus, Anthologium 4.2.20 (t.4 p.127.20-130.26 Hense)

ἐκ τῶν Θεοφράστου Περὶ συμβολαίων·

οἱ μὲν οὖν ὑπὸ κήρυκος κελεύουσι πωλεῖν καὶ προκηρύττειν ἐκ
πλειόνων ἡμερῶν· οἱ δὲ παρ' ἀρχῇ τινί, καθάπερ καὶ Πιττακὸς παρὰ
βασιλεῦσι καὶ πρυτάνει. ἔνιοι δὲ προγράφειν παρὰ τῇ ἀρχῇ πρὸ ἡμερῶν
128 μὴ ἔλαττον ἢ ἐξήκοντα, καθάπερ Ἀθήνησι, καὶ τὸν πριάμενον ἑκατο- 5
στήν τιθέναι τῆς τιμῆς, ὅπως διαμφισβητήσαι τε ἐξῆι καὶ διαμαρτύρε-
σθαι τῷ βουλομένῳ, καὶ ὁ δικαίως ἐωνημένος φανερός ᾗ τῷ τέλει. παρὰ
δὲ τισι προκηρύττειν κελεύουσι πρὸ τοῦ κατακυρωθῆναι πένθ' ἡμέρας
συνεχῶς, εἴ τις ἐνίσταται ἢ ἀντιποιεῖται τοῦ κτήματος ἢ τῆς οἰκίας·
ᾧσαύτως δὲ καὶ ἐπὶ τῶν ὑποθέσεων, ὥσπερ καὶ ἐν τοῖς Κυζικηνῶν. 10

οἱ δὲ Θουριακοὶ τὰ μὲν τοιαῦτα πάντα ἀφαιροῦσιν, οὐδ' ἐν ἀγορᾷ
προστάττουσιν, ὥσπερ τᾶλλα, διδόναι δὲ κελεύουσι κοινῇ τῶν γειτόνων
τοῖς ἐγγυτάτῳ τρισὶ νόμισμά τι βραχὺ μνήμης ἔνεκα καὶ μαρτυρίας.
ἀναγκαῖον δηλονότι τοῖς μὲν τὰς ἀρχὰς ὑπευθύνους ποιεῖν, τοῖς δὲ τοὺς
γειτόνας, ἐὰν μὴ λάβωσιν ἢ δις παρὰ τοῦ αὐτοῦ λάβωσιν ἢ ἔχοντες 15
μὴ λέγωσι τῷ ὄνουνμένῳ. οὐ χρὴ δ' ἀγνοεῖν, ὅτι αἱ προγραφαὶ καὶ αἱ
προκηρύξεις καὶ ὅλως ὅσα πρὸς τὰς ἀμφισβητήσεις ἐστὶ πάντ' ἢ τὰ
πλείεστα δι' ἑλλειψιν ἐτέρου νόμου τίθεται· παρ' οἷς γὰρ ἀναγραφή τῶν

1 ἐκ τῶν—συμβολαίων *S: nihil nisi Θεοφράστου L* 5 ἔλαττον *L:*
ἐλάττων *S* ἐλαττόνων *scr. Gesner* 6-7 διαμαρτύρεσθαι *SL: διαμαρτύρα-*
σθαι Meineke 15 παρὰ τοῦ αὐτοῦ *S: παρ' αὐτοῦ L* 16 τῷ ὄνουνμένῳ
Madvig: τῶν ὄναμένων Tr. 17 παντ' ἢ *Meineke: πάντῃ S: πάντῃ vel*
πάντα L

In addition to these there was a third suit, for eviction. And it was possible for those who had taken (them) to control the possessions, both if they lost the suit for produce or rent and the second suit for property. But if they lost the suit for eviction, it was no longer possible for them to retain control but at this stage they had to yield the possessions to those who had brought the suit. These terms are found in other orators, and the most accurate discussion is by Isaeus in the speech *Against Timonides* about the land and in the speech *Against Dorotheos* concerning eviction. Theophrastus also discusses the suit in book 18 of *On Laws*.

650 Stobaeus, *Anthology* 4.2.20 (vol.4 p.127.20-130.26 Hense)

From Theophrastus' *On Contracts*¹:

Some enjoin that the sale be made through a herald and announced several days in advance; others (that it be made) in the presence of a magistrate, as Pittacus too (enjoined that it be done) in the presence of *basileis* and a *prytanis*. Some (enjoin) that the sale should be pre-registered with a magistrate no less than sixty days
128 in advance, as at Athens, and that the buyer deposit one per cent of the value, so that it may be possible for anyone who wishes to dispute it and lodge an obstructive plea, and that the legal purchaser may be identified by the payment. Among some they enjoin that the sale be announced for five successive days before validation, in case someone should stand in the way or lay a claim to the property or house: so also with hypothecary mortgages, as in the (laws) of Cyzicus.

But the people of Thurii do away with all such measures nor do they post a notice in the *agora* as they do with other things, but they enjoin parties in common to give a small sum of money to the three nearest neighbors so that they will remember and give witness. In the former case it is clearly necessary to make the magistrates accountable, in the latter the neighbors, if they do not receive (the money) or receive it twice from the same party or, having received it, do not speak to the purchaser. One should not be unaware that preliminary registrations and announcements and in general measures to deal with legal disputes — all or most of them — are established because of the lack of another law. For among some peoples there is a registry of the properties and

¹ Or, *On Transactions*.

κτημάτων ἐστὶ καὶ τῶν συμβολαίων, ἐξ ἐκείνων ἔστι μαθεῖν, εἰ ἐλεύθερα καὶ ἀνέπαφα καὶ τὰ αὐτοῦ πωλεῖ δικαίως· εὐθύς γάρ καὶ μετεγγράφει 20 ἢ ἀρχὴ τὸν ἑωνημένον.

ἐπεὶ δὲ καὶ προστασίᾳ τινὲς ὠνοῦνται καὶ πωλοῦσιν ἀπαλλοτριοῦν 129 ἐθέλοντες, ὀρθῶς ἔχει καὶ πρὸς ταῦτα νομοθετεῖν, ὅπερ καὶ ποιοῦσιν, ἅμα ταῦτά τε βουλόμενοι κωλύειν καὶ τὴν (ὥν) ἔμφανη ποιεῖν, ὥσπερ ἐν τοῖς Αἰνίων. κελεύουσι γάρ, ἐὰν μὲν τις οἰκίαν πρίηται, θύειν ἐπὶ 25 τοῦ Ἀπόλλωνος τοῦ ἐπικωμαίου, ἐὰν δὲ χωρίον ἐπὶ τῆς κώμης ἢ αὐτὸς οἰκεῖ, * * * καὶ ὀμνύειν ἐναντίον τῆς ἀρχῆς (τῆς) ἐγγραφοῦσης καὶ κωμητῶν τριῶν, ἥ μὴν ὠνεῖσθαι δικαίως, μηδὲν συγκακουργοῦντα μήτε τέχνη μήτε μηχανῇ μηδεμιᾶ· τὸν αὐτὸν δὲ τρόπον καὶ τὸν πωλοῦντα πωλεῖν ἀδόλως· τὸν δὲ μὴ οἰκοῦντα ἐν ἅστει θύειν τὸν ὄρκον ἐπὶ τοῦ 30 Διὸς τοῦ ἀγοραίου· τὴν δὲ θυσίαν τῶν ἐλαττόνων εἶναι θυλήμασιν, ἄνευ δὲ τούτων μὴ ἐγγράφειν τὴν ἀρχήν· ἅμα καὶ ἐν τῷ ὄρκῳ προσορκίζει αὐτήν, ἐὰν μὴ ὀμνύωσι, μηδὲ ἐγγράψωσιν τὴν ὥν.

οὗτοι μὲν δὴ πρὸς ἀμφοτέρα, μᾶλλον δὲ πρὸς πάντα βούλονται πε- 35 φυλάχθαι, καθάπερ ἴσως καὶ δεῖ. κυρία (δ') ἡ ὥν καὶ ἡ πρᾶσις εἰς μὲν κτήσιν, ὅταν ἡ τιμὴ δοθῇ καὶ τὰ ἐκ τῶν νόμων ποιήσωσιν, οἷον ἀναγραφὴν ἢ ὄρκον ἢ τοῖς γείτοσι τὸ γινόμενον· εἰς δὲ τὴν παράδοσιν καὶ εἰς αὐτὸ τὸ πωλεῖν, ὅταν ἀρραβῶνα λάβῃ. σχεδὸν γὰρ οὕτως οἱ πολλοὶ 130 νομοθετοῦσιν· ἀλλὰ τοῦτο προσδιοριστέον, ἐὰν μὴ παρὰ μεθύοντος μηδ' ἐξ ὀργῆς μηδὲ φιλονεικίας, μηδὲ παρανοοῦντος, ἀλλὰ φρονοῦντος, καὶ 40 τὸ ὅλον δικαίως, ὅπερ κακεῖ προσθετέον, ὅταν ἀφορίζῃ παρ' ὧν δεῖ ὠνεῖσθαι. ἔοικε γὰρ ἐκ καιροῦ τὰ τοιαῦτα καὶ πάθους γίνεσθαι· δεῖ δ' ἐκ προαιρέσεως· οὕτω γὰρ ἔσται τὸ δίκαιον. τάττουσι δὲ τινες καὶ τὸν ἀρραβῶνα πόσον δεῖ διδόναι, πρὸς τὸ πλῆθος τῆς τιμῆς μερίζοντες· 45 ἄτοπον γὰρ ἐὰν δακτύλιον δῶ τῶν δέκα ταλάντων.

ἐὰν δὲ λαβὼν ἀρραβῶνα μὴ δέχεται τὴν τιμὴν ἢ δοὺς μὴ καταβάλλῃ ἐν τῷ ὥρισμένῳ χρόνῳ· δεῖ γὰρ ὥρισθαι, καθάπερ ἐν τοῖς Θουρίων τὸν μὲν ἀρραβῶνα παραχρῆμα τὴν δὲ τιμὴν αὐθημερόν, οἱ δὲ καὶ πλείους ἡμέρας τίθενται τῆς τιμῆς, οἱ δ' ἀπλῶς ὅσας ἂν ὁμολογήσωσι· τὸ δ'

39-40 cf. 526 v.1-3

19 μαθεῖν *post* ἀνέπαφα L εἰ S : ἐστιν L 20 αὐτοῦ *Meineke* : αὐτοῦ SL 22 προστασίᾳ *Hofmann* : προστασίαι SL : προστασίας *Wimmer* 24 ὥν *add. Valckenaer* : ἀπάτην *Jacobs* : κτήσιν *Daresle* : πίστιν *Eller* 25 Αἰνίων *Valckenaer* : ἐνίων *libri* 27 *lacunam stat. Thalheim* καὶ (*pr.*) S : ἡ L ὀμνύειν *Gesner* : ὀμνύη SL τῆς *add. Hense* 30 ἀδόλως S : εὐκόλως L 31 θυλήμασιν S : θελήμασιν L 32 ἅμα S : ἄλλα L 35 δ' *add. Hense (app. crit.) secutus Gesner* 37 ὄρκον *Gesner* : οἶκον SL 40 παρανοοῦντος *Nauck* : παρανομοῦντος SL 42-3 ἔοικε γὰρ—τὸ δίκαιον *post* δέκα ταλάντων (45) *libri* : *transposuit Gesner*

contracts, from which it is possible to learn whether a person is legally selling what is free, i.e., not liable to seizure and his own; for the magistrate immediately puts down (the name of) the purchaser.

- 129 Since some people who wish to alienate property purchase and sell even through connivance, it is right that there be legislation also against this, which in fact (legislators) do, wishing at once to prevent this and to make the purchase known, as in the (laws) of Aenus. For if someone wishes to buy a house, they enjoin that he sacrifice before Apollo of the Village, but if land near the village where he lives, * * * and swear, in the presence of the recording magistrate and three villagers, that he is making the purchase lawfully, not in collusion nor using any craft or contrivance; in the same manner, the seller too, that he is selling honestly. The person not living in the town must sacrifice and take an oath before Zeus of the market-place. For smaller (purchases) the sacrifice consists in ground meal, and without these the magistrate does not record (the purchase); at the same time (the magistrate) also swears in the oath that he will not record the purchase unless (both parties) swear.

- These (laws) are intended to be maintained for both parties or rather for all parties, as perhaps they should be. For taking possession the purchase and the sale are valid when the price is paid and they do what the laws require, e.g., a registration or oath or the payment to the neighbors; for the handing over (of the property) and for the sale itself, when (the seller) receives a deposit.
- 130 For most legislate pretty much like this, but one should add the following determination, (that the purchase and sale are valid) if (the deposit is received) from one who is not drunk, not acting from anger or contentiousness, not of unsound mind but mentally competent, and, in general (acting) lawfully, which also should be added at the point when (the lawgiver) is determining from whom the purchase should be made. For such (transactions) seem to occur as a result of crisis and emotion, but they should be made from deliberate choice, for in this way justice will be served. Some also enjoin how much of a deposit should be given, assigning it by the size of the price; for it is strange if (the buyer) gives a ring as a deposit when a sum of ten talents is involved.

If (the seller) gets a deposit but does not accept the price or if (the buyer) pays a deposit but not the price in the determined time — for a time must be determined, as in the (laws) of Thurii the deposit is given immediately, the price the same day, others allow more days for payment, others simply as many days as (both

ἐπιτίμιον ἑκατέρω, πότερον τῷ μὲν στέρησις τοῦ ἀρραβῶνος; οὕτω γὰρ 50
 σχεδὸν οἱ τ' ἄλλοι κελεύουσι καὶ οἱ Θουριακοί· τῷ δὲ μὴ δεχομένῳ
 ἔκτισις ὅσον ἂν ἀποδῶται; καὶ γὰρ τοῦτο ἐν τοῖς Θουρίων, ἢ ἄνισος
 (ἢ) ζημία; πολλαπλασία γὰρ ἡ τιμὴ τοῦ ἀρραβῶνος· ἔτι δὲ καὶ βλάπτειτ'
 ἂν ὁ ἀποδόμενος ἀφείς ἑκάτερον, ἐπειδὴ τις ἐφ' ἡμέραν μίαν ὀρίσειεν,
 οὕτω γὰρ μάλιστ' ἐνδέχεται· παρ' ἐνίοις δὲ δικάσασθαι κελεύουσι τῷ 55
 μὴ δεχομένῳ τὴν τιμὴν. πότερον δὲ ἕως ἂν κομίσῃται κύριον εἶναι τοῦ
 κτήματος; οὕτω γὰρ οἱ πολλοὶ νομοθετοῦσιν· ἢ ὥσπερ Χαρώνδας καὶ
 Πλάτων; οὗτοι γὰρ παραχρημα κελεύουσι διδόναι καὶ λαμβάνειν, ἐὰν
 δέ τις πιστεύσῃ μὴ εἶναι δίκην· αὐτὸν γὰρ αἴτιον εἶναι τῆς ἀδικίας.

58-59 *Plato, Leges* 8 849E et 11 915D-E

50 στέρησις *Bentley*: στερήσιν *L*: στερήσεις *S* 52-53 ἢ ἄνισος (ἢ)
 ζημία *Kirchoff*: ἢ ἄνισος ζημία *SL* 54 ἑκάτερον *Meineke*: ἑκατέρους *SL*
 55 ἐνδέχεται *post* ἐνίοις *SL*: *correx*it *Dareste* 55 δικάσασθαι *Dareste*:
 δεδικάσθαι *SL*

651 Harpocratio, *Lexicon in decem oratores Atticos*, s.v. κατὰ τὴν ἀγορὰν
 ἀψευδεῖν (t.1 p.170.17-22 Dindorf)

κατὰ τὴν ἀγορὰν ἀψευδεῖν· Ὑπερείδης ἐν τῷ Κατ' Ἀθηνογένους
 α'. "ὁ μὲν τοίνυν νόμος κελεύει ἀψευδεῖν ἐν τῇ ἀγορᾷ." ἔοικεν ὁ νόμος
 περὶ τῶν ὠνίων κείσθαι· Θεόφραστος γοῦν ἐν τοῖς Περὶ νόμων φησὶ
 δυοῖν τούτων ἐπιμελεῖσθαι δεῖν τοὺς ἀγορανόμους, τῆς τε ἐν τῇ ἀγορᾷ
 εὐκοσμίας καὶ τοῦ ἀψευδεῖν μὴ μόνον τοὺς πιπράσκοντας, ἀλλὰ καὶ 5
 τοὺς ὠνουμένους.

1-4 *Photius, Lexicon*, s.v. κατὰ τὴν ἀγορὰν ἀψευδεῖν (*pars* 1 p.143.14-19 *Porson*)
 et *Suda*, s.v. (no. 820, *LG* t.1 *pars* 3 p.61.9-13 *Adler*) 1-2 *Hyperides, Or.*
 5.14

4 δυοῖν] δυεῖν *AN epit.(D) et Suda(A)*

652 Scholion in *Homeri Iliadem* 23.269 (t.5 p.409.71-3 et 410.78-80 *Erbse*)

"(τῷ δὲ τετάρτῳ θῆκε) δύο χρυσοῖο τάλαντα". πῶς τῷ τετάρτῳ
 μείζον πάντων τίθησιν; φησὶν οὖν Ἀριστοτέλης οὐκ εἶναι τὸ τάλαντον
 410 ὠρισμένον τότε τοῖς παλαιοῖς. . . . νῦν δὲ ἑκατὸν εἴκοσι δραχμὰς ἔχει

parties) agree to; (then) regarding the penalty in each case, does the (buyer) lose the deposit? Most other people so enjoin, and in particular the people of Thuri. Is the fine for the (seller) who does not accept (the price) to be as much as he would have sold (the property) for? For this too is in the laws of Thuri; or is the penalty inequitable? For the price is many times the size of the deposit. Furthermore, the seller would be damaged even more by losing both (deposit and price) when someone determines that the period is one day; for this is quite possible. In some societies, they enjoin that a suit be brought against the one who does not accept the price. Is (the seller) in control of the property until he is paid? So most legislate. Or as Charondas and Plato (do)? For these enjoin that payment be made and received immediately, and if one (of the parties) trusts (the other and so gives credit, they enjoin that) there be no suit; for he is responsible for the injustice.

- 651 Harpocration, *Lexicon on the Ten Attic Orators*, on *kata tēn agoran apseudein* (vol.1 p.170.17-22 Dindorf)

kata tēn agoran apseudein (truthfulness in the marketplace): Hypereides in the first speech *Against Athenogenes*: "The law, then, enjoins truthfulness in the marketplace." The law was likely to be laid down concerning things for sale; Theophrastus, at any rate, in the (books) *On Laws* says that the market-commissioners must attend to these two things, orderly conduct in the marketplace and truthfulness on the part not only of the sellers but also of those buying.

- 652 Scholium on Homer's *Iliad* 23.269 (vol.5 p.409.71-3 and 410.78-80 Erbse)

"For the fourth (prize) he (Achilles) set out two talents of gold." How is it that for the fourth (prize) he sets out one greater than all? Aristotle indeed says that the talent was not a fixed sum at
 410 that time among the ancients. . . . The talent now equals one hundred twenty drachmas. Polemarchus says that in ancient times

τὸ τάλαντον, τὸ δὲ παλαιὸν ὃ μὲν Πολέμαρχος τεσσάρων δραχμῶν, Θεόφραστος δὲ δεκατεσσάρων, Τίμαιος δὲ εἴκοσι τεσσάρων.

1-3 *Porphyrus, Ad Il.* 23.269
FGrH 566 F 143a

2-3 *Aristoteles, fr.* 164 *Rose*³

5 *Timaeus,*



Alieni

- 653 *Harpocratio, Lexicon in decem oratores Atticos, s.v. σκαφηφόροι* (t.1 p.275.3-9 *Dindorf*)

σκαφηφόροι· Δείναρχος ἐν τῷ Κατὰ Ἀγασικλέους φησὶν “οἱ ἀντὶ σκαφηφόρων ἔφηβοι εἰς τὴν ἀκρόπολιν ἀναβήσονται, οὐχ ὑμῖν ἔχοντες χάριν τῆς πολιτείας, ἀλλὰ τῷ τούτου ἀργυρίῳ,” ἀντὶ τοῦ μέτοικοι· οὗτοι γὰρ ἐσκαφηφόρου Ἀθήνησι. Δημήτριος γοῦν ἐν γ' Νομοθεσίας φησὶν ὅτι προσέταττεν ὁ νόμος τοῖς μετοίκους ἐν ταῖς πομπαῖς αὐτοὺς μὲν σκάφας φέρειν, τὰς δὲ θυγατέρας αὐτῶν ὑδρεῖα καὶ σκιάδια. διείλεκται περὶ τούτων καὶ Θεόφραστος ἐν ι' Νόμων.

1-6 *Suda, s.v. σκαφηφόροι* (no. 544, *LG t.1 pars 4 p.373.21-6 Adler*)

4 *Dinarchus, fr.* 16.5 *Conomis*

4-6 *Demetrius Phalereus, fr.* 146 *Wehrli*

7 ἐν ι'] ἐν ι' C: ἐνὶ B: ἐν ιβ' *Schleusner*

- 654 *Suda, s.v. συστομώτερον σκάφης* (no. 1687, *LG t.1 pars 4 p.481.27-32 Adler*)

συστομώτερον σκάφης· τάσσεται ἐπὶ τῶν διὰ τὸ ἀγεννὲς σιωπῶντων. Θεόφραστος γὰρ ἐν τῷ Περὶ νόμων εἰρήσθαι ἀπὸ τοῦ τοὺς μετοίκους Ἀθήνησιν ἐν ταῖς δημοτελέσι πομπαῖς σκάφας φέροντας πομπεύειν, καὶ ὅποτε δὲ ἐβούλοντο μέτοικον δηλῶσαι, ἢ σκάφην ἔλεγον ἢ σκαφηφόρον. διὰ δὲ τὸ ἀπαρρησίαστον εἶναι, συστομώτερον ποιήσιν ἀπειλεῖν σκάφης.

1-6 *Pausanias Atticista, s.v. συστομώτερον σκάφης* (no. 31, *p.210.17-21 Erbse*),
ex quo pendet Photius, Lexicon, s.v. (t.2 *p.558.8-15 Porson*)

5-6 *Hesychius, Lexicon, s.v.* (t.4 *p.111.22-3 Schmidt*)

it was worth four drachmas, Theophrastus fourteen and Timaeus twenty four.

1 τῷ—θήκε *add. Erbse secutus Villoison* 4 τεσσ. Α : δ' Τ δραχ-
 μῶν] νούμμων *coni. Erbse dubitanter, conferens Pollucem 9.87*

Foreigners

- 653** Harpocration, *Lexicon on the Ten Attic Orators*, on *skaphēphoroi* (vol.1 p.275.3-9 Dindorf)

skaphēphoroi (bowl-carriers): Dinarchus in the speech *Against Agasicles* says, “who will climb up to the acropolis (as) ephebes instead of (as) bowl-carriers, giving thanks for their citizenship not to you but to this man’s money”, (using “bowl-carriers”) in place of “resident aliens”; for these people carried bowls at Athens. At least Demetrius says in book 3 of *Legislation* that the law directed the resident aliens themselves to carry bowls in processions, and their daughters water jars and parasols. Theophrastus also discusses these things in book 10 of *Laws*.

- 654** *Suda*, on *sustomōteron skaphēs* (no. 1687, *LG* vol.1 part 4 p.481.27-32 Adler)

sustomōteron skaphēs (more mute than a bowl): The expression is applied to those who keep silent because of their humble birth. For Theophrastus in the (work) *On Laws* (says) that the expression is derived from the fact that resident aliens in Athens march in public processions carrying bowls, and, whenever they (the Athenians) wanted to point out a resident alien, they said “bowl” or “bowl carrier”. Because (the alien had) no freedom of speech, they could threaten to make him more mute than a bowl.

655 Pollux, *Onomasticon* 10.18-19 (LG t.9.2 p.194.30-195.9 Bethe)

τοῦνομα δὲ ἡ ἀπαρτία ἔστι μὲν Ἴονικόν, ὠνομασμένων οὕτω παρ' 195 αὐτοῖς τῶν κούφων σκευῶν, ἃ ἔστι παραρτήσασθαι, ἢ διανοίᾳ καὶ τὰ ἔπιπλα ὠνομάσθαι φαμέν· ἀπὸ μέντοι τῶν σκευῶν ἤδη καὶ τὸ πρῶγμα τῆς πράσεως αὐτῶν καὶ τὸν τόπον οὕτω κεκλήκασιν, ὥσπερ οἱ Ἀττικοὶ ἀπὸ τῶν πιπρασκομένων καὶ τὰ χωρία ὠνόμαζον, λέγοντες εἰς τοῦψον 5 καὶ εἰς τὰ μύρα καὶ εἰς τὸν χλωρὸν τυρὸν καὶ εἰς τὰ ἀνδράποδα. εἰ μέντοι καὶ ἐν βιβλίῳ τινὶ τοῦνομα τὴν ἀπαρτίαν εὐρεῖν ἐθέλοις, ὥς ὑπὲρ τῶν λεγόντων ἀπολογοῖο, εὐρήσεις ἐν τε τῷ δευτέρῳ τῶν Ἰπώνακτος ἰάμβων

ἀκήρατον δὲ τὴν ἀπαρτίαν ἔχει,

10

καὶ παρὰ Θεοφράστῳ ἐν τῷ δεκάτῳ Νόμων.

8-10 *Hippoxax, fr. 118a Masson*

656 Harpocratio, *Lexicon in decem oratores Atticos*, s.v. ἰσοτελής καὶ ἰσοτέλεια (t.1 p.163.5-11 Dindorf)

ἰσοτελής καὶ ἰσοτέλεια· . . . τιμή τις διδομένη τοῖς ἀξίοις φανείσι τῶν μετοίκων, καθ' ἣν καὶ τοῦ μετοικίου ἄφεις αὐτοῖς ἐγίγνετο. . . . ὅτι δὲ καὶ τῶν ἄλλων ὧν ἔπραττον οἱ μέτοικοι ἄφειν εἶχον οἱ ἰσοτελεῖς Θεόφραστος εἴρηκεν ἐν ἰα' τῶν Νόμων· οὗτος δέ φησιν ὡς ἐνιαχοῦ καὶ πόλεσιν ὅλαις ἐψηφίζοντο τὴν ἀτέλειαν Ἀθηναῖοι, ὥσπερ 5 Ὀλυνθίοις τε καὶ Θηβαίοις.

1-6 *Photius, Lexicon, s.v. ἰσοτελής καὶ ἰσοτέλεια* (t.1 p.115.9-16 *Porson*) et *Suda*, s.v. (no. 667, LG t.1 pars 2 p.671.14-18 *Adler*) 6 cf. *Senecae Controversias* 3.8.1 et *Plutarchi Alexandrum* 13.1

5 ἀτέλειαν *codd.*: ἰσοτέλειαν *Bekker et ed. Dindorf*

Ludi

657 Harpocratio, *Lexicon in decem oratores Atticos*, s.v. ἀποβάτης καὶ ἀποβαίνειν καὶ ἀποβατικοὶ τροχοί (t.1 p.45.4 et 6-10 Dindorf)

ἀποβάτης καὶ ἀποβαίνειν καὶ ἀποβατικοὶ τροχοί· . . . ὁ ἀποβάτης

- 655 Pollux, *Nomenclature* 10.18-19 (LG vol.9.2 p.194.30-195.9 Bethe)

The term “household-utensil” (*apartia*) is Ionic. The light utensils that are able to be hung at the side (*parartēsasthai*) are so named
 195 by them, and by this reasoning we say moveable-property (*epipla*) also is named;¹ moreover from the utensils they labelled the business and place of selling them, just as the Attic people also used to name the areas from the things sold there, saying “to the meat”, “to the sweet oils”, and “to the green cheese” and “to the slaves”. Moreover, if you should want to find the term “household-utensil” in a book, in order that you might defend those speaking (this way), you will find it in the second (book) of Hipponax’ *Iambs*:

he keeps the household-utensil pure
 and in the tenth book of Theophrastus’ *Laws*.

¹ On the derivation of *epipla* see Pollux 10.10.

- 656 Harpocration, *Lexicon on the Ten Attic Orators*, on *isotelēs kai isoteleia* (vol.1 p.163.5-11 Dindorf)

isotelēs kai isoteleia (tax-equal and tax-equality): . . . An honor given to those resident aliens who seemed worthy, on account of which there was also an exemption for them from the tax on aliens. . . . That the tax-equal (people) enjoyed exemption also from the other duties of resident aliens has been said by Theophrastus in book 11 of the *Laws*. He says that sometimes the Athenians voted non-taxation even for entire city-states, like Olynthus and Thebes.

Contests

- 657 Harpocration, *Lexicon on the Ten Attic Orators*, on *apobatēs kai apobainein kai apobatikoi trochoi* (vol.1 p.45.4 and 6-10 Dindorf)

apobatēs kai apobainein kai apobatikoi trochoi: . . . The *apobatēs* is

ἱππικόν τι ἀγώνισμα, καὶ ἀποβῆναι τὸ ἀγωνίσασθαι τὸν ἀποβάτην, καὶ ἀποβατικοὶ τροχοὶ οἱ ἀπὸ τούτου τοῦ ἀγωνίσματος. τὰ δ' ἐν αὐτῷ γινόμενα δηλοῖ Θεόφραστος ἐν τῷ κ' τῶν Νόμων. “χρῶνται δέ”, φησί, “τούτῳ μόνοι τῶν Ἑλλήνων Ἀθηναῖοι καὶ Βοιωτοί.”

5

1-3 Photius, *Lexicon*, s.v. ἀποβάτης καὶ ἀποβαίνειν καὶ ἀποβατικοὶ τροχοί (no. 2449, t.1 p.228.3-5 Theodoridis), *Suda*, s.v. (no. 3250, LG t.1 pars 1 p.291.24-7 Adler), *Collectio vocum utilium*, s.v. (*Anec. Gr.* t.1 p.122.20-4 Bachmann)

- 658 Harpocratio, *Lexicon in decem oratores Atticos* s.v. παρασκήνια (t.1 p.239.8-12 Dindorf)

παρασκήνια· Δημοσθένης ἐν τῷ Κατὰ Μειδίου. ἔοικε παρασκήνια καλεῖσθαι, ὥς καὶ Θεόφραστος ἐν κ' Νόμων ὑποσημαίνει, ὁ παρὰ τὴν σκηνὴν ἀποδεδειγμένος τόπος ταῖς εἰς τὸν ἀγῶνα παρασκευαῖς. ὁ δὲ Δίδυμος τὰς ἐκατέρωθεν τῆς ὀρχήστρας εἰσόδους οὕτω φησὶ καλεῖσθαι.

1-4 Photius, *Lexicon*, s.v. παρασκήνια (pars 2 p.389.23-6 Porson) et *Suda*, s.v. (no. 436, LG t.1 pars 4 p.41.16-18 Adler), ex quo scholion in *Demosth. Or.* 21.1 (BT t.2 p.166.29-167.2 Dills) pendet, quibus locis Theophrastus non nominatur;

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Res oeconomica

- 659 Philodemus, *De re oeconomica*, P.Herc. 1424 col.7.37-8.18 (BT p.26.3-27.16 Jensen)

[δ]ῆλον δὴ, διότι καὶ πρὸς | [τὰ] π[λει]στα τῶν Θεοφράστου | [διειλέ]γμεθα ταῖς δυνάμε[σιν] ἐκεῖθεν κεκεφαλαι[ω]μέ[να, μ]ᾶλλον δὲ καὶ τὰ τῶν ἄλ[λων·] ἅπαντες γὰρ ὡς ὑπερ[έ]χον μετηλλεύκασιν, ὅποτε | [καὶ] Θεόφραστος· ἀποψόμε[θα δ' ἐ]ν οἷς διαλλάττει. περίερ| 8 [γα τ]οίνυν [ἃ] προέθηκ[εν·] οὐ[δέ]ν γὰρ εἰς οἰκονομικὴν || τὸ 5 διαφέρειν τῆς πολιτικῆς, | κἂν εἰ ψεῦδός ἐστιν τὸ τὴν πολιτικὴν πάντως μὴ μοναρχίαν εἶναι καὶ τὸ τὴν οἰκονομικὴν πάντως μοναρχίαν | [καὶ] μήποτε ἀναλογοῦντ' εἰ[ν]αι περὶ ἐκατέραν· οὐδὲ τὸ τῶν | [τεχνῶν] τινὰς μὲν οἷς χρῶνται ποιεῖν, τινὰς δὲ καὶ μὴ· βλεπόμενον

an equestrian contest, and *apobainein* (to dismount) is to compete in the *apobatēs*, and “apobatic” races are those from this contest. In the 20th book of the *Laws*, Theophrastus makes clear what happened in the contest. “Of the Greeks,” he says, “only Athenians and Boeotians practice it”.

- 658 Harpocration, *Lexicon on the Ten Attic Orators*, on *paraskēnia* (vol.1 p.239.8-12 Dindorf)

paraskēnia (beside-the-stage): Demosthenes in the speech *Against Meidias*. As Theophrastus suggests in book 20 of *Laws*, the area was probably called *paraskēnia* that was beside the stage (*para tēn skēnēn*) and designated for the equipment required for the performance. Didymus says, however, that the entrances on either side of the orchestra were so named.

vid. etiam Voces rhetoricas, s.v. παρασκήνια (Anec. Gr. t.1 p.292.12-14 Bekker)
1 *Demosthenes, Or. 21.17* 3-4 *Didymus, fr. 7 Pearson et Stephens*

Household Management

- 659 Philodemus, *On Household Management*, *P. Herc.* 1424 col.7.37-8.18 (BT p.26.3-27.16 Jensen)

It is clear now that we have argued also against the major portions of Theophrastus' views, which are in their essentials derived as a summary from there,¹ and even more against the views of the others; for all these men have mined (the writings of Xenophon) as being the best available, and Theophrastus also did this on occasion; we shall see in what matters he differs. Now the 8 points he has put forward are superfluous, for it is irrelevant to household management that it is different from politics, even if it is false that (as he claims) politics never involves government by one man, while household management always does, and that there is no point of analogy between the two. Nor (does it make any difference) that some arts produce what they use while others do

δ' ἄλλως πᾶσιν, ὅτι | τῶν εἰρημένων ἐστὶ συστή|σασθαι τε καὶ χρῆσθαι· 10
καὶ τὸ | τί πόλις ἐστὶν ἀποδιδόναι | [κ]αὶ ταῦτ' ἐναργέστατον ὑ|πάρχον,
καὶ τὸ πρότερον οἰ|κίαν πόλεως συστήναι, διὸ | [κα]ὶ τὴν οἰκονομικὴν
τῆς πο|[λ]ιτικῆς.

4-12 [Aristoteles], *Oec.* 1.1 1343a1-16

2 [.....]γμεθα *pap.*: [διειλέ]γμεθα *Perron*: [διαλε]ξόμεθα *Iavarone* κε-
κεφαλαί[ω]μέ[να] *Jensen*: -μέ[νοι] *Iavarone* 6 κἂν εἰ *pap.*: καὶ ἔτι
Schömann: κἂν εἰ μὴ *Spengel* 10 χρῆσθαι *pap.*: χρῆσασθαι [Arist.]
1343a9

- 660 Philodemus, *De re oeconomica*, P.Herc. 1424 col.27.12-35 (BT p.73.20-75.1 Jensen)

[ε]ἰ δέ | τινὰ καὶ τῶν παρὰ Ξεγ[ο]φῶν|τι καὶ Θεοφράστῳ συν[ε]χῶ|
ροῦμεν οὐκ ἀδόκιμα κ[αὶ] φι|λοσόφοις εἶναι, προσποιητέ|ον κάκεῖνα,
μᾶλ[λον] αἰσχυνο|[μέ]νους εἶ τι πα[ραπ]έμπομεν | ὠφέλιμον ἦτ[οι] μετα-
φέ|ρομεν παρ' ἄλλων. εἰ δὴ κα|ταμέμψεταιί τις ἡμῶν πε|ρὶ οἰκονομίας
ἀναγρ[α]φ[όν]|των, ἡμῖν μὲν ἱκανὸς με|τ' Ἐπικούρου Μητροδώρος | 5
ἐπιστέλλον καὶ παραινῶν | καὶ διοικῶν ἐπ[ι]μελέστερον | καὶ μέχρι
μικροτέρων καὶ ποι|ῶν αὐτός, εἰ καὶ μὴ τὸ πρᾶγμ[α | κ]ατήπειγεν ὥς
[φα]ίνεται· | τοὺς δ' ἀπ' ἄλλης ἀγωγῆς ἀ|ναστελλέτωσαν οἱ καὶ σα|
[τρ]απικώτεροι τ[ῶν] φι|λοσό|[φω]ν, οὓς ἀπεθε[ωρή]σαμεν | [τὰ] τοιαῦτα 10
λόγον [π]ολλοῦ | [κατηξ]ιω[κ]ότ[ας].

3 ἦτ[οι] *Sudhaus*: ἦ τ[ινα] *Goettling*

- 661 Stobaeus, *Anthologium* 4.28.7 (t.4 p.678.6-8 Hense)

Θεοφράστου· οὐ χρὴ δὲ τὴν γυναῖκα δεινὴν ἐν τοῖς πολιτικοῖς, ἀλλ'
ἐν τοῖς οἰκονομικοῖς εἶναι.

vid. 564

- 662 Stobaeus, *Anthologium* 2.31.31 (t.2 p.207.10-14 Wachsmuth)

Θεοφράστου· ἀναγκαιοτάτη δ' ἐπὶ γυναικῶν ἢ τῶν γραμμάτων δοκεῖ
παίδευσις εἶναι καὶ αὐτὴ μέχρι χρησίμου πρὸς οἰκονομίαν· τὸ δ'

not. At any rate it is recognized by all that it is characteristic of the arts we mentioned both to create and to use (what they produce). With respect also to these things it is exceedingly clear both how to arrive at a definition of the city and that, since the household is established prior to the city, therefore household management comes before politics.

¹ I.e., from views of Xenophon already dealt with by Philodemus.

- 660 Philodemus, *On Household Management*, P. Herc. 1424 col.27.12-35 (BT p.73.20-75.1 Jensen)

But if we have conceded that some of the propositions¹ advanced by Xenophon and Theophrastus are not unworthy of consideration for philosophers too, we must then add them (to our own discussion), as we are more ashamed of dismissing something useful than of borrowing it from others. And if someone reproaches us for writing about household management, it is for us a sufficient defense that Metrodorus himself, together with Epicurus, did likewise by relaying, recommending, and arranging (views on the subject) rather carefully and with great attention to detail, even if, as appears to be the case, the subject did not demand it. But let those who follow a different way of life² be rebuked by the more satrap-like of the philosophers³ who, as we have seen, consider such things to be worthy of great attention.

¹ E.g., that it is not necessary to disdain wealth.

² Stoics and Cynics.

³ Xenophon and Theophrastus.

- 661 Stobaeus, *Anthology* 4.28.7 (vol.4 p.678.6-8 Hense)

Theophrastus: There is no need for a woman to be clever in matters of politics, but in those of household management.

see 564

- 662 Stobaeus, *Anthology* 2.31.31 (vol.2 p.207.10-14 Wachsmuth)

Theophrastus: In the case of women an education in letters seems especially necessary, at least up to the point of being useful

ἐξακριβούμενον ἐπὶ πλέον ἀργότερας τε ποιεῖ πρὸς τάλλα καὶ λάλους καὶ περιέργους.

1-4 *sententia Theophrasto attribuitur etiam in cod. Vat. Gr. 1144 f.210' v.21-4 (edl. 27 Elter, RhM t.47 [1892] p.133-4) et cod. Voss. Gr. Q 18 (Elter, op. cit. p.630)*

1 γραμμάτων *Meineke*: πραγμάτων *L, Vat. et cod. Voss.*

2 πρὸς *Meineke*:
→

663 Eustathius, *Commentarii ad Homeri Odysseam* 1.357 (t.1 p.67.22-4 Stallbaum)

τὸ δὲ ἀμφυτόλοισι κελεύειν τὴν γυναῖκα οἰκονομικόν ἐστιν, ἀρ-έσκον καὶ Θεοφράστῳ παράγγελμα, ὡς δέον ὄν διὰ τὸ τοῦ ζήλου ὑπερόριον, τὸν μὲν ἄνδρα ὡς τὰ πολλὰ μὴ ἐπιστατεῖν δουλίῃσι, τὴν δὲ γυναῖκα καὶ αὐτὴν τῶν θεραπόντων μὴ ἐν χρῶ προϊστασθαι.

664 Eustathius, *Commentarii ad Homeri Odysseam* 15.93-4 (t.2 p.93.8-11 Stallbaum)

ἐν τούτοις δὲ καὶ οἰκονομικόν τι κεῖται παράγγελμα, ἔνθα τῇ τε ἀλόχῳ καὶ ταῖς δμωαῖς ἐκέλευσεν ὁ βασιλεὺς δεῖπνον ἐτοιμάσαι. διδάσκει γὰρ πραγματικῶς ὁ ποιητὴς μὴ δίχα τῆς γυναικὸς δεῖν εἶναι τὸν ἄνδρα κελεύειν ταῖς κατ' οἶκον γυναιξί. Θεόφραστος δὲ ὕστερον γράψας αὐτὸς τε παραδέδωκεν καὶ ὡς οὐδὲ γυναιξὶν ἄνδρὸς δίχα χρῆ 5 μετεῖναι τῆς ἀνδρωνίτιδος.

665 Plutarchus, *Demosthenes* 25.7-8 (BT t.1.2 p.305.11-17 Ziegler)

τότε μὲν οὖν ἀπέπεμψαν ἐκ τῆς πόλεως τὸν Ἄρπαλον, δεδιότες δὲ μὴ λόγον ἀπαιτῶνται τῶν χρημάτων ἃ διηρπάκεισαν οἱ ῥήτορες, ζήτησιν ἐποιοῦντο νεανικὴν, καὶ τὰς οἰκίας ἐπιόντες ἡρεῦνων πλήν τῆς Καλλικλέους τοῦ Ἀρρενίδου. μόνην γὰρ τὴν τούτου νεωστὶ γεγα-μνηκότος οὐκ εἴασαν ἐλεγχθῆναι νύμφης ἔνδον οὔσης, ὡς ἱστορεῖ 5 Θεόφραστος.

3-6 *Helladius ap. Photium in Bibliotheca* 534b (CB t.8 p.183.14-184.1. Henry), *Theophrasto non nominato* 4-5 *Plutarchus, Praecepta gerendae rei publicae* 814B

4 τοῦ Y: τῆς N ἄρρενίδου (*libri*) μονῆς τὴν δὲ τούτου N
φραστος N: Θεόδομπος Y (cf. FGrH 115 F 330)

6 Θεό-

for household management; but further precision in it makes them lazy in regard to their other responsibilities, as well as garrulous and officious.

πρὸς τε *L et cod. Vat. et cod. Voss* 3 τὰλλα καὶ *L: τὰ ἄλλα καὶ cod. Voss.: om. cod. Vat.*

- 663** Eustathius, *Commentaries on Homer's Odyssey* 1.357 (vol.1 p.67.22-4 Stallbaum)

That the woman gives orders to the (female) servants¹ pertains to household management and is a precept pleasing also to Theophrastus, as being necessary because of overreaching emulation: the man does not generally oversee the (female) slaves, but the woman does, and she herself does not closely direct the (male) attendants.

¹ When Telemachus sends Penelope to her quarters, he tells her to order the female servants to apply themselves to their tasks.

- 664** Eustathius, *Commentaries on Homer's Odyssey* 15.93-4 (vol.2 p.93.8-11 Stallbaum)

In these (verses) there is a precept pertaining to household management, where the king ordered his wife and the domestic women to make the dinner ready. For the poet teaches by practical example that the husband should not give orders to the women in the household without his wife. Writing at a later date Theophrastus himself also handed on (the precept) that women should not enter the men's quarters without their husbands.

- 665** Plutarch, *Demosthenes* 25.7-8 (*BT* vol.1.2 p.305.11-17 Ziegler)

At that time, then, the people sent Harpalus out of the city and, because they feared having to account for the monies the orators had seized, they undertook a vigorous investigation, and going about they searched their houses, except that of Callicles, Arrhenides' son. Only his they did not allow to be examined, since he was recently married and his wife was inside, as Theophrastus reports.

RHETORICA ET POETICA

Inscriptiones librorum

666 Tabula inscriptionum ad opera rhetorica et poetica spectantium

- 1 **Περὶ τέχνης ῥητορικῆς α΄]** Diogenes Laertius, Vitae 5.48 = **1**; vid. **668**, quo tamen loco ipsa inscriptio non occurrit
- 2a **Περὶ τεχνῶν ῥητορικῶν εἶδη † ξα΄]** Diogenes Laertius, Vitae 5.48 = **1**
b **Τέχναι]** Ioannes Sardianus, In Aphthonii Progymnasmata 22.9 (RhGr t.15 p.139.7 Rabe) = **678**
- 3 **Παραγγέλματα ῥητορικῆς α΄]** Diogenes Laertius, Vitae 5.47 = **1**
- 4 **Περὶ εὐρήσεως]** Georgius Choeroboscus, In Hephaestionis Enchiridion 5.10.2 (p.240.19-20 Consbruch): ἔστι γὰρ σύγγραμμα παρὰ Θεοφράστῳ Περὶ εὐρήσεως; sed fort. haec inscriptio variatio pro Περὶ εὐρημάτων = **727** no. 11
- 5 **Περὶ παραδείγματος α΄]** Diogenes Laertius, Vitae 5.48 = **1**
- 6 **Περὶ ἐνθυμημάτων α΄]** Diogenes Laertius, Vitae 5.47 = **1** et Marcellinus (?), Prolegomena in Hermogenis De statibus (RhGr t.14 p.292.28-9 Rabe) = **673B**; vid. etiam Excerpta cod. Par. 3032 (RhGr t.14 p.232.4-6) = **673A**
- 7 **Περὶ γνώμης α΄]** Diogenes Laertius, Vitae 5.46 = **1**
vid. **68** no. 34 (Θέσεις κδ΄)
vid. **68** no. 35 (Θέσεις γ΄)
vid. **68** no. 36 (Περὶ ψυχῆς θέσις α΄)

RHETORIC AND POETICS

Titles of Books

666 List of Titles Referring to Works on Rhetoric and Poetics

- 1 *On the Art of Rhetoric*, 1 book] Diogenes Laertius, *Lives* 5.48 = 1;
see 668, where however the title itself does not occur
- 2a *On Kinds of Rhetorical Arts* † 61 books] Diogenes Laertius, *Lives* 5.48
= 1
- b *Arts*] John of Sardis, *On the Preliminary Exercises of Aphthonius* 22.9
(*RhGr* vol.15 p.139.7 Rabe) = 678
- 3 *Rhetorical Precepts*, 1 book] Diogenes Laertius, *Lives* 5.47 = 1
- 4 *On Invention*] Georgius Choeroboscus, *On Hephaestion's Handbook*
5.10.2 (p.240.19-20 Consbruch): "For there is a treatise by Theophras-
tus *On Invention*"; but this title may be a variant for *On Discoveries*
= 727 no. 11
- 5 *On Example*, 1 book] Diogenes Laertius, *Lives* 5.48 = 1
- 6 *On Enthymemes*, 1 book] Diogenes Laertius, *Lives* 5.47 = 1 and
Marcellinus (?), *Prefatory Remarks on Hermogenes' On Issues* (*RhGr*
vol.14 p.292.28-9 Rabe) = 673B; see also *Excerpts* from cod Par. 3032
(*RhGr* vol.14 p.232.4-6) = 673A
- 7 *On the Maxim*, 1 book] Diogenes Laertius, *Lives* 5.46 = 1

see 68 no. 34 (*Theses*, 24 books)

see 68 no. 35 (*Theses*, 3 books)

see 68 no. 36 (*A Thesis on the Soul*, 1 book)

vid. **436** no. 4 (Ἠθικοὶ χαρακτῆρες α')

8 Περὶ τῶν ἀτέχνων πίστεων α'] Diogenes Laertius, Vitae 5.46 = **1**

9 Περὶ δικανικῶν λόγων α'] Diogenes Laertius, Vitae 5.50 = **1**

10 Περὶ τῶν ἀδικημάτων α'] Diogenes Laertius, Vitae 5.46 = **1**

11 Περὶ συμβουλῆς α'] Diogenes Laertius, Vitae 5.48 = **1**

12 Περὶ ἐπαίνου α'] Diogenes Laertius, Vitae 5.46 = **1**

vid. **580** no. 1 (Ἐγκώμια θεῶν α')

13 Περὶ διαβολῆς α'] Diogenes Laertius, Vitae 5.46, 49, 50 = **1**

14 Περὶ θορύβου α'] Diogenes Laertius, Vitae 5.47 = **1**

15 Προοιμίων α'] Diogenes Laertius, Vitae 5.48 = **1**

16 Περὶ προθέσεως καὶ διηγήματος α'] Diogenes Laertius, Vitae 5.48 = **1**

17a Περὶ λέξεως α'] Diogenes Laertius, Vitae 5.47 = **1**, Dionysius Halicarnassensis, De compositione verborum 16 = **688** et De Lysia 14 = **692**; cf. Anonymi Coisliniani commentarium In Aristotelis De interpretatione (CAG t.4.5 p.xxiii.36 Busse) = **71G**

b Περὶ τῶν τοῦ λόγου στοιχείων] (alia inscriptio libri Περὶ λέξεως, quae praecipue ad primam partem huius libri pertinere videtur) Simplicius, In Aristotelis Categorias, prooemium (CAG t.8 p.10.24 Kalbfleisch) = **683**

vid. **436** no. 24 (Περὶ χάριτος α')

18 Περὶ σολοικισμῶν α'] Diogenes Laertius, Vitae 5.48 = **1**

vid. **264** no. 1 (Περὶ ἀριθμῶν, pro qua inscriptione Περὶ ῥυθμῶν Meurs coni.)

19 Περὶ μέτρων α'] Diogenes Laertius, Vitae 5.47 = **1**

see **436** no. 4 (*Ethical Characters*, 1 book)

8 *On Non-technical Proofs* (or *On Proofs outside the Art*), 1 book] Diogenes Laertius, *Lives* 5.46 = 1

9 *On Judicial Speeches*, 1 book] Diogenes Laertius, *Lives* 5.50 = 1

10 *On Injustices*, 1 book] Diogenes Laertius, *Lives* 5.46 = 1

11 *On Counsel*, 1 book] Diogenes Laertius, *Lives* 5.48 = 1

12 *On Praise*, 1 book] Diogenes Laertius, *Lives* 5.46 = 1

see **580** no. 1 (*Encomia of Gods*, 1 book)

13 *On Slander*, 1 book] Diogenes Laertius, *Lives* 5.46, 49, 50 = 1

14 *On Clamor*, 1 book] Diogenes Laertius, *Lives* 5.47 = 1

15 *Introductions*, 1 book] Diogenes Laertius, *Lives* 5.48 = 1

16 *On Statement (of the case) and Narration*, 1 book] Diogenes Laertius, *Lives* 5.48 = 1

17a *On Style*, 1 book] Diogenes Laertius, *Lives* 5.47 = 1, Dionysius of Halicarnassus, *On Literary Composition* 16 = **688** and *On Lysias* 14 = **692**; compare the Anonymous Coislinianus' commentary *On Aristotle's De Interpretatione* (CAG vol.4.5 p.xxiii.36 Busse) = **71G**

b *On the Elements of Speech*] (another title of the book *On Style*, which seems to pertain especially to the first part of the book) Simplicius, *On Aristotle's Categories*, introduction (CAG vol.8 p.10.24 Kalbfleisch) = **683**

see **436** no. 24 (*On Kindness [or Grace]*, 1 book)

18 *On Solecisms*, 1 book] Diogenes Laertius, *Lives* 5.48 = 1

see **264** no. 1 (*On Numbers*, for which title Meurs conjectured *On Rhythms*)

19 *On Meters*, 1 book] Diogenes Laertius, *Lives* 5.47 = 1

- 20 Περὶ ποιητικῆς α'] Diogenes Laertius, Vitae 5.47 = 1
- 21 Περὶ ποιητικῆς ἄλλο α'] Diogenes Laertius, Vitae 5.48 = 1
vid. 137 no. 42 (Πρὸς Αἰσχύλον α')
- 22 Περὶ κωμωδίας α'] Diogenes Laertius, Vitae 5.47 = 1; Athenaeus, Deipnosophistae 6.79 261D = 709
- 23 Περὶ γελοίου α'] Diogenes Laertius, Vitae 5.46 = 1; Athenaeus, Deipnosophistae 8.40 348A = 710
- 24 Περὶ ὑποκρίσεως α'] Diogenes Laertius, Vitae 5.48 = 1
vid. 727 no. 2 (Δειλινῶν α'β')

Scripta rhetorica

- 667 Cicero, De oratore 1.43 (BT p.18.8-13 Kumaniecki)

Peripatetici autem etiam haec ipsa, quae propria oratorum putas esse adiumenta atque ornamenta dicendi, ab se peti vincerent oportere, ac non solum meliora sed etiam multo plura Aristotelem Theophrastumque de istis rebus quam omnis dicendi magistros scripsisse ostenderent.

5

2 adiumenta atque ornamenta] Cicero, De inventione 1.7, Aristotele nominato

- 668 Cicero, De oratore 1.55 (BT p.23.3-9 Kumaniecki)

quibus de rebus Aristotelen et Theophrastum scripsisse fateor. sed vide ne hoc, Scaevola, totum sit a me. nam ego quae sunt oratori cum illis communia non mutuor ab illis; isti quae de his rebus disputant oratorum esse concedunt. itaque ceteros libros artis suae nomine, hos rhetoricos et inscribunt et appellant.

5

3 quae L: qui MV²
haec oratorum Costa

his L: iis M

4 oratorum L: horum M:

- 20 *On (the Art of) Poetry*, 1 book] Diogenes Laertius, *Lives* 5.47 = 1
- 21 another (work) *On (the Art of) Poetry*, 1 book] Diogenes Laertius, *Lives* 5.48 = 1
- see 137 no. 42 (*In Reply to Aeschylus*, 1 book)
- 22 *On Comedy*, 1 book] Diogenes Laertius, *Lives* 5.47 = 1; Athenaeus, *The Sophists at Dinner* 6.79 261D = 709
- 23 *On the Ludicrous*, 1 book] Diogenes Laertius, *Lives* 5.46 = 1; Athenaeus, *The Sophists at Dinner* 8.40 348A = 710
- 24 *On Delivery*, 1 book] Diogenes Laertius, *Lives* 5.48 = 1
- see 727 no. 2 (*Afternoon [Discussions]*, 2 books)

Rhetorical Writings

- 667 Cicero, *On the Orator* 1.43 (BT p.18.8-13 Kumaniecki)

Moreover, the Peripatetics would prove that even these very things, which you (Crassus) think are the property of orators, the supports and embellishments of speaking, ought to be acquired from them. And they would show that Aristotle and Theophrastus have written not only better but also much more on these matters than all the teachers of speaking.

- 668 Cicero, *On the Orator* 1.55 (BT p.23.3-9 Kumaniecki)

I (Crassus) admit that Aristotle and Theophrastus have written on these matters (which concern rhetoric). But consider, Scaevola, whether this is not all on my side. For I do not borrow from them what the orator has in common with them; yet they concede that what they say on these matters belongs to orators. And so they both label and call each of the other books by the name of its (special) art, (but) these (they label and call) rhetorical.

669 Cicero, De divinatione 2.4 (BT p.78.16-20 Giomini)

cumque Aristoteles itemque Theophrastus, excellentes viri cum subtilitate tum copia, cum philosophia dicendi etiam praecepta coniunxerint, nostri quoque oratorii libri in eundem librorum numerum referendi videntur.

3-4 cf. Cic. Inv. 2.7, *Theophrasto non nominato*

670 Quintilianus, Institutio oratoria 3.1.15 (OCT t.1 p.131.20-3 Winterbottom)

Theophrastus quoque, Aristotelis discipulus, de rhetorice diligenter scripsit, atque hinc vel studiosius philosophi quam rhetores praecipueque Stoicorum ac Peripateticorum principes.

1-3 SVF t.2 p.95, fr. 289; cf. opusc. Michaelis Pselli De Gregorii caractere 6 (BZ t.20 [1911] p.51.107-9 Mayer), quo loco Theophrastus socius Aristotelis nominatur et cum Chrysippo inter criticos elocutionis commemoratur; de fonte Pselli vid. comm.

Inventor artis rhetoricae

vid. 736A-C

Tria genera rhetoricae

671 Quintilianus, Institutio oratoria 3.6.104-7.1 (OCT t.1 p.160.25-31 Winterbottom)

7.1 nunc, quia in tria genera causas divisi, ordinem sequar, ac potissimum incipiam ab ea quae constat laude ac vituperatione. quod genus videtur Aristoteles atque eum secutus Theophrastus a parte negotiali, hoc est πραγματικῇ, removisse totamque ad solos

669 Cicero, *On Divination* 2.4 (BT p.78.16-20 Giomini)

And since Aristotle and likewise Theophrastus, outstanding men not only in refined judgment but also in verbal resources, joined to philosophy even precepts on speaking, my books on oratory too, it seems, ought to be counted in the same group of books (as my philosophical writings just enumerated).

670 Quintilian, *Oratorical Education* 3.1.15 (OCT vol.1 p.131.20-3 Winterbottom)

Theophrastus too, the pupil of Aristotle, wrote diligently on rhetoric, and after him the philosophers and especially the leaders of the Stoics and the Peripatetics (wrote) even more keenly than the rhetoricians.

The Inventor of the Art of Rhetoric

see 736A-C

Three Kinds of Rhetoric

671 Quintilian, *Oratorical Education* 3.6.104-7.1 (OCT vol.1 p.160.25-31 Winterbottom)

Now because I have divided causes into three kinds,¹ I shall
 7.1 follow the order, and in particular I shall begin from that which consists in praise and blame. Aristotle and following him Theophrastus seem to have separated this kind from the part which is concerned with affairs, i.e., that which is practical, and to have

auditores relegasse; et id eius nominis quod ab ostentatione ducitur 5
 proprium est.

1 tria genera] *de pap. Novocastr. ined., Hancock Mus. AREGYPT 522 col.1 v.1-39; vid. commentarium divisi] supra 3.3.15-4.16 3-5 Aristoteles, Rhetorica 1.3 1358a36-b8 5-6 cf. supra 3.4.13*

vid. 673A et 693

Inventio

672 Cicero, De finibus 5.10 (BT p.160.17-23 Schiche)

disserendique ab isdem non dialectice solum, sed etiam oratorie praecepta sunt tradita; ab Aristoteleque principe de singulis rebus in utramque partem dicendi exercitatio est instituta, ut non contra omnia semper, sicut Arcesilas, diceret, et tamen ut in omnibus rebus, quidquid ex utraque parte dici posset, expromeret. 5

1-5 Arcesila(u)s, fr. 12 Mette 2-5 Cic., Or. 46 et 127, Tusc. disp. 2.9, Aristotele nominato; cf. etiam Cic. De or. 3.80 et 107 et Quint. 12.2.25, Academicis et Peripateticis (De or. 3.67) nominatis

vid. 135

673A Excerpta codicis Parisini 3032 (RhGr t.14 p.232.4-8 Rabe)

ὅτι τὸν ἐνδιάθετον λόγον κοσμοῦσιν αἱ τέχναι αὗται αἱ Λολλιανοῦ καὶ Θεοφράστου περὶ ἐπιχειρημάτων καὶ ἐνθυμημάτων (γεγραμμένοι αἱ διδάσκουσαι) ποίοις ἐνθυμήμασι δεῖ χρησθαι τὸν κατηγοροῦντα καὶ συμβουλευόντα καὶ ἐγκωμιάζοντα.

1-2 Anonymus, Prolegomena in Hermogenis De statibus (RhGr t.14 p.188.6-7 Rabe), Lolliano et Theophrasto nominatis

→

673B Marcellinus (?), Prolegomena in Hermogenis De statibus (RhGr t.14 p.292.24-293.2 Rabe)

ἐπέγραψε γοῦν Περὶ στάσεων, δηλῶν ὅτι περὶ μόνων τῶν ἐν

relegated the whole of it solely to listeners; and this is specifically expressed by its name which is derived from “display”.

¹ Namely, epideictic, deliberative and judicial.

see 673A and 693

Invention

672 Cicero, *On Ends* 5.10 (BT p.160.17-23 Schiche)

In logic the same people (Aristotle and Theophrastus) passed on precepts not only for dialectic but also for oratory; and Aristotle was the first to establish the practice of speaking on both sides of particular matters, not so that he, like Arcesilaus, might always speak against everything, but that in all matters he might set forth whatever could be said on either side.

see 135

673A Excerpts from codex Parisinus 3032 (RhGr vol.14 p.232.4-8 Rabe)

Internal reason is ordered by the technical writings of Lollianus and Theophrastus on epicheiremes and enthymemes. They explain the sorts of enthymemes which ought to be used by the person who acts as prosecutor and engages in deliberation and speaks in praise.

2-3 γεγραμμένοι αἱ διδάσκουσαι *add. Rabe, qui Sopatri Hypomnema* (RhG t.5 p.2.23 Walz) *confert*

673B Marcellinus (?), *Prefatory Remarks on Hermogenes' On Issues* (RhGr vol.14 p.292.24-293.2 Rabe)

At any rate he (Hermogenes) gave (the work) the title *On Issues*,

δικαστηρίοις καὶ βουλευτηρίοις διδάσκει, ἀντιδιαστέλλων πρὸς τὰς ἄλλας ῥητορικὰς τέχνας· ἔστι γὰρ ὡς ἔφαμεν καὶ Περὶ τῶν ἰδεῶν αὐτοῦ τέχνη· καὶ Θεοφράστῳ δὲ γέγραπται τέχνη ῥητορικὴ Περὶ ἐνθυμημάτων καὶ Ἀλεξάνδρῳ τῷ τοῦ Νουμηνίου καὶ Λολλιανῷ Περὶ ἀφορμῶν ῥητορικῶν καὶ Ἀψίνῃ Περὶ προοιμίων καὶ πίστεων καὶ ἄλλοις πολλοῖς περὶ ἄλλων.

3 *supra* p.290.7

674 Cicero, De inventione 1.61 (BT p.48.3-12 Stroebel)

nobis autem commodior illa partitio videatur esse, quae in quinque partes tributa est, quam omnes ab Aristotele et Theophrasto profecti maxime secuti sunt. nam quemadmodum illud superius genus argumentandi, quod per inductionem sumitur, maxime So- crates et Socratici tractarunt, sic hoc, quod per ratiocinationem expolitur, summe est ab Aristotele [atque a Peripateticis] et Theo- phrasto frequentatum, deinde a rhetoribus iis, qui elegantissimi atque artificiosissimi putati sunt.

1-8 Victorinus, *Explicationes in Rhetoricam Ciceronis* 1.35 (RhLM p.244.21-33 Halm) 1-5 Iulius Victor, *Ars rhetorica* 9 (RhLM p.410.2-4 Halm) 1-3 Brunetto Latini, *Li livres dou tresor* 3.59 (p.371.4-5 Carmody), qui ex Cicerone pendet 2 Aristotele] *argumentatio quinquepartita in Aristotelis libris qui supersunt non invenitur* 3 superius] 1.51-6 →

675 Ioannes Diaconus, In Hermogenis De methodo 5, cod. Vat. Gr. 2228 f.428^r v.25-428^v v.9 (RUSCH t.3 [1988] p.296-7 Fortenbaugh)

“ἡ δὲ ἐπενθύμησις ἐστὶν ἐνθύμημα ἐπιφερόμενον, ὃ μὴ προστεθὲν μὲν οὐ ποθεῖται, προστεθὲν δὲ τὸ πᾶν ὠφελεῖ”· ὁρίζεται κἀνταῦθα τὴν ἐπενθύμησιν καὶ φησὶν εἶναι ταύτην ἐνθύμημα τοῖς προτέροις νοήμασιν ἐπιφερόμενον, οὐπὲρ οὐ προστεθέντος μὲν οὐ γίνεται ζήτησις, προστεθέντος δὲ μέγα τῷ λόγῳ ὄφελος. οἷόν φησιν ἡ Σαπφώ ὅτι τὸ ἀποθνήσκειν κακόν· οἱ θεοὶ γὰρ οὕτω κεκρίκασιν· ἀπέθνησκον γὰρ ἂν, εἴπερ ἦν καλὸν τὸ ἀποθνήσκειν. καὶ πάλιν· “οὐ δεῖ σε δημηγορεῖν· τὸ γὰρ δημηγορεῖν πρᾶγμα σφαλερόν καὶ ἐπίφθονον. εἰ μὲν οὖν τὰ δίκαια λέγεις, οἱ ἄνθρωποι σε μισήσουσιν, ἐὰν δὲ τὰ ἄδικα, οἱ θεοί.” καὶ πάλιν· “οὐ δεῖ τὰς εὐτυχίας τὰς ἐκ τῶν θεῶν διδομένας ἀποδέχεσθαι· πολλοῖς γὰρ

making clear that he offers instruction only on judicial and deliberative matters, (and) marking a distinction with regard to the other rhetorical arts. For there is, as we said, also an art of his *On the Qualities*. And Theophrastus has written a rhetorical art *On Enthymemes*, and Alexander, the son of Numenius, and Lollianus *On Rhetorical Starting-Points*, and Apsines *On Introductions and Proofs*, and many others on other (subjects).

674 Cicero, *On Invention* 1.61 (BT p.48.3-12 Stroebel)

Nevertheless the more suitable division (of deductive argumentation) seems to me to be that which is made into five parts (and) which has been particularly adopted by all who take their start from Aristotle and Theophrastus. For just as Socrates and the Socratics have particularly practised that previous kind of argument which works through induction, so this (kind) which is elaborated through (deductive) reasoning has been especially used by Aristotle [and the Peripatetics] and Theophrastus and then by those rhetoricians who are regarded most elegant and skilful.

6 atque a Peripateticis del. Linsmayer et Kayser : post et Theophrasto (6-7) transp. Schuetz : vel Peripateticis post et Theophrasto Victorinus 6-7 et Theophrasto del. Weidner

675 John the Deacon, *On Hermogenes' Concerning Method* 5, cod. Vat. Gr. 2228 f.428^r v.25 - 428^v v.9 (RUSCH vol.3 [1988] p.296-7 Fortenbaugh)

"Supplemental argumentation (*epenthumēsis*) is supplying an enthymeme, which when not added is not missed, but when added benefits the whole": Here he (Hermogenes) defines supplemental argumentation and says that it is supplying an enthymeme for thoughts already advanced, and when not added (the enthymeme) is not desired, but when added it helps the case greatly. For example, Sappho says that dying is bad, for the gods have judged it so; for they would die, if dying were something fine. And again: "You must not make public speeches, for making public speeches is a dangerous activity which excites envy. Now if you say what is just, men will hate you; but if you say what is unjust, the gods will." And again: "One must not accept good fortune given by the gods. For to many

ὁ δαίμων οὐ κατ' εὐνοίαν φέρων
μεγάλα δίδωσιν εὐτυχήματ', ἀλλ' ἵνα
τάς συμφορὰς λάβωσιν ἐπιφανεστέρας."

καὶ πάλιν Διοκλῆς κατηγορῶν τοῦ νόμου, ἐπεὶ ἐθорύβησαν αὐτῷ τινες εἰπόντι ὅτι οἱ νόμοι δέονται νόμου τοῦ διορθώσοντος, "καὶ γὰρ οἱ ἰχθύες ἀλός" εἶπεν. ἔτι καὶ ταῦτα Θεόφραστος ἐξ ἐπαγωγῆς ἐνθυμήματα κέκληκε· προθεῖς γὰρ νόημα σκληρὸν δοκοῦν τὸ "πάντες τοὺς σοφοὺς τιμῶσι" καὶ εἰπὼν εἰς πίστιν τούτου τὸ "Πάριοι γοῦν Ἀρχίλοχον καίτερ βλάσφημον ὄντα τιμήκασιν" ἐπήγαγε "καὶ Χῖοι Ὀμηρον οὐκ ὄντα πολίτην, καὶ Μιτυληναῖοι Σαπφῶ καίτερ γυναῖκα οὔσαν, καὶ Λακε- 20 δαιμόνιοι Χίλωνα τῶν γερόντων ἐποίησαν ἥκιστα φιλόλογοι ὄντες, καὶ Ἰταλιῶται Πυθαγόραν, καὶ Λαμψακηνοὶ Ἀναξαγόραν ξένον ὄντα ἔθαψαν καὶ τιμῶσιν ἔτι καὶ νῦν." * * * καὶ ὅτι Ἀθηναῖοι τοῖς Σόλωνος νόμοις χρῆσάμενοι εὐδαιμόνησαν καὶ Λακεδαιμόνιοι τοῖς Λυκούργου καὶ Θήβησιν ἅμα οἱ προστάται φιλόσοφοι ἐγένοντο καὶ εὐδαιμόνησεν 25 ἡ πόλις· ταῦτα γοῦν καὶ τὰ τοιαῦτα μὴ προστεθέντα μὲν οὐ ζητοῦνται, ἐὰν δὲ προστεθῶσι, κατασκευάζουσι τὸν προτεθέντα νοῦν καὶ ποιῶσιν ἰσχυρὸν καὶ σχεδὸν ἀναμφίβολον.

1-2 *Hermogenes, De methodo* 5 (RhGr t.6 p.418.15-17 Rabe); *lemmatis partes inveniantur ap. Gregorium Corinthium, In Hermogenis De methodo* 5 (RhG t.7.2 p.1153.17-18, 1154.8, 15 Walz) 5-7 *Arist., Rhet.* 2.23 1398b27-9 = *Sappho, fr. 201 Lobel et Page; Greg. Cor.* p.1153.18-20 Walz 7-9 *Arist., Rhet.* 1399a21-3; *Greg. Cor.* p.1153.20-3 Walz 10-13 *Arist., Rhet.* 1399b22-4 = *TrGF* t.2 p.40, *adespota* 82, et cf. *Anonymi Comm. in Arist. Rhet.* 2.23 (CAG t.21.2 p.141.21-3) 14-16 *Arist., Rhet.* 1400a9-11, *quo loco verba Androcli (Or. Att. pars 2 p.153-4 Sauppe) attribuuntur* 17-26 *Arist., Rhet.* 1398b10-19, *quo loco verba notulis citationis inclusa Alciamanti (Art. scr. B XXII 14) adscribuntur; vid. infra ad v.24* 26-8 *Greg. Cor.* p.1153.23-1154.1 Walz

14 Διοκλῆς *cod.*: Ἀνδροκλῆς *Arist.* 16 ἐνθυμήματα *Fortenbaugh*: ἐνθυμήματος *cod.*: ἐνθύμημα *Rabe* 17 προθεῖς *Rabe*: προσθεῖς *cod.* 21-
→

676 Ioannes Diaconus, In Hermogenis De methodo 5, *cod. Vat. Gr. 2228 f.428^v v.9-34* (CP t.81 [1986] p.137-8 Fortenbaugh)

"οἱ δὲ καθολικοὶ λόγοι δῆλον ὅ τι ποτέ εἰσιν"· ἐπειδὴ πάντες οἶδασιν ὅτι γνῶμαί εἰσιν οἱ καθολικοὶ λόγοι, διὰ τοῦτο παρήκεν εἰπεῖν· δῆλον γὰρ ὅτι γνῶμας πάντες τοὺς λόγους τοὺς καθολικοὺς ὀνομάζουσιν. ἐν τῇ Πρὸς Ἀλέξανδρον ῥητορικῇ Ἀριστοτέλους οὕτω τὴν γνῶμην ὀρίζεται· "γνῶμη ἐστὶ καθ' ὅλων τῶν πραγμάτων ἐν κεφαλαιῷ 5 δόγματος ἰδίου δήλωσις." ὁ δὲ Θεόφραστος οὕτω τὴν γνῶμην ὀρίζεται· "γνῶμη ἐστὶ καθόλου ἀπόφασις ἐν τοῖς πρακτικοῖς."

the deity, not motivated by good will,
gives great good fortune; rather he intends
that their ruin be more conspicuous."

And again, there is Diocles' indictment of the law: when certain people shouted at him for saying that the laws need a law to set them straight, he said, "For even fish need salt." Furthermore, Theophrastus has called them enthymemes based on induction. For having advanced the seemingly difficult idea: "Everybody honors the wise," and having said in support of this: "The Parians at least have honored Archilochus despite his evil-speaking," he adduced (the following): "And the Chians have honored Homer though not a citizen, and the Mityleneans Sappho despite her being a woman, and the Spartans made Chilon one of the Elders though they have very little interest in learning, and the Italian Greeks (honored?) Pythagoras, and the people of Lampsacus buried Anaxagoras though a foreigner and they honor him even now." * * * and that the Athenians enjoyed happiness using the laws of Solon and the Spartans (using) those of Lycurgus and at Thebes the rulers became philosophers and at the same time the city enjoyed happiness. These (arguments) at least and similar ones, when not added, are not desired, but if they are added, they establish the thought which has been advanced, and they make it strong and almost noncontroversial.

2 καὶ Ἰταλιῶται Πυθαγόραν] *haec verba reperiuntur etiam in Arist. Rhet.*
1398b14-15, *quo loco ea secluserit Kassel* 23 *post vñv lac. signavit Forten-*
baugh, secutus Vahlen (Rh. Mus. 9 [1854] 557 et SB Wien 43 [1863] 503), qui
lac. in Arist. Rhet. 1398b16 statuit 26 *προσθεθέντα Greg. Cor.: προσ-*
θέντα cod. ζητούνται *Greg. Cor.: ζητῶν cod.*

- 676 John the Deacon, *On Hermogenes' Concerning Method*, cod. Vat. Gr. 2228 f.428^v v.9-34 (CP vol.81 [1986] p.137-8 Fortenbaugh)

"It is clear what general statements are": Since everyone knows that general statements are maxims, on this account he (Hermogenes) has omitted saying (what they are), for it is clear that everyone calls general statements maxims. In Aristotle's *Rhetoric to Alexander* (the author) defines the maxim as follows: "A maxim is a summary expression of an individual opinion about general matters of conduct." Theophrastus defines the maxim as follows: "A maxim is a general assertion concerning matters of conduct."

ἔστι δὲ πλείω μέρη τῆς γνώμης· καὶ τὰ μὲν αὐτῶν παράδοξα, τὰ δὲ ἔνδοξα, τὰ δὲ ἀμφισβητούμενα. ὅσαι μὲν οὖν εἰσι παράδοξοι ἢ ἀμφισβητούμεναι, δεῖ ταύταις καὶ ἀποδείξεως. καὶ ἔνδοξοι μὲν εἰσιν 10 αἱ προεγνωσμέναι· διὸ καὶ οὐδὲν δέονται ἐπιλόγων αἱ τοιαῦται· οἷον,

ἀνδρὶ δ' ὑγιαίνειν ἄριστόν ἐστιν, ὥς γέ μοι δοκεῖ·

φαίνεται γὰρ τοῖς πολλοῖς οὕτως. αἱ δὲ παράδοξοι, ὥσπερ εἴρηται, δέονται καὶ κατασκευῶν· οἷα ἐστὶν αὕτη·

χρὴ δ' οὐποθ' ὅστις ἀρτίφρων πέφυκ' ἀνὴρ 15 παῖδας περισσῶς ἐκδιδάσκεισθαι σοφούς.

εἴτα ἡ αἰτία καὶ κατασκευή·

χωρὶς γὰρ ἄλλης ἥς ἔχουσιν ἀργίας
φθόνον παρ' ἀστῶν ἀλφάνουσι δυσμενῇ.

καὶ πάλιν ἐν 'Εκάβῃ· 20

φεῦ, φεῦ·
οὐκ ἔστι θνητῶν ὅστις ἔστ' ἐλεύθερος.

εἴτα ἡ κατασκευή·

ἢ χρημάτων γὰρ δοῦλός ἐστιν ἡ τύχης,
ἢ πληθος ἀστῶν ἢ νόμων γραφαὶ 25 εἴργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις.

τῶν δὲ μὴ παραδόξων ἀδήλων δὲ καὶ ἀμφιβόλων προστιθέντα δεῖ τὸ διότι στρογγυλῶτατα λέγειν· χρηστέον δ' ἐν τοῖς τοιούτοις καὶ τοῖς ἀποφθέγμασι τοῖς Λακωνικοῖς· οἷον εἴ τις λέγοι ὅπερ Στησίχορος εἶπεν ἐν Λοκροῖς, ὅτι “οὐ δεῖ ὑβριστὰς εἶναι, ὅπως μὴ οἱ τέττιγες αὐτοῖς 30 χαμόθεν ἔδωσι.” τοῦτο γὰρ ἀδηλόν ἐστιν ἥγουν ἀμφίβολον, καὶ ἔχει τὸ τῆς συμβουλῆς ὄφελος· διὰ τί γὰρ φησιν οὐ δεῖ ὑβριστὰς εἶναι ἐὰν ὑβρίζωσί τινας, ὅτι ἐὰν ὦσιν ὑβριζόμενοι δυνατώτεροι, μεγάλη τις ἢ βλάβη ἀπαντᾷ· ἀφανίζουσι γὰρ πᾶσαν τὴν χώραν καὶ δενδροτομήσουσι

There are several classes of maxims: some of them are paradoxical, some in agreement with accepted opinion, some disputed. Those which are paradoxical or disputed are also in need of demonstration. Those which are already known agree with accepted opinion. Therefore (maxims) of this kind are not also in need of supplemental arguments: e.g.,

For man health is best, as it seems at least to me,
for it appears so to many men. Paradoxical (maxims), as has been said, are also in need of proofs. The following (maxim) is of this sort:

Never should any man of sound mind
have his children brought up to be exceedingly wise.

Then (comes) the reason and proof:

For apart from the idleness which is theirs
they incur the hostile envy of the citizens.

And again in the *Hecuba*:

Oh, oh,
there is no mortal man who's free.

Then (comes) the proof:

For (each) is the slave of money or fortune,
or the mass of citizens or indictments under law
constrain him to behave in ways contrary to his judgment.

In the case of (maxims which are) not paradoxical, but uncertain and controversial, it is necessary, while adding the explanation, to speak quite tersely. In such cases one ought also to use laconic sayings: e.g., if someone should say what Stesichorus said to the Locrians, (namely) that "men ought not to be insolent, lest the cicadas sing to them from the ground." For this is unclear or at least controversial, and it gives beneficial advice. For he says why men ought not to be insolent, if they treat some persons insolently,¹ (namely) that if the persons treated insolently are more powerful, some great harm occurs. For they (the persons treated insolently)

τοσοῦτον ὥστε μηδὲ τοὺς τέττιγας ἔχειν ἔνθα δὴ καθεσθῆσονται καὶ 35
ῥσουσιν.

1-4 *Gregorius Corinthius, In Hermogenis De methodo* 5 (RhG t.7.2 p.1154.19-22 Walz) 4-7 [Arist.], *Rhet. ad Alex* 12 1430a40-b1 6-16 *Greg. Cor. p.1154.22-1155.1 Walz, Theophrasto nominato* 8-13 *Arist., Rhet.* 2.21 1394b 8-14 12 *verba Epicharmo (fr. 262 Kaibel) et Simonidi (PMG no. 651 p.322) attribuuntur* 15-16 et 18-19 *Eur., Medea* 294-7 15-19 *Arist., Rhet.* 1394a29-34, b18, 29-31 et cf. 1399a12-15 21-2 et 24-6 *Eur., Hecuba* 863-7 22-4 *Arist. Rhet.* 1394b4-6 27-31 *Arist., Rhet.* 1394b31-1395a2 27-36 *Greg. Cor. p.1155.1-8* 30-1 *Stesichorus, fr. 104b (PMG no. 281 p.140); cf. Arist. Rhet.* 3.11 1412a22-3; *Demetrius, De eloc.* 99 *haec verba Dionysio attribuit; vid. etiam* 243, *quo loco auctor non nominatur*

7 ἀπόφασις *cod. et Greg. Cor. : ἀπόφασις Wimmer fr. 70d (Greg. Cor.) et cf.* →

677 Ioannes Sardinus, In Aphthonii Progymnasmata 8 (RhGr t.15 p.132.18-24 Rabe)

“ὅς διαιρήσεις εἰς ψυχὴν καὶ σῶμα καὶ τύχην· ψυχὴν μὲν ὡς ἀνδρείαν καὶ φρόνησιν.” Ἀριστοτέλης τὸ ἐγκώμιον τριχῶς διαιρεῖ, τὸ αὐτὸ δὲ καὶ Θεοφράστῳ καὶ τῇ φύσει δοκεῖ, ἀπὸ ψυχῆς, ἀπὸ σώματος, ἀπὸ τῶν ἐκτός· καὶ ἀρεταὶ μὲν ψυχῆς εἰσι φρόνησις, ἀνδρεία, σωφροσύνη, δικαιοσύνη, τοῦ σώματος μέγεθος, ἰσχύς, ταχύτης, κάλλος, ὑγίεια, 5
τῶν ἐκτός ἀρχή, πλοῦτος, φίλοι, εὐτυχία, εὐπαιδία.

2 *tripartita divisio encomii in Arist. Rhet. non invenitur, sed bipartita in EN* 1.12 1101b33-4 *occurrit* 4-6 *cf. Arist. Rhet.* 1.5 1360b19-29, 1361a2-5, 1362b 12-28

2 καὶ] ἢ *Aphthonius (quinque codd.)*

678 Ioannes Sardinus, In Aphthonii Progymnasmata 8 (RhGr t.15 p.139.5-24 Rabe)

“ἐπὶ τούτοις τὴν σύγκρισιν ἐκ παραθέσεως συνάγων τῷ ἐγκωμιαζομένῳ τὸ μείζον.” Θεόφραστος ἐν ταῖς Τέχναις διεῖλε διχῶς τὸ ἐγκώμιον· λέγει γὰρ τοῦ ἐγκωμίου τὸ μὲν εἶναι ποιόν, τὸ δὲ ποσόν. καὶ τὸ μὲν ποιόν ἐστὶν ἐν τῷ δεικνύναι διὰ τοῦ γένους καὶ τῆς ἀγωγῆς 5
καὶ τῶν πράξεων, ποῖός τις ἐστὶ, πότερον καλὸς ἢ κακός, τὸ δὲ ποσὸν

devastate the entire land, and they will cut down so many trees, that the cicadas have no place to sit and sing.

¹ The if-clause may reflect John's source, but it is awkward here and may involve corruption.

Arist. Rhet. 1394a22 *πρακτικοῖς cod. et Greg. Cor. (cod. Mon.): πρακτέοις Greg. Cor. (cod. Vind.)* 9 ὅσαι *Fortenbaugh: ὅσοι cod.* 10 ἀμφισβητούμεναι *Fortenbaugh: ἀμφισβητούμενοι cod.* 19 παρ' ἀστῶν *Arist., Rhet.* 1394a34: παρ' αὐτῶν *cod.: πρὸς ἀστῶν Eur., Med.* 297 25 ἀστῶν] αὐτὸν πόλεος *Eur., Hec.* 866 (*unus cod. rec.: -εως cett.*) 27 τῶν δὲ *cod. et Greg. Cor.: περὶ δὲ τῶν Arist., Rhet.* 1394b31-2 *προστιθέντα cod. et Arist., Rhet.* 1394b32: *προστιθέναι Greg. Cor. (cod. Mon.): προτιθέναι Greg. Cor. (cod. Vind.)* *δεῖ Greg. Cor.: δὴ cod.: om. Arist., Rhet.* 1394b32 33 ὑβρίζοντες *cod.: ὑβρίζοντες Greg. Cor.*

677 John of Sardis, *On the Preparatory Exercises of Aphthonius* 8 (RhGr vol.15 p.132.18-24 Rabe)

"Which (actions) you will divide into (those relating to) soul and body and fortune: soul as for example courage and practical wisdom."¹ Aristotle divides the encomium three ways, and the same appears correct both to Theophrastus and in reality: (i.e.,) from soul, from body, from external things. And the virtues of the soul are practical wisdom, courage, temperance, justice; of the body size, strength, swiftness, beauty, health; of external things rule, wealth, friends, good fortune, good offspring.

¹ The lemma comes from Aphthonius' discussion of the encomium and in particular the headings under which an encomium is to be developed. The heading here in question is that of actions.

678 John of Sardis, *On the Preparatory Exercises of Aphthonius* 8 (RhGr vol.15 p.139.5-24 Rabe)

"To these (headings you will add) comparison resulting from juxtaposition, attaching what is more (noble) to the subject of the encomium."¹ Theophrastus in his *Arts* divided the encomium in two, for he says that one part of the encomium is qualitative and the other quantitative. And the qualitative part involves showing through family and training and actions what sort of person (the subject) is: whether he is noble or bad. The quantitative part involves

ἐν συγκρίσεσιν· ἐπειδὴν γὰρ συστήσωμεν τὴν ποιότητα, τότε καὶ πηλίκος ἐστὶν ἀποδείκνυμεν τῇ παραθέσει τῇ πρὸς ἕτερον. καὶ τὸ μὲν τοῦ ποιοῦ τῆς περὶ τὴν οὐσίαν ἐστὶν ἐξετάσεως, τὸ δὲ τοῦ ποσοῦ τοῦ συμβεβηκότος, ὅπερ ἐστὶ τῆς πρὸς ἕτερον παραθέσεως· ὥσπερ τι γὰρ μέτρον ἐστὶ τῆς δόξης τῶν ἐπαινουμένων ἢ σύγκρισις, ἅφ' οὗ μέτρου 10 τὸ μέγεθος τῆς ἐκείνων ἀρετῆς καταλαμβάνομεν· οἷον θαυμαστὸς ὁ δεῖνα, τόδε γὰρ καὶ τόδε πεποίηκεν· ἐντεῦθεν τοσοῦτον μόνον (ἔπεται, ὅτι) θαυμάζομεν, πηλίκος δέ, οὐ γινώσκομεν· ἂν δὲ δὴ προσθῶμεν, ὅτι καὶ τῷδε παραπλήσιος, ἐκ τοῦ προαχθέντος εἰς μέσον τοῦ προκειμένου τὴν ἀρετὴν ὁπόση τις ἐστὶ διδασκόμεθα· τοῦτο γὰρ καὶ τὸ μέγεθος 15 σαφηνίζει καὶ δόξαν προστίθισιν.

7-8 τὸ μὲν τοῦ W: τὸ μὲν περὶ τοῦ V 12 ἔπεται, ὅτι *add. Rabe* 13
 πηλίκος δὲ οὐκ ἄνθα θαυμάζομεν γινώσκομεν *sic W* 14 καὶ W: ἐν V
 15 ἐστὶ V: *om. W* διδασκόμεθα VW: διδάσκομεν *in app. crit. dubitan-*
ter conl. Rabe

679 Epitome Laurentiana 11 (RhGr t.1 p.215.3-7 Hammer)

ὅτι Θεόφραστος ἔξ τρόπους αὐξήσεως παραδέδωκε· τὰ μὲν γὰρ ἐκ τῶν πραγμάτων λέγει ἔχειν τὴν αὐξήσιν, τὰ δὲ ἐκ τῶν ἀποβαινόντων, τὰ δὲ ἔξ ἀντιπαραβολῆς καὶ κρίσεως, τὰ δὲ ἐκ τῶν καιρῶν καὶ τοῦ πάθους φαίνεται μεγάλη.

1-4 *cf. Arist. Rhet. 1.9 1368a10-26; [Arist.] Rhet. ad Alex. 3 1426a19-b12*

3 κρίσεως *cod.*: συγκρίσεως *Volkmann*

680 Quintilianus, Institutio oratoria 4.1.32 (OCT t.1 p.191.22-6 Winterbottom)

adicit Theophrastus ab oratione principium, quale videtur esse Demosthenis Pro Ctesiphonte ut sibi dicere suo potius arbitrio liceat

comparisons, for when we have established the quality, then we also demonstrate how great (the subject) is by juxtaposition with another person. And the qualitative part consists of an examination concerning the (subject's) nature, the quantitative part consists of the accidental, which consists of juxtaposition with another person. For comparison is like a measure of the reputation of those being praised, and by this measure we pin down the greatness of their virtue. For example, a certain subject is admirable, for he has done this and this. From that, only this much follows: namely, that we admire (him); we do not know how great he is. But if indeed we add that he also resembles this (other) person, (then) as a result of the person introduced into the middle, we learn how great the virtue of the subject is. For this both makes clear the greatness (of the subject) and adds reputation.

¹ The lemma is taken from Aphthonius' discussion of the several headings useful for constructing an encomium. The heading introduced here, namely comparison, follows that of actions, which is the subject of 677.

679 *Laurentian Epitome*¹ 11 (*RhGr* vol.1 p.215.3-7 Hammer)

Theophrastus taught six modes of amplification, for he says that some topics derive amplification from the deeds, some from the consequences, some from comparison and judgment², and some appear important as a result of the critical moments and the suffering³.

¹ According to the heading found in the manuscript, the epitome contains excerpts from Longinus. The heading is by a later hand and problematic. See the commentary.

² I.e., a previous judgment; cf. ps. Aristotle, *Rhetoric to Alexander* 3 1426a23-7, 32-5.

³ Cf. Aristotle, *Rhetoric* 2.14 1374b33-1375a2; but "emotion" is also a possible translation.

680 Quintilian, *Oratorical Education* 4.1.32 (*OCT* vol.1 p.191.22-6 Winterbottom)

Theophrastus adds that the introduction (may be derived) from the speech¹, such as seems to be (the introduction to) Demosthenes' *On behalf of Ctesiphon*. He asks that he be permitted to speak in

rogantis quam eo modo quem accusator actione praescripserit.

1-3 *Demosthenes, De corona 2, et Aeschines, Contra Ctesiphontem 202-5*

1 oratione AB: actione p: orationis ratione *vel* causae ratione *Handley (BICS suppl. 25 [1970] p.80 n.3): cruces circum verbum oratione posuit Winterbottom*

Elocutio

vid. 735

- 681 [Alexander Aphrodisiensis], In Aristotelis *Metaphysica* 14(N).6 1093a20-6 (CAG t.1 p.834.5-11 Hayduck)

ἀλλὰ καὶ Ἀρχῖνος ταύτῃ τῇ ἀποδόσει ἐχρήτο, ὡς Θεόφραστος ἱστορεῖ· ἔλεγε γὰρ Ἀρχῖνος ἡ ἕξω τι παρὰ τὴν μῦσιν τῶν χειλέων ἐκφωνεῖσθαι, ὥσπερ τὸ π, καὶ διὰ τοῦτο τὸ ψ πρὸς τῷ ἄκρῳ γεννᾶσθαι τῆς γλώττης ὡς ἐκ τοῦ π καὶ σ συγκείμενον, ἡ τῷ πλάτει τῆς γλώττης παρὰ τοὺς ὀδόντας, ὥσπερ τὸ δ, καὶ διὰ τοῦτο τὸ ζ κατὰ ταύτην 5
γεννᾶσθαι τὴν χώραν, ἡ τῷ κυρτῷ πιεζομένῳ ἐκ τοῦ ἐσχάτου, ὥσπερ τὸ κ, ὅθεν τὸ ξ προῖεναι.

1-7 *Syrianus, In Aristotelis Metaphysica* 14(N).6 1093a20-6 (CAG t.6.1 p.191.29-35 Kroll) 5-6 *de ζ cf. Arist. Metaph. 1(A).9 933a5-7*

→

- 682 [Sergius], *Explicationes in artem Donati* 1 (GL t.4 p.530.9-17 Keil)

scire enim oportet rationis huius recens non esse commentum, sed omnium qui ante Varronem et Tyrannionem de prosodia aliquid reliquerunt plurimos et clarissimos quoque mediae huius fecisse mentionem, quos omnes sibi fuisse auctores Varro commemorat, grammaticos Glaucum Samium et Hermocraten Iasium; item phi- 5
losophum Theophrastum Peripateticum, cui divina facundia nomen adscivit, nec non eiusdem sectae Athenodorum, summi acuminis

accordance with his own judgment rather than in the way which the accuser² has laid down in his speech.

¹ Probably, "from the speech" of the adversary, but it is also possible that the speech being introduced is meant (or if Handley's first conjecture be adopted, then the "plan" of that speech).

² Aeschines

Expression

see 735

- 681 pseudo-Alexander of Aphrodisias, *On Aristotle's Metaphysics* 14(N).6 1093a20-6 (CAG vol.1 p.834.5-11 Hayduck)

But Archinus too gave this explanation (of the double consonants ζ, ξ and ψ), as Theophrastus reports. For Archinus said that (a consonant) is pronounced either externally as a result of closing the lips as in the case of π, and on account of this ψ is produced at the tip of the tongue as put together from π and σ; or by the flat of the tongue along the teeth as in the case of δ, and on account of this ζ is produced in this place; or by the roof (of the mouth) being pressed from the rear as in the case of κ, whence ξ proceeds.

2 ἦ Bonitz: μῆ Brandis (ex cod. C) et Syrianus

- 682 pseudo-Sergius, *Explanations concerning the Art of Donatus* 1 (GL vol.4 p.530.9-17 Keil)

For one ought to know that the development of this view¹ is not recent, but of all who before Varro and Tyrannio left anything on pitch accent the majority and the most famous too made mention of this middle (pitch). All these Varro mentions as having been his authorities: the grammarians Glaucus of Samos and Hermocrates of Iassus, likewise the Peripatetic philosopher Theophrastus, whose name is derived from his divine eloquence,² and also Athenodorus

virum, qui quandam prosodiam μονότονον appellat, quae videtur non alia esse quam media, licet diverso vocabulo.

1-9 Varro, fr. 282 (GRF p.302.42-51 Funaioli) 3 mediae] cf. Arist. Rhet. 3.1 1403b30 et Poet. 20 1456b33

3 quoque LO: quosque Wasius et Keil 7 Athenodorum Wasius: athe-
nothorum O: ut (a l) henothorum L

vid. 78

683 Simplicius, In Aristotelis Categorias, prooemium (CAG t.8 p.10.20-11.2 Kalbfleisch)

ὁ δὲ Πορφύριος σκοπὸν εἶναι τοῦ βιβλίου φησὶν ἔν τε τῷ Πρὸς Γεδάλειον καὶ ἐν τῷ Κατὰ πεῦσιν καὶ ἀπόκρισιν περὶ τῶν κατηγορουμένων· αὐταὶ δὲ εἰσιν αἱ ἀπλαῖ φωναὶ αἱ σημαντικαὶ τῶν πραγμάτων, καθὸ σημαντικαὶ εἰσιν, ἀλλ' οὐ καθὸ λέξεις ἀπλῶς. καθὸ μὲν γὰρ λέξεις, ἄλλας ἔχουσι πραγματείας, ἅς ἐν τῷ Περὶ τῶν τοῦ λόγου 5 στοιχείων ὃ τε Θεόφραστος ἀνακινεῖ καὶ οἱ περὶ αὐτὸν γεγραφότες οἶον πότερον ὄνομα καὶ ῥῆμα τοῦ λόγου στοιχεῖα ἢ καὶ ἄρθρα καὶ σύνδεσμοι καὶ ἄλλα τινά (λέξεως δὲ καὶ ταῦτα μέρη, λόγου δὲ ὄνομα καὶ ῥῆμα), καὶ τίς ἡ κυρία λέξις, τίς δὲ ἡ μεταφορική, καὶ τίνα τὰ πάθη αὐτῆς, οἶον τί ἀποκοπή, τί ἀφαίρεσις, τίνες αἱ ἀπλαῖ, τίνες αἱ σύνθετοι, τίνες 10 αἱ ὑποσύνθετοι καὶ ὅσα τοιαῦτα, καὶ ὅσα περὶ ἰδεῶν εἴρηται, τί τὸ σαφὲς ἐν ταῖς λέξεσιν, τί τὸ μεγαλοπρεπές, τί τὸ ἡδὺ καὶ πιθανόν· καθὸ μέντοι σημαντικὴ ἐστὶν ἡ λέξις, κατὰ τὰ γένη τῶν ὄντων ἀφορίζεται.

2-3 ἐν τῷ κατὰ πεῦσιν καὶ ἀπόκρισιν περὶ τῶν κατηγορουμένων] Porphyrius, In Arist. Cat., prooemium (CAG t.4.1 p.57.19-59.33) 7-8 vid. infra p.11. 23-9, quo loco Simpl. de Boetho commemorat et cf. Arist. De int. 1-4 16a1-17a7, Rhet. 3.2 1404b26-7 et 3.5 1407a19-30, Poet. 20 1456b38-1457a28, Varronis librum De lingua Latina 8.11, Dion. Halic. librum De comp. verb. 2 et De Dem. 48, Quint. Inst. orat. 1.4.18, Dexippi comm. In Arist. Cat. 4 1b27 (CAG t.4.2 p.32.23-5) et scholion Lond. in Dionysii Thracis Artem 11 (GG t.1.3 p.515.19-34) 9-11 vid. supra 9.20-2 et infra 11.34-12.1, quibus locis Simpl. breviter artem grammaticam attingit 9-12 cf. Arist. Rhet. 3.2 1404b1-1405b34 et Poet. 21 1457a31-22 1459a16

→

vid. Appendicem no. 8 et no. 9

of the same school, a man of the highest intelligence, who calls a certain pitch "monotone", which seems to be no other than the middle (pitch), albeit under a different label.

¹ I.e., the view that there is a middle pitch accent (*media prosodia*) between the acute and the grave.

² See 5-7.

see 78

- 683 Simplicius, *On Aristotle's Categories*, Introduction (CAG vol.1 p.10.20-11.2 Kalbfleisch)

In the (book dedicated) *To Gedalius* and in the (book arranged) *By Question and Answer*, Porphyry says that the focus of the book (Aristotle's *Categories*) is on predicates, and these are the simple sounds that signify things, in so far as they are significant, but not in so far as they are simply expressions. For in so far as they are expressions, they belong to other subjects, which are worked up by Theophrastus in *On the Elements of Speech*¹ and by his associates.² In their writings they (inquire), e.g., whether (just the) noun and verb are elements of speech, or also joints and ligaments and certain others³ — these too are parts of expression, a noun and verb (are parts) of speech — and what is ordinary expression, and what is metaphorical, and what are the modifications of it: e.g., what is apocope, what is aphaeresis, what are the simple (expressions), what are the composite, what are those formed from composites, and all such things, and whatever has been said about qualities (of style):

11 what is clarity in expression, what is grandeur, what is the pleasant and persuasive? But in so far as expression is significant, it is distinguished according to the kinds of things there are.

¹ Or "*On the Elements of the Sentence*".

² Several manuscripts read, "and by those who have written on these matters".

³ I.e., articles, prepositions and the like.

6 αὐτὸν] αὐτῶν JKA

see Appendix no. 8 and no. 9

684 Cicero, Orator 79 (BT p.27.9-12 Reis)

sermo purus erit et Latinus, dilucide planeque dicetur, quid deceat circumspectetur. unum aberit quod quartum numerat Theophrastus in orationis laudibus: ornatum illud suave et affluens.

1-3 Cicero, *De or.* 1.144 et 3.37, *Theophrasto non nominato* 3 ornatum
 . . . suave] cf. *Cic. De or.* 1.49 = 51 et *Acad. lib.* 1.33 = 497 et *Aul. Gell.*
NA 13.5.11 = 8, quibus locis elocutio Theophrasti describitur

685 Dionysius Halicarnassensis, De Demosthene 3 (Opuscula t.1 p.132.3-7, 13-17 Usener et Radermacher)

τρίτη λέξεως * * * ἦν ἡ μικτή τε καὶ σύνθετος ἐκ τούτων τῶν δυεῖν, ἦν ὁ μὲν πρῶτος ἀρμοσάμενος καὶ καταστήσας εἰς τὸν νῦν ὑπάρχοντα κόσμον εἴτε Θρασύμαχος ὁ Καλχηδόνιος ἦν, ὥς οἶεται Θεόφραστος, εἴτε ἄλλος τις, οὐκ ἔχω λέγειν. . . . ἡ μὲν οὖν Θρασυμάχου λέξις, εἰ δὴ πηγὴ τις ἦν ὄντως τῆς μεσότητος, αὐτὴν τὴν προαίρεσιν ἔοικεν ἔχειν σπουδῆς ἀξίαν· κέκραται γὰρ εὖ πως καὶ αὐτὸ τὸ χρήσιμον εἴληφεν ἐκατέρως. 5

1 *lac. ind.* Radermacher: ἰδέα intercedisse putat Sylburg 3 Καλχηδόνιος
 Vliet: χαλκηδόνιος *codd.* 4 εἰ δὴ Schenkl: ἡ *codd.* 5 πηγὴ Sadée:
 λοιπὴ *codd.*

686 Demetrius, De elocutione 114 (p.124.6-14 Roberts)

πρῶτα δὲ περὶ τοῦ γειτνιῶντος τῷ μεγαλοπρεπεῖ λέξομεν. ὄνομα μὲν οὖν αὐτῷ ψυχρόν, ὀρίζεται δὲ τὸ ψυχρόν Θεόφραστος οὕτως, “ψυχρόν ἐστὶ τὸ ὑπερβάλλον τὴν οἰκείαν ἀπαγγελίαν,” οἷον

ἀπυνδάκωτος οὐ τραπεζοῦται κύλιξ,

ἀντὶ τοῦ ἀπύθμενος ἐπὶ τραπέζης κύλιξ οὐ τίθεται. τὸ γὰρ πρῶγμα 5
 μικρὸν ὄν οὐ δέχεται ὄγκον τοσοῦτον λέξεως.

2-3 cf. *Dem.* 237, quo loco arida dictio explanatur, sed Theophrastus non nominatur
 2-6 cf. *Arist. Rhet.* 3.3 1405b34-1406b19 (*praecipue* 1406a6-10), quem locum
Demetrius 116 commemorat 4 *Sophocles, Triptolemus* F611 (*TrGF* t.4 p.452)

684 Cicero, *Orator* 79 (BT p.27.9-12 Reis)

The language will be pure and (good) Latin; it will be expressed clearly and simply; what is appropriate will be considered.¹ The one thing missing will be what Theophrastus numbers fourth among the virtues of a speech: that ornamentation (which is) pleasant and abundant.

¹ Cicero is describing the plain style.

685 Dionysius of Halicarnassus, *On Demosthenes* 3 (*Opuscula* vol.1 p.132.3-7, 13-17 Usener and Radermacher)

The third (type) of style * * * was the mixture and combination of these two (the plain and grand styles). Whether it was first put together and brought into its presently existing form by Thrasyarchus of Chalcedon, as Theophrastus thinks, or by someone else, I am unable to say. . . . The style of Thrasyarchus, then, if it really was a source of the mean, seems to be worthy of serious attention in the very choice it makes. For it has in a way been well blended and has adopted precisely what is useful in each of the two (other styles).

686 Demetrius, *On Style* 114 (p.124.6-14 Roberts)

First we shall speak about the (faulty style which) is next neighbor to the grand (style). The name of it is "frigid", and Theophrastus defines the frigid as follows: "frigid is that which exceeds the proper mode of expression," for example,

a baseless cup is not tabled

instead of "a bottomless cup is not placed on the table." For the subject matter, being slight, does not admit such weighty style.

687 Demetrius, De elocutione 173-5 (p.150.19-28, 152.1-4 Roberts)

ποιεῖ δὲ εὐχαριν τὴν ἐρμηνείαν καὶ τὰ λεγόμενα καλὰ ὀνόματα.
 ὠρίσατο δ' αὐτὰ Θεόφραστος οὕτως, “κάλλος ὀνοματός ἐστι τὸ πρὸς τὴν
 174 ἀκοὴν ἢ πρὸς τὴν ὄψιν ἢ δύ, ἢ τὸ τῇ διανοίᾳ ἔντιμον.” πρὸς μὲν τὴν
 ὄψιν ἡδέα τὰ τοιαῦτα, “ροδόχροον”, “ἀνθοφόρου χροῶς”. ὅσα γὰρ ὁράται
 ἡδέως, ταῦτα καὶ λεγόμενα καλὰ ἐστί. πρὸς δὲ τὴν ἀκοὴν 5
 “Καλλίστρατος”, “Ἄννοῶν”. ἢ τε γὰρ τῶν λάμβδα σύγκρουσις ἡχῶδές
 175 τι ἔχει, καὶ ἡ τῶν νῦ γραμμάτων. καὶ ὅλως τὸ νῦ δι' εὐφωνίαν
 ἐφέλκονται οἱ Ἀττικοὶ “Δημοσθένην” λέγοντες καὶ “Σωκράτην”. τῇ
 διανοίᾳ δὲ ἔντιμα τὰ τοιαῦτά ἐστίν, οἷον τὸ “ἀρχαῖοι” ἀντὶ τοῦ
 “παλαιοὶ” ἐντιμότερον· οἱ γὰρ ἀρχαῖοι ἄνδρες ἐντιμότεροι. 10

2-4 cf. Arist. Rhet. 3.2 1405b6-7, 17-20

2 post οὕτως *titulum* περὶ κάλλους ὀνοματός καὶ ἐν τίσιν *habet* P 4
 ῥοδόχροον] -ων P 5 τὸν τὴν ἀκοὴν P 6 ἄννων *ex* ἀννοῶν P
 7 εὐφωνίαν *Gale*: εὐφημίαν P 10 ἐντιμότεροι *post* ἄνδρες *inter versus*
add. P

688 Dionysius Halicarnassensis, De compositione verborum 16 (Opuscula t.2 p.66.8-18 Usener et Radermacher)

φημί δὴ τὸν βουλόμενον ἐργάσασθαι λέξιν καλὴν ἐν τῷ συντιθέναι
 τὰς φωνάς, ὅσα καλλιλογίαν ἢ μεγαλοπρέπειαν ἢ σεμνότητα περι-
 εἴληφεν ὀνόματα, εἰς ταῦτό συνάγειν. εἴρηται δὲ τινα περὶ τούτων καὶ
 Θεοφράστῳ τῷ φιλοσόφῳ κοινότερον ἐν τοῖς Περὶ λέξεως, ἔνθα ὀρίζει,
 τίνα ὀνόματα φύσει καλὰ· παραδείγματος ἕνεκα, ὧν συντιθεμένων 5
 καλὴν οἶεται καὶ μεγαλοπρεπὴ γενήσεσθαι τὴν φράσιν, καὶ αὐθις ἕτερα
 μικρὰ καὶ ταπεινά, ἐξ ὧν οὔτε ποίημα χρῆσθαι ἔσεσθαι φησιν οὔτε
 λόγον. καὶ μὰ Δία οὐκ ἀπὸ σκοποῦ ταῦτα εἴρηται τῷ ἀνδρί.

3 ταῦτό *Usener*: τὸ αὐτὸ F: τοῦτο PMV 5 παραδείγματος ἕνεκα *del.*
Usener 7 χρῆσθαι ἔσεσθαι] χρήσιμον F

689A Philodemus, De rhetorica 4, P.Herc. 1007/1673 col.13 (BT t.1 p.173.13-23 Sudhaus)

κατὰ λόγον τοί|νυ|ν οἱ| πλείονες αὐτῶν | τὰς μ[ε]ταφορὰς
 διαβάλλου|σιν [ῆ] μεγαλύνουσιν ἐπι|[φ]ω|νο|ῦντες ὅτι “σκληρὰν | δεῖ
 [μηδὲ] τὴν αἰ|σχ|ννομέ|νῃν εἶ|ναι,” κατὰ τὸν Θεό|φραστο|ν, “ἡ πραεῖα

687 Demetrius, *On Style* 173-5 (p.150.19-28, 152.1-4 Roberts)

The so-called beautiful words too make the style charming. Theophrastus defined them as follows: "Beauty in a word is that which is pleasant in regard to hearing or in regard to sight, or that
174 which suggests in thought great value." (Words) pleasant in regard to sight are of this kind: "rose-colored", "of flower-bearing color". For all those things which are pleasant to see are also beautiful when spoken of. (Pleasant) in regard to hearing are "Callistratus", "Annoön". For the bringing together of the "l"s possesses a certain
175 resonance, as does the (bringing together) of the letters "n". And in general Attic speakers tack on "n" for euphony, saying *Dēmōsthenēn* and *Sōkratēn*.¹ (Words) suggesting in thought great value are of this kind: e.g., (men) "of old" instead of "ancient" (implies) greater value. For men of old are (thought to be) of greater value.

¹ I.e., adding "n" in the accusative case

688 Dionysius of Halicarnassus, *On Literary Composition* 16 (*Opuscula* vol.2 p.66.8-18 Usener and Radermacher)

I say that one who wishes to obtain a beautiful style in the combination of sounds brings together all those words which embrace beauty of language or magnificence or dignity. The philosopher Theophrastus too has made some more general remarks on these matters in his *On Style*, where he defines which words are by nature beautiful: for example, those which when combined he thinks will result in beautiful and magnificent phrasing, and again other (words which are) paltry and mean, from which he says neither fine poetry nor prose will be produced. And indeed these remarks by this man are not off target.

689A Philodemus, *On Rhetoric* 4, P.Herc. 1007/1673 col.13 (*BT* vol.1 p.173.13-23 Sudhaus)

With reason, then, the majority of them deplores or exalts metaphors, citing (the principle) that "harshness should be absent from even the apologetic metaphor," as Theophrastus states, "which

καὶ ἄλ|υ|πος, οἶ|αν εἶ|ναι προσή|κε|ι | [δ]ή [τιν'] ἄλλοτρίαν, ὥ|περ 5
| οἰκ[ί]αν εἰσί|ουσ|αν.”

2-5 Cicero, *De or.* 3.165, *Theophrasto non nominato* (sed cf. 3.148)

1 οἱ Sudhaus

2 ἡ Sedley: καὶ Sudhaus

ἐπιφωνοῦντες Sudhaus



689B Cicero, *Ad familiares* 16.17.1 (BT p.597.10-17 Shackleton Bailey)

video quid agas; tuas quoque epistulas vis referri in volumina. sed heus tu, qui κανὼν esse meorum scriptorum soles, unde illud tam ἄκυρον “valetudini fideliter inserviando”? unde in istum locum “fideliter” venit? cui verbo domicilium est proprium in officio, migrationes in alienum multae. nam et doctrina et domus et ars et 5
ager etiam fidelis dici potest, ut sit, quo modo Theophrasto placet, verecunda tralatio. sed haec coram.

690 [Longinus], *De sublimitate* 32.3 (OCT p.38.10-15 Russell)

διόπερ ὁ μὲν Ἀριστοτέλης καὶ ὁ Θεόφραστος μειλίγματα φασί τινα τῶν θρασειῶν εἶναι ταῦτα μεταφορῶν, τὸ “ὥσπερ” φάναι καὶ “οἶονεῖ” καὶ “εἰ χρή τοῦτον εἰπεῖν τὸν τρόπον” καὶ “εἰ δεῖ παρακιν-
δυνευτικώτερον λέξαι”. ἡ γὰρ ὑποτίμησις, φασίν, ἰᾶται τὰ τολμηρά.

1-4 *Aristoteles*, fr. 131 Rose³; cf. *Rhet.* 3.7 1408b2-4; *vid. etiam Ciceronis librum De or.* 3.165, *quo loco Theophrastus non nominatur* (sed cf. 3.148)

2 θρασειῶν Faber: θρασέω P

τὸ Spengel: τὰ P

691 Dionysius Halicarnassensis, *De Isocrate* 3 (Opuscula t.1 p.58.4-13 Usener et Radermacher)

καθόλου δὲ τριῶν ὄντων, ὥς φησι Θεόφραστος, ἐξ ὧν γίνεται τὸ μέγα καὶ σεμνὸν καὶ περιττὸν ἐν λέξει, τῆς τε ἐκλογῆς τῶν ὀνομάτων καὶ τῆς ἐκ τούτων ἁρμονίας καὶ τῶν περιλαμβανόντων αὐτὰ σχημάτων, ἐκλέγει μὲν εὖ πάνυ καὶ τὰ κράτιστα τῶν ὀνομάτων τίθησιν, ἀρμόττει 5
δὲ αὐτὰ περιέργως, τὴν εὐφωνίαν ἐντείνων μουσικὴν, σχηματίζει τε φορτικῶς καὶ τὰ πολλὰ γίνεται ψυχρὸς ἢ τῷ πόρρωθεν λαμβάνειν ἢ τῷ μὴ πρέποντα εἶναι τὰ σχήματα τοῖς πράγμασι διὰ τὸ μὴ κρατεῖν τοῦ μετρίου.

(metaphor) is mild and inoffensive, such as one that does not belong should be, just as when visiting a house."

3 μηδὲ Sedley ἢ Innes: ἢ Sedley 4 δὴ τιν' vel ῥῆσιν Sedley: τὴν
εἰς Innes 5 οἰκίαν Sedley: οἰκεῖαν Innes

689B Cicero, *To Friends* 16.17.1 (BT p.597.10-17 Shackleton Bailey)

I see what you (Tiro) are doing. You want your letters too transcribed on to rolls. But look here, you who are accustomed to being the measure of my writings, how did that so improper (phrase) "ministering faithfully to health" arise? How did "faithfully" find its way into such a place? The word's proper home is in the sphere of duty: (its) migrations into alien territory are many. For learning, a house, an art and even a field can be called faithful, within the bounds of apologetic metaphor, in a way acceptable to Theophrastus. But these matters (we can discuss) face to face.

690 pseudo-Longinus, *On the Sublime* 32.3 (OCT p.38.10-15 Russell)

In this connection Aristotle and Theophrastus say that bold metaphors are softened by these (phrases): by saying "just as if" and "as it were" and "if it befits one to speak in this manner" and "if one must use a more audacious expression". For excuse, they say, is a cure for daring (metaphors).

691 Dionysius of Halicarnassus, *On Isocrates* 3 (*Opuscula* vol.1 p.58.4-13 Usener and Radermacher)

There are in general three things, as Theophrastus says, out of which grandeur and dignity and eminence in style arise: the selection of words and the harmonious arrangement (arising) out of them and the figures in which they are set. (Isocrates) makes very good selections and uses the most effective words, but he overdoes their arrangement, since he strives after musical euphony, and he is crude in his use of figures and in many cases becomes frigid either by going too far afield or by using figures which do not suit the subject matter on account of failing to achieve moderation.

692 Dionysius Halicarnassensis, De Lysia 14 (Opuscula t.1 p.23.16-24.20 Usener et Radermacher)

καὶ θαυμάζειν ἄξιον, τί δὴ ποτε παθὼν ὁ Θεόφραστος τῶν φορτικῶν καὶ περιέργων αὐτὸν οἶται ζηλωτὴν γενέσθαι λόγων καὶ τὸ ποιητικὸν διώκειν μᾶλλον ἢ τὸ ἀληθινόν. ἐν γοῦν τοῖς Περιὶ λέξεως γραφεῖσι τῶν τε ἄλλων καταμέμφεται τῶν περὶ τὰς ἀντιθέσεις καὶ παρισώσεις καὶ παρομοιώσεις καὶ τὰ παραπλήσια τούτοις σχήματα διεσπουδακῶτων καὶ 5 δὴ καὶ τὸν Λυσίαν ἐν τούτοις κατηρίθμηκε, τὸν ὑπὲρ Νικίου τοῦ στρα-
 24 τηγοῦ τῶν Ἀθηναίων λόγον, ὃν εἶπεν ἐπὶ Συρακουσίαν αἰχμάλωτος ὢν, ὡς ὑπὸ τούτου γεγραμμένον τοῦ ῥήτορος παρατιθείς. κωλύσει δ' οὐδὲν ἴσως καὶ τὴν λέξιν αὐτὴν θεῖναι τὴν Θεοφράστου. ἔστι δὲ ἥδε·
 “ἀντίθεσις δ' ἐστὶ τριττῶς, ὅταν τῷ αὐτῷ τὰ ἐναντία ἢ τῷ ἐναντίῳ τὰ 10 αὐτὰ ἢ τοῖς ἐναντίοις ἐναντία προσκατηγορηθῇ. τοσαυταχῶς γὰρ ἐγχαρεῖ συζευχθῆναι. τούτων δὲ τὸ μὲν ἴσον καὶ τὸ ὅμοιον παιδιῶδες καὶ καθαπερεὶ ποίημα· διὸ καὶ ἦττον ἀρμόττει τῇ σπουδῇ. φαίνεται γὰρ ἀπρεπὲς σπουδάζοντα τοῖς πράγμασι τοῖς ὀνόμασι παίζειν καὶ τὸ πάθος τῇ λέξει περιαιρεῖν· ἐκλύει γὰρ τὸν ἀκροατὴν. οἶον ὡς ὁ Λυσίας ἐν τῇ 15 τοῦ Νικίου ἀπολογίᾳ βουλόμενος ἔλεον ποιεῖν· “Ελλήνων κλαίω ἀμάχητον καὶ ἀναυμάχητον ὄλεθρον . . . ἰκέται μὲν αὐτοὶ τῶν θεῶν καθίζοντες, προδότας δὲ τῶν ὅρκων ὑμᾶς ἀποφαίνοντες . . . ἀνακαλοῦντές τε συγγένειαν, εὐμένειαν.” ταῦτα γὰρ εἰ μὲν τῷ ὄντι Λυσίας ἔγραψε, δικαίως ἂν ἐπιτιμήσεως ἀξιοῖτο χαριεντιζόμενος ἐν οὐ 20 χαρίεντι καιρῷ. εἰ δὲ ἐτέρου τινός ἐστιν ὁ λόγος, ὡς περ ἔστιν, ὁ κατηγορῶν, ἃ μὴ προσήκε, τοῦ ἀνδρὸς μεμπτότερος.

10-11 cf. Arist. Rhet. 3.9 1409b35-1410a1
 16 p.150 15-19 Lysias, fr. 99 Scheibe

13-19 Artium script. B 23 no.

11 προσκατηγορηθῇ Sylburg: προσ(προ Gv)κατηγορηθείη FGv 18 ὑμᾶς
 Tournier: ἡμᾶς codd.

693 Ioannes Sardinus, In Aphthonii Progymnasmata 8 (RhGr t.15 p.141.1-10 Rabe)

πρὸς δὲ τούτοις καὶ Θεόφραστος καὶ Ἀριστοτέλης περιεῖλον πρῶτοι τοιόνδε τὸν λόγον, διδάξαντες ὡς αἱ ἀντιθέσεις τῶν ἀμφισβητουμένων λόγων εἰσὶ, δικανικῶν λέγω καὶ συμβουλευτικῶν, τὰ δὲ ἐγκώμια ὁμολογουμένων ἅπασι περιέχει τὴν αὕξησιν. ἄτοπον οὖν ἐν τοῖς

- 692 Dionysius of Halicarnassus, *On Lysias* 14 (*Opuscula* t.1 p.23.16-24.20 Usener and Radermacher)

And one may properly wonder what has come over Theophrastus when he puts forth the opinion that he (Lysias) strives for crude and overdone wording and chases after poetic effect rather than realism. At least in his work *On Style* he finds fault with writers who have been overly keen concerning antitheses and balanced structures and similarities in sound and figures similar to these, and he has actually numbered Lysias among these persons. He cites as written by this rhetorician the speech on behalf of the Athenian
 24 general Nicias, which he (Nicias) spoke¹ as a prisoner before the Syracusans. Nothing, I suppose, will prevent (me) giving as well the very words of Theophrastus. They run as follows: "Antithesis occurs in three ways: when opposites are predicated of the same thing, or the same things of the opposite, or opposites of opposites. For this is the number of possible combinations. Balanced structure and similar sound in these (antitheses) are childish and just like a poem. On this account they are not very well suited to serious purpose, for it seems unbecoming when a man seriously engaged in real issues plays with words and by his style does away with emotional effect, for he loses his listener. An example is Lysias, who in his defense of Nicias wishes to excite pity: 'Of the Greeks I lament the battleless and sea-battleless destruction . . . as suppliants of the gods they themselves are sitting, as betrayers of the oaths you they are exposing . . . invoking familial connection, benevolent affection.'" For if Lysias really wrote these (words), it would be just to hold him worthy of censure for introducing charm at a moment void of charm. But if the speech is that of someone else, as indeed it is, then he (Theophrastus) who brings an unfair charge against the man (Lysias) is more blameworthy.

¹ I.e., is imagined to have spoken.

- 693 John of Sardis, *On the Preparatory Exercises of Aphthonius* 8 (*RhGr* vol.15 p.141.1-10 Rabe)

Furthermore, both Theophrastus and Aristotle were first to do away with such speech, teaching that antitheses belong to controversial speeches — I mean, to judicial and deliberative (speeches) — but encomia involve the amplification of what is agreed upon

ὁμολογουμένοις τὰ τῶν ἀμφισβητουμένων γνωρίσματα παραβάλλειν. 5
καὶ τούτου τοῦ λόγου πείσαντος τοὺς ἀκούοντας οἱ ἀπὸ Θεοφράστου
μέχρι ἡμῶν πλὴν Ἀριστείδου περιεῖλον τὴν ἐν τοῖς τοιούτοις τῶν λόγων
συνήθειαν.

1-3 *non aperte in nostro corpore Aristotelico* 3-4 *cf. Arist. Rhet. 1.9 1368a*
26-9 *et 2.18 1392a4-5* —→

694 Quintilianus, *Institutio oratoria* 3.8.62 (OCT t.1 p.175.30-176.3 Winterbottom)

alia veri consilii ratio est, ideoque Theophrastus quam maxime remotum ab omni adfectionatione in deliberativo genere voluit esse sermonem, secutus in hoc auctoritatem praeceptoris sui, quamquam dissentire ab eo non timide solet.

3 *cf. Arist. Rhet. 3.12 1414a8-11*

1 veri consilii A: veris consiliis B 2 affectatione R: adfectione (aff- A)
AB

695 Dionysius Halicarnassensis, *De Lysia* 6 (Opuscula t.1 p.13.23-14.2, 9-12 Usener et Radermacher)

μετὰ ταύτας ἀρετὴν εὐρίσκω παρὰ Λυσίᾳ πάνυ θαυμαστήν, ἥς
Θεόφραστος μὲν φησιν ἄρξαι Θρασύμαχον, ἐγὼ δ' ἡγοῦμαι Λυσίαν.
. . . τίς δ' ἐστὶν ἥν φημι ἀρετὴν; ἡ συστρέφουσα τὰ νοήματα καὶ
στρογγύλως ἐκφέρουσα λέξεις, οἰκεία πάνυ καὶ ἀναγκαῖα τοῖς δι- 5
κανικοῖς λόγοις καὶ παντὶ ἀληθεῖ ἀγῶνι.

1-5 *Thrasymachus, no. 10 v.4-9 (Art. scr. p.73)*

696 Demetrius, *De elocutione* 222 (p.172.4-12 Roberts)

ἐν τούτοις τε οὖν τὸ πιθανόν, καὶ ἐν ᾧ Θεόφραστος φησιν, ὅτι οὐ
πάντα ἐπ' ἀκριβείας δεῖ μακρηγορεῖν, ἀλλ' ἕνια καταλιπεῖν καὶ τῷ
ἀκροατῇ συνιέναι καὶ λογίζεσθαι ἐξ αὐτοῦ· συνεῖς γὰρ τὸ ἐλλειφθὲν
ὑπὸ σοῦ οὐκ ἀκροατῆς μόνον, ἀλλὰ καὶ μάρτυς σου γίνεται, καὶ ἅμα
εὐμενέστερος. συνετὸς γὰρ ἑαυτῷ δοκεῖ διὰ σέ τὸν ἀφορμὴν 5
παρεσχηκότα αὐτῷ τοῦ συνιέναι, τὸ δὲ πάντα ὡς ἀνοήτῳ λέγειν

by all. It is strange, then, to introduce the marks of controversy in matters of agreement. And since this argument has persuaded those who hear it, people from Theophrastus to us with the exception of Aristides have done away with the practice in these kinds of speeches.

4 ἅπασιν] ἅπασαν W

7 (τῶν om.) λόγοις W

- 694 Quintilian, *Oratorical Education* 3.8.62 (OCT t.1 p.175.30-176.3 Winterbottom)

Another manner (of speaking) belongs to actual counsel,¹ and for this reason Theophrastus wished the language in the deliberative kind (of oratory) to be removed as far as possible from all (verbal) affectation. In this he follows the authority of his own teacher (Aristotle), although he is accustomed fearlessly to dissent from him.

¹ The contrast is with schoolroom declamation.

- 695 Dionysius of Halicarnassus, *On Lysias* 6 (*Opuscula* vol.1 p.13.23-14.2, 9-12 Usener and Radermacher)

After these (purity of language, the use of ordinary words, clarity and brevity), I find in Lysias a quite admirable virtue, which Theophrastus says began with Thrasymachus but I believe with Lysias. . . . What is this virtue of which I am speaking? It is a style which compresses thoughts and expresses (them) compactly; (it is) entirely appropriate and even necessary in forensic speeches and in every real contest.

- 696 Demetrius, *On Style* 222 (p.172.4-12 Roberts)

Persuasiveness, therefore, resides in these (clarity and ordinary usage) and in what Theophrastus says: namely, that one ought not to elaborate everything in detail, but leave some things for the listener, too, to perceive and infer for himself; for when he perceives what you have left out, he not only is a listener but also becomes your witness, and in addition more favorably disposed. For he thinks himself perceptive, because you have provided him with the

καταγινώσκοντι ἔοικεν τοῦ ἀκροατοῦ.

1-5 cf. *Arist. Rhet.* 3.10 1410b10-26

697 Cicero, Orator 39 (BT p.14.1-9 Reis)

quo magis sunt Herodotus Thucydidesque mirabiles; quorum aetas cum in eorum tempora quos nominavi incidisset, longissime tamen ipsi a talibus deliciis vel potius ineptiis afuerunt. alter enim sine ullis salebris quasi sedatus amnis fluit, alter incitator fertur et de bellicis rebus canit etiam quodam modo bellicum. primisque ab his, ut ait Theophrastus, historia commota est ut auderet uberius quam superiores et ornatus dicere. 5

3-4 alter—fluit] *Nonius, Conpendiosa doctrina* p.177.6-7 *Mercier* = t.1 p.260.12-13 *Lindsay* 5 *Quintilianus, Instit. orat.* 10.1.33

698 Rufinus, De numeris oratorum (GL t.6 p.573.22-5 Keil)

de compositione et numeris et pedibus oratoriis, ut Cicero dicit, isti scripserunt apud Graecos, Thrasymachus, Naucrates, Gorgias, Ephorus, Isocrates, Theodectes, Aristoteles, Theodorus Byzantius, Theophrastus, Hieronymus.

1-4 *Art. scr. A* 5 no. 50 p.27 = *B* 7 no. 38 p.52 2-4 *nomina Graecorum ex Ciceronis Oratore collecta sunt, ut Keil in app. crit. (ad v.21) notavit* 4 *Hieronymus, fr. 50 Wehrli*

699 Cicero, Orator 228 (BT p.87.12-19 Reis)

hanc igitur, sive compositionem sive perfectionem sive numerum vocari placet, [et] adhibere necesse est, si ornate velis dicere, non solum, quod ait Aristoteles et Theophrastus, ne infinite feratur ut flumen oratio, quae non aut spiritu pronuntiantis aut interductu librarii sed numero coacta debet insistere, verum etiam quod multo maiorem habent apta vim quam soluta. 5

3-5 *Arist., Rhet.* 3.8 1408b26-8, 1409a19-21; cf. *Cic. De or.* 3.173, quo tamen loco nec Aristoteles nec Theophrastus nominatur

2 et *del. Lambinus*

occasion to exercise perception. Saying everything as if to a fool gives the appearance of despising the listener.

697 Cicero, *Orator* 39 (*BT* p.14.1-9 Reis)

Therefore Herodotus and Thucydides are the more admirable. Although their generation coincides with that of those whom I have named,¹ they were nevertheless very far removed from such delights or rather sillinesses. For the one flows like a tranquil river without any roughness; the other proceeds more rapidly and in matters of war even sounds, as it were, the trumpet of war. Historical writing was first moved by these men, as Theophrastus says, so that it dared to speak more fully and ornately than formerly (was the case)².

¹ Cicero has just named and commented briefly on the style of Thrasymachus, Gorgias and Theodorus.

² Literally, "than former (historians had done)".

698 Rufinus, *On the Rhythms of Orators* (*GL* vol.6 p.573.22-5 Keil)

On arrangement and rhythms and metrical feet in oratory, as Cicero says, these were the writers among the Greeks: Thrasymachus, Naucrates, Gorgias, Ephorus, Isocrates, Theodectes, Aristotle, Theodorus of Byzantium, Theophrastus, Hieronymus.

699 Cicero, *Orator* 228 (*BT* p.87.12-19 Reis)

Whether, then, you prefer to call it arrangement or finish or rhythm, this must be employed, if you wish to speak eloquently, not only, as Aristotle and Theophrastus say, lest the sentence flow on endlessly like a river — it ought to come to a close neither on account of the breathing of the speaker nor the punctuation of a scribe, but rather compelled by the rhythm — but also because well-knit (words) have much greater power than loosely bound ones.

700 Cicero, Orator 172 (BT p.66.8-12 Reis)

is igitur versum in oratione vetat esse, numerum iubet. eius auditor Theodectes, in primis, ut Aristoteles saepe significat, politus scriptor atque artifex, hoc idem et sentit et praecipit; Theophrastus vero isdem de rebus etiam accuratius.

1-4 *haec verba exscripsit Rufinus, De numeris oratorum (GL t.6 p.570.23-7) 1 is—iubet] Arist., Rhet. 3.8 1408b21-31; cf. Marii Victorini Artem grammaticam 3.6.3 (GL t.6 p.113.1-4) 2 ut Aristoteles saepe significat] non aperte in nostro corpore Aristotelico, sed in Rhet. exempla ex Theodecte affert Aristoteles; vid. Rose, Arist. pseudep. no.6 p.144*

701 Cicero, De oratore 3.184-7 (BT p.340.4-341.20 Kumaniecki)

neque vero haec tam acrem curam diligentiamque desiderant, quam est illa poetarum, quos necessitas cogit et ipsi numeri ac modi sic verba versu includere, ut nihil sit ne spiritu quidem minimo brevius aut longius quam necesse est. liberior est oratio et plane, ut dicitur, sic est vere soluta, non ut fugiat tamen aut erret, sed ut
 5 sine vinculis sibi ipsa moderetur. namque ego illud adsentior Theophrasto, qui putat orationem, quae quidem sit polita atque facta quodam modo, non adstricte sed remissius numerosam esse oportere. etenim, sicut ille suspicatur, et ex istis modis, quibus hic usitatus
 185 versus efficitur, post anapaestus procerior quidam numerus effloruit, inde ille licentior et divitior fluxit dithyrambus, cuius membra et pedes, ut ait idem, sunt in omni locupleti oratione diffusa; et si numerosum est id in omnibus sonis atque vocibus, quod habet quasdam impressiones et quod metiri possumus intervallis aequalibus, recte genus hoc numerorum, dummodo ne continui sint, in
 15 orationis laude ponetur. nam si rudis et impolita putanda est illa sine intervallis loquacitas perennis et profluens, quid est aliud causae cur repudietur nisi quod hominum aures vocem natura modulantur
 186 ipsae? quod fieri, nisi inest numerus in voce, non potest. numerus autem in continuatione nullus est; distinctio et aequalium aut saepe
 20 variorum intervallorum percussio numerum conficit; quem in cadentibus guttis, quod intervallis distinguuntur, notare possumus, in amni praecipitante non possumus. quod si continuatio verborum haec soluta multo est aptior ac iucundior, si est articulis membrisque distincta, quam si continuata ac producta, membra illa modificata
 25

700 Cicero, *Orator* 172 (BT p.66.8-12 Reis)

He (Aristotle), then, forbids the occurrence of verse in a speech; he requires rhythm. His pupil Theodectes — an especially refined writer and craftsman, as Aristotle often indicates — both feels and advises the same thing. Theophrastus certainly (expresses himself) on the same matters in even greater detail.

701 Cicero, *On the Orator* 3.184-7 (BT p.340.4-341.20 Kumaniecki)

These matters, however, do not call for strict care and diligence equal to that of the poets, who are compelled by necessity and by the very rhythms and measures to bring their words within a line in such a way, that there is nothing even the least breath shorter or longer than is necessary. Prose is freer, and clearly it is, as one says, truly let loose, not in such a way that it runs off or goes astray, but that it controls itself without bonds. For I¹ agree with that point of Theophrastus, who thinks that prose — at least that which is polished and shaped in some way — ought to be rhythmical not
 185 in a rigid but in a rather loose way. And indeed, as he surmises, it was even from those meters which make up the verse now in common use² that later the anapaest³ — being a certain (type of) longer rhythm — blossomed, and from this the dithyramb — being more unrestrained and richer — flowed. The latter's members and feet, as the same man says, are spread through all opulent prose. And if every sound and voice possess that rhythmical element which has certain beats and which we are able to measure by regular intervals, (then) this kind of rhythm will be correctly counted as a merit in prose, providing it does not continue without interruption. For if that incessant and overflowing verbiage lacking in intervals should be considered rough and unpolished, what other reason is there for this repudiation except that the ears of men themselves by nature measure voice? And this cannot be unless there is rhythm
 186 in voice. There is, moreover, no rhythm in uninterrupted continuity; it is differentiation and a beating at equal or often at varying intervals, which produce rhythm. And this we are able to discern in falling drops (of water), because they are marked by intervals; we are unable (to do so) in a rushing stream. But if this continuous succession of words in prose is much better knit and more pleasing, if it is differentiated by joints and members, than if it is continuous

esse debebunt; quae si in extremo breviora sunt, infringitur ille quasi verborum ambitus; sic enim has orationis conversiones Graeci nominant. quare aut paria esse debent posteriora superioribus et extrema primis, aut, quod etiam est melius et iucundius, longiora. 187 atque haec quidem ab his philosophis, quos tu maxime diligis, 30 Catule, dicta sunt; quod eo saepius testificor, ut auctoribus laudandis ineptiarum crimen effugiam.

1-9 cf. *Arist. Rhet. 3.8 1408b30-2* 6-12 *Rufinus, De numeris oratorum*
(GL t.6 p.571.28-572.5) 9-12 *Rufinus (p.567.21-9), qui hanc materiam*
metro Sapphico reddit 11 inde—dithyrambus] *Nonius, Conpendiosa doc-*
trina p.101.11-12 Mercier = t.1 p.144.5-6 Lindsay

7 facta L(R^o) *Rufinus: fracta MO^aRⁿU^m* 9 et M: om. L 9-10 et—
efficitur] om. *Rufinus* 9 istis M: illis L 17 est aliud causae L:
causa aliud M 18 aures C: auribus 5 natura M: naturae L
modulantur C: modulatur plures edd. 19 ipsae C: ipse ipse E: ipsa 5
20 aut M: ut L: et 5

702 Cicero, Orator 218 (BT p.83.3-7 Reis)

est quidem, ut inter omnis constat antiquos, Aristotelen Theophrastum Theodecten Ephorum, unus aptissimus orationi vel orienti vel mediae; putant illi etiam cadenti, quo loco mihi videtur aptior creticus.

1-4 *Rufinus, De numeris oratorum (GL t.6 p.577.11-14)* 1 *Arist., Rhet. 3.8*
1409a10-21 2 *Theodecten] Rose, Arist. pseudep. no. 7 p.145* *Epho-*
rus, Artium script. B 33 no. 5 p.196 2-4 cf. *Cic. De or. 3.183*

2 *Theodecten Rufinus: Theodectum L*

703 Demetrius, De elocutione 41 (p.90.13-25 Roberts)

δεῖ μέντοι λογίζεσθαι, ὅτι καὶ μὴ ἀκριβῶς δυνάμεθα τοῖς κώλοις περιτιθέναι τοὺς παῖωνας ἔνθεν καὶ ἔνθεν ἀμφοτέρους, παιωνικήν γε πάντως ποιησόμεθα τὴν σύνθεσιν, ὅσον ἐκ μακρῶν ἀρχόμενοι καὶ εἰς μακρὰς καταλήγοντες. τοῦτο γὰρ καὶ Ἀριστοτέλης παραγγέλλειν ἔοικεν, ἄλλως δὲ τὸ διττὸν τοῦ παῖωνος τετεχνολογηκέναι ἀκριβείας 5 ἔνεκα. διόπερ Θεόφραστος παράδειγμα ἐκτέθειται μεγαλοπρεπείας τὸ τοιοῦτον κῶλον· “τῶν μὲν περὶ τὰ μηδενὸς ἄξια φιλοσοφούντων”, οὐ γὰρ ἐκ παιῶνων ἀκριβῶς, ἀλλὰ παιωνικόν τί ἐστι. παραλαβεῖν μέντοι τὸν παῖωνα εἰς τοὺς λόγους, ἐπειδὴ μικτός τίς ἐστι καὶ ἀσφαλέστερος,

without interruption and protracted, (then) those members ought to be subjected to measure. And if they are shorter at the end, (then) that as it were verbal period is broken; for this is what the Greeks call these revolutions of speech. For this reason the later (members) ought to be either equal to the preceding and the last to the first, 187 or, what is even better and more pleasing, longer. And these things are indeed said by those philosophers⁴ whom you especially value, Catulus; a fact which I call to evidence rather frequently, in order that by citing authorities I may escape the charge of ineptitude.

¹ Crassus is speaking.

² Apparently the iambic and trochaic meters.

³ ∪∪—.

⁴ I.e., Aristotle and Theophrastus. For Catulus as an admirer of Aristotle, see 2.160 and 3.182.

702 Cicero, *Orator* 218 (BT p.83.3-7 Reis)

(The paeon) is indeed — as all the ancients: Aristotle, Theophrastus, Theodectes, Ephorus, agree — the one (foot) most suited either to the beginning or to the middle of a sentence. Those (ancients) think it¹ (most suited) also to the ending, but here the cretic² seems to me better suited.

¹ I.e., the fourth paeon (∪∪∪—).

² —∪—.

703 Demetrius, *On Style* 41 (p.90.13-25 Roberts)

It is necessary, nevertheless, to consider that even if we cannot exactly place both paeons¹, one at one end and the other at the other end of the members, we shall at any rate make the arrangement at least paeonic, e.g., by beginning with long syllables and concluding with long. For Aristotle too seems to advise this and to have treated systematically the two kinds of paeon only for the sake of exactitude. Therefore Theophrastus offered as an example of grandeur the following member: *tōn mēn perī tā mēdenos axia philosophountōn*,² for it is not exactly composed of paeons, but it has a paeonic quality. Really you must admit the paeon into prose, since

τὸ μεγαλοπρεπὲς μὲν ἐκ τῆς μακρᾶς λαμβάνων, τὸ λογικὸν δὲ ἐκ τῶν 10
βραχειῶν.

4-6 *Arist., Rhet. 3.8 1409a8-21*

1 δυνάμεθα *Schneider*: δυνάμεθα *P* 3 ποιησόμεθα *Victorius*: ποιησώ-
μεθα *P* 8 παραλαβεῖν *Steinberger*: παραλαβῶν *P*

704 Cicero, *Orator* 192-4 (BT p.74.9-30, 75.7-8 Reis)

nam et qui paeana praetereunt non vident mollissimum a sese
numerus eundemque amplissimum praeteriri. quod longe Aristoteli
videtur secus, qui iudicat heroum numerum grandiore[m] quam
desideret soluta oratio, iambum autem nimis e vulgari esse sermone.
ita neque humilem et abiectam orationem nec nimis altam et 5
exaggeratam probat, plenam tamen eam vult esse gravitatis, ut eos
193 qui audient ad maiorem admirationem possit traducere. trochaeum
autem, qui est eodem spatio quo choreus, cordacem appellat, quia
contractio et brevit[as] dignitatem non habeat. ita paeana probat eoque
ait uti omnis, sed ipsos non sentire, cum utantur. esse autem tertium 10
ac medium inter illos et ita factos eos pedes esse, ut in iis singulis
modus insit aut sesquiple[x] aut duplex aut par. itaque illi de quibus
ante dixi tantummodo commoditatis habuerunt rationem, nullam
194 dignitatis. iam[bi]bus enim et dactylus in versum cadunt maxime;
itaque ut versum fugimus in oratione, sic hi sunt evitandi continuati 15
pedes; aliud enim quiddam est oratio nec quicquam inimicius quam
illa versibus; pae[an] autem minime est aptus ad versum, quo
lubentius eum recepit oratio. . . . atque haec, quae sunt apud
Aristotelen, eadem a Theophrasto Theodecteque de paeane dicuntur.

2-10 *Quintilianus, Inst. orat. 9.4.87-8, qui ex Cicerone pendet* 2-12 *Aris-*
toteles, Rhet. 3.8 1408b32-1409a6; cf. Cic. De or. 3.182-3 14-18 *Arist. 3.8*
1409a7-9 18-19 *Quint. 9.4.88* 19 a . . . *Theodecte] i.e., in Aristotelis*
Theodecteis; Rose, Arist. pseudep. no. 7 p.145

1 et *del. Manutius*: ei *Jahn* 11 et ita *Sauppe*: sed ita *L*

it is mixed and less dangerous, acquiring grandness from the long syllable and a prose quality from the short syllables.

¹ I.e., the first (—υυυ) and fourth (υυυ—) paeon.

² The Greek phrase may be translated "those who philosophize about worthless matters".

704 Cicero, *Orator* 192-4 (BT p.74.9-30, 75.7-8 Reis)

For those who ignore the paeon do not see that they ignore a rhythm which is most flexible and at the same time most magnificent. Far different is the view of Aristotle, who thinks that the heroic rhythm is grander than what prose desires, and that the iamb is derived too much from ordinary conversation. Thus he approves neither of humble and mean speech nor of that which is too lofty and elevated; but he does want it to be full of gravity, in order that
 193 those who hear (it) may be moved to greater admiration. Further, the tribrach, which occupies the same time as the trochee,¹ he calls cordax,² because shortness and brevity do not have dignity. Thus he approves of the paeon and says that everybody uses it, but they do not realize it, when they are doing so. (He says) that it is a third (type) and midway between those (just mentioned), and that these feet are so constructed that each of them has a ratio of either 12:1 or 2:1 or 1:1.³ Therefore those about whom I have spoken before⁴
 194 have taken account only of convenience, not dignity. For the iamb and the dactyl are best suited to verse. Therefore just as we shun verse in prose, so an unbroken series of these feet must be avoided. For prose is something else, nor is there anything more hostile to verses than prose. The paeon, however, is least adapted to verse and for this reason prose receives it more readily. . . . And Theophrastus and Theodectes say the same things about the paeon as are (found) in Aristotle.

¹ Cicero uses the term *trochaeus* for the tribrach (υυυ) and *choreus* for the trochee (—υ). Aristotle does not mention the tribrach; instead he discusses the trochee (*Rhet.* 3.8 1408b36-1409a1).

² The cordax was a vulgar dance. What Aristotle actually says is that the trochee is too much akin to the cordax (κορδακικώτερος 1408b36).

³ The ratio is that of the two parts of the metrical foot. The paeon (—υυυ or υυυ—) has a ratio of 2:3 or 3:2 (12:1); the iamb (υ—) has one of 2:1 or more precisely 1:2; the heroic dactyl (—υυ) has one of 2:2 (1:1).

⁴ In section 191, Cicero speaks of persons who think the iamb most suited to prose.

Oratores Athenienses

705 Plutarchus, Alcibiades 10.3 (BT t.1.2 p.235.27-236.3 Ziegler)

εἰ δὲ Θεοφράστῳ πιστεύομεν, ἀνδρὶ φιληκόῳ καὶ ἱστορικῷ παρ' ὄντινόν τῶν φιλοσόφων, εὐρεῖν μὲν ἦν τὰ δέοντα καὶ νοῆσαι πάντων ἱκανάτατος ὁ Ἀλκιβιάδης, ζητῶν δὲ μὴ μόνον ἃ δεῖ λέγειν, ἀλλὰ καὶ ὥς δεῖ τοῖς ὀνόμασι καὶ τοῖς ῥήμασιν, οὐκ εὐπορῶν δέ, πολλάκις ἐσφάλλετο καὶ μεταξὺ λέγων ἀπεσιώπα καὶ διέλειπε λέξεως δια- 5
φυγούσης, αὐτὸν ἀναλαμβάνων καὶ διασκοπούμενος.

2-6 Plutarchus, *Quomodo quis suos in virtute sentiat profectus* 9 80D, *quo loco Theophrastus non nominatur, et Praecepta ger. reipubl.* 8 804A, *quo loco Theophrastus nominatur* —→

706 Plutarchus, Demosthenes 10.2-3 (BT t.1.2 p.289.15-24 Ziegler)

Ἀρίστων δ' ὁ Χίος καὶ Θεοφράστου τινὰ δόξαν ἱστόρηκε περὶ τῶν ῥητόρων· ἐρωτηθέντα γὰρ ὁποῖός τις αὐτῷ φαίνεται ῥήτωρ ὁ Δημοσθένης, εἰπεῖν· “ἄξιος τῆς πόλεως”· ὁποῖος δέ τις ὁ Δημάδης· “ὑπὲρ τὴν πόλιν.” ὁ δ' αὐτὸς φιλόσοφος Πολύευκτον ἱστορεῖ τὸν Σφήττιον, ἓνα τῶν τότε πολιτευομένων Ἀθήνησιν, ἀποφαίνεσθαι μέγιστον μὲν εἶναι 5
ῥήτορα Δημοσθένην, δυνατώτατον δ' εἰπεῖν Φωκίωνα· πλεῖστον γὰρ ἐν βραχυτάτῃ λέξει νοῦν ἐκφέρειν.

1-7 Aristo Chius, *SVF t.1 p.87 no. 381* 4-7 Plut., *Phoc.* 5.4-5 *et Praecepta ger. reipubl.* 7 803E, *nec Aristone nec Theophrasto nominato*

4 φιλόσοφος Y: Θεόφραστος N

Orator et lectio poetarum

707 Quintilianus, *Institutio oratoria* 10.1.27 (OCT t.2 p.572.24-573.5 Winterbottom)

plurimum dicit oratori conferre Theophrastus lectionem poetarum multique eius iudicium secuntur, neque inmerito. namque ab his in rebus spiritus et in verbis sublimitas et in adfectibus motus

Athenian Orators

705 Plutarch, *Alcibiades* 10.3 (BT vol.1.2 p.235.27-236.3 Ziegler)

And if we trust Theophrastus, a man fond of listening and well-informed beyond any of the philosophers, Alcibiades was the most capable of all at finding what was necessary and apprehending it. He sought not only to say what was necessary, but also (to say it) with the necessary words and phrases. But since he was not well-supplied (with words and phrases), he often stumbled and in the middle of speaking fell silent and waited, when an expression got away, recovering himself and using caution.

1 πιστεύομεν] πιστεύοιμεν N φιληκόφ] φιλοκάλφ N

706 Plutarch, *Demosthenes* 10.2-3 (BT vol.1.2 p.289.15-24 Ziegler)

Ariston of Chios has also reported a certain opinion of Theophrastus concerning the (two) orators; for when he was asked what sort of orator Demosthenes appeared to him to be, he said, "(one) worthy of the city"; and what sort Demades, "(one) superior to the city." The same philosopher¹ reports that Polyeuctus of Sphettus, one of those at that time politically active in Athens, declared Demosthenes to be the greatest orator, but Phocion the most capable in speaking, for he conveyed the most thoughts in the fewest words.

¹ Presumably Ariston is meant.

The Orator and the Reading of Poets

707 Quintilian, *Oratorical Education* 10.1.27 (OCT vol.2 p.572.24-573.5 Winterbottom)

Theophrastus says that the reading of poets is of the greatest benefit to an orator, and many follow his judgment, and not without reason. For from these (the poets) one acquires inspiration in regard to content and elevation in wording and every feeling in emotion

omnis et in personis decor petitur, praecipueque velut attrita cotidiano actu forensi ingenia optime rerum talium †libertate† 5 reparantur; ideoque in hac lectione Cicero requiescendum putat.

6 Cicero, *Pro Archia* 12

5 libertate G: ubertate Kroll: *cruces posuit Winterbottom, qui in app. crit. voluptate coni. (vid. etiam Probl. in Quint. = BICS Suppl. no. 25 [1970] p.189)*

Genera poesis

708 Diomedes, *Ars grammatica* 3, cap. de poematibus (GL t.1 p.483.27-484.2, 487.11-12, 488.3-5 et 14-23, 491.4-7 et 13-16 Keil)

- epos dicitur Graece carmine hexametro divinarum rerum et
 484 heroicarum humanarumque comprehensio; quod a Graecis ita definitum est, ἔπος ἐστὶν περιοχὴ θεῶν τε καὶ ἡρώϊκων καὶ ἀνθρωπίνων πραγμάτων. . . .
- 487 tragoedia est heroicae fortunae in adversis comprehensio. a 5 Theophrasto ita definita est, τραγωδία ἐστὶν ἡρώϊκῆς τύχης περίστασις. . . .
- 488 comoedia est privatae civilisque fortunae sine periculo vitae comprehensio, apud Graecos ita definita, κωμωδία ἐστὶν ἰδιωτικῶν πραγμάτων ἀκίνδυνος περιοχή. . . . comoedia a tragoedia differt, quod 10 in tragoedia introducuntur heroes duces reges, in comoedia humiles atque privatae <personae>, in illa luctus exilia caedes, in hac amores, virginum raptus; deinde quod in illa frequenter et paene semper laetis rebus exitus tristes et liberorum fortunarumque priorum in peius adgnitio * * * . quare varia definitione discretae sunt. altera 15 enim ἀκίνδυνος περιοχή, altera τύχης περίστασις dicta est. tristitia namque tragoediae proprium; ideoque Euripides petente Archelao rege ut de se tragoediam scriberet abnuuit ac precatus est ne accideret Archelao aliquid tragoediae <proprium>, ostendens nihil aliud esse tragoediam quam miseriarum comprehensionem. . . . 20
- 491 satyrica est apud Graecos fabula in qua item tragici poetae non heroas aut reges sed satyros induxerunt ludendi causa iocandique,

and rightness in characterization, and most importantly minds worn out, as it were, by daily activity in court are best refreshed by the pleasure¹ of such things; and for this reason Cicero thinks one should rest oneself in this (kind of) reading.

¹ The text at this point appears to be corrupt and is marked as such by Winterbottom, whose conjecture (*voluptate*) is the basis of the translation.

Kinds of Poetry

708 Diomedes, *The Art of Grammar* 3, Chapter on Poems (GL vol.1 p.483.27-484.2, 487.11-12, 488.3-5 and 14-23, 491.4-7 and 13-16 Keil)

Epic is what one calls in Greek an account of divine and heroic
484 and human matters in hexameter verse; and it is defined by Greeks in the following manner: Epic is a story¹ of divine and heroic and human affairs. . . .

487 Tragedy is an account of heroic fortune in adversity. It is defined by Theophrastus in the following manner: Tragedy is a crisis² of heroic fortune. . . .

488 Comedy is an account of private and civic fortune without danger to life. Among the Greeks it is defined in the following manner: Comedy is a story of private affairs involving no danger. . . . Comedy differs from tragedy, because in tragedy heroes, generals, kings are introduced, in comedy humble and private figures; in tragedy lamentations, exiles, slaughters, in comedy love affairs, violations of maidens. Then again (they differ) because in tragedy joyful matters frequently and almost always have a grievous outcome, and the recognition of children and former fortunes makes matters worse * * *³ Accordingly (comedy and tragedy) are marked off by different definitions, for the one is called a story involving no danger, the other a crisis of fortune. Grief indeed is a property of tragedy, and for this reason Euripides rejected the petition of King Archelaus, who wanted a tragedy written about himself. He (Euripides) prayed that Archelaus might not suffer anything proper to tragedy, thereby making clear that tragedy is nothing other than an account of miseries. . . .

491 Satyric drama is among the Greeks a play in which, again, the tragic poets brought on not heroes or kings but satyrs for the sake

simul ut spectator inter res tragicas seriasque satyrorum iocis et lusibus delectaretur. . . .

25 mimus est sermonis cuius libet <imitatio et> motus sine reverentia, vel factorum et <dictorum> turpium cum lascivia imitatio; a Graecis ita definitus, μῖμός ἐστιν μίμησις βίου τά τε συγκεχωρημένα καὶ ἀσυγχώρητα περιέχων.

8-10 Donatus, *De comoedia* p.22.14-18 Wessner 10-15 schol. in Dionysium Thr., *SchA* pars 1.1A no. XVIIIb2 v.5-9 et no. XVIIIb3 v.2-9, p.73-4 Koster; Evanthius, *De fabula* p.21.9-14 Wessner 17-18 tragoediam de rege Archelao Euripides non scripsit sed in eius honorem de homonymo filio Temeni, ut videtur (vid. vitam Euripidis p.134 Westermann, ap. Nauck, TGF² p.427.15-17) 21-4 Marius Victorinus, *Ars grammatica* 2.4 (GL t.6 p.82.2-4 Keil)

12 personae add. edd. 14-15 exitus tristes—adgnitio] exitus tristes fortunarumque priorum in peius <commutatio succedunt, in hac tristibus rebus exitus laeti velut nuptiae> et liberorum adgnitio talia fuisse Leo coni. 14 liberorum edd.: hiberorum M: iberorum AB priorum edd.: prior ABM 14-15 in peius adgnitio * * * . quare] lac. ind. Keil: in poenis agnitio, <in hac tristibus laetiora succedunt>. quare Busch coni. 15 varia] variat A: vareat BM 16 dicta est Kaibel: dictae sunt ABM 19 proprium add. edd.: aptum cod. Par. 7538 ap. Gaisford 22 iocandique edd. et Marius Victorinus: iocundique ABM 23 satyrorum Marius Vict. satyrorumque ABM; satyrorum quoque edd. 25 imitatio et add. Keil: et: add Jahn 26 et ABM: ante motus (25) transp. Koster dictorum add. Keil

709 Athenaeus, *Deipnosophistae* 6.79 261D-E (BT t.2 p.81.19-82.4 Kaibel)

Τιρυνθίους δέ φησι Θεόφραστος ἐν τῷ Περὶ κωμῳδίας φιλόγελας ὄντας, ἀχρείους δὲ πρὸς τὰ σπουδαιότερα τῶν πραγμάτων καταφυγεῖν ἐπὶ τὸ ἐν Δελφοῖς μαντεῖον ἀπαλλαγῆναι βουλομένους τοῦ πάθους, καὶ τὸν θεὸν ἀνελεῖν αὐτοῖς, ἣν θύοντες τῷ Ποσειδῶνι ταῦρον ἀγελαστὶ τοῦτον ἐμβάλωσιν εἰς τὴν θάλατταν, παύσεσθαι. οἱ δὲ δεδιότες μὴ 5 διαμάρτωσι τοῦ λογίου τοὺς παῖδας ἐκώλυσαν παρεῖναι τῇ θυσίᾳ. E μαθὼν οὖν εἰς καὶ συγκαταμιχθεὶς, ἐπεὶ ἐβῶν ἀπελαύνοντες αὐτόν, “τί δῆτ’;” ἔφη· “δεδοίκατε μὴ τὸ σφάγιον ὑμῶν ἀνατρέψω;” γελασάντων δὲ ἔμαθον ἔργῳ τὸν θεὸν δείξαντα ὡς ἄρα τὸ πολυχρόνιον ἦθος 10 ἀμήχανόν ἐστι θεραπευθῆναι.

1-10 Eustathius, *ad Od.* 18.100 (p.1839.47-53 ed. Rom.), *Theophrasto non nominato*

of being playful and humorous, and also in order that the spectator in the midst of tragic and serious matters might be delighted by the humor and play of satyrs. . . .

Mime is an imitation of any speech and movement lacking reverence, or an imitation of base deeds and words with licentiousness. It is defined by the Greeks in the following manner: Mime is an imitation of life, encompassing things permitted and things forbidden.

¹ Here and in the definition of comedy, *περιοχή* may mean "turnabout" or "reversal". See the commentary.

² In this definition of tragedy, *περίσταςις* may mean "shift" or "reversal". See the commentary.

³ The text immediately preceding the lacuna is uncertain. In the lacuna itself, Diomedes will have spoken of the joyful outcome typical of comedies.

709 Athenaeus, *The Sophists at Dinner* 6.79 261D-E (BT vol.2 p.81.19-82.4 Kaibel)

In the work *On Comedy* Theophrastus says that the people of Tiryns were given to laughter and unfit for more serious affairs. Since they wanted to be released from this condition, they had recourse to the oracle at Delphi and were told by the god that they would be freed, providing that they sacrificed a bull to Poseidon and threw it into the sea without laughter. Fearing that they would not fulfill the oracle, they prevented the children from attending the sacrifice, but one child learned of it and mingled with the people. As they were driving him away with shouts, the child said, "What then? Are you frightened that I shall turn over your victim?"¹ They laughed and so learned by their own action (what) the god showed: (namely) that a long standing habit is incapable of being cured.

¹ The humor here seems to depend upon confusing *σφαγέιον* (a "bowl" for catching the victim's blood) with *σφάγιον* ("victim"). The child means the former but says the latter.

Ridiculum

- 710 Athenaeus, *Deipnosophistae* 8.40 347F-348A (BT t.2 p.263.5-18 Kaibel)

πόθεν δὲ καὶ εἰδέναι δύναται, ἅπερ εἶπεν Στρατόνικος ὁ κιθαριστῆς εἰς Πρόπιν τὸν Ῥόδιον κιθαρωδόν; Κλέαρχος γὰρ ἐν τοῖς *Περὶ παροιμιῶν* φησιν ὡς ὁ Στρατόνικος θεασάμενος τὸν Πρόπιν ὄντα τῷ μὲν μεγέθει μέγαν, τῇ δὲ τέχνῃ κακὸν καὶ ἐλάττονα τοῦ σώματος, 5
348 ἐπερωτώντων αὐτὸν ποῖός τις ἐστὶν εἶπεν “οὐδεὶς κακὸς μέγας ἰχθύς,” αἰνισσόμενος ὅτι πρῶτον μὲν οὐδεὶς ἐστὶν, εἰθ’ ὅτι κακός, καὶ πρὸς τούτοις μέγας μὲν, ἰχθύς δὲ διὰ τὴν ἀφωνίαν. Θεόφραστος δ’ ἐν τῷ *Περὶ γελοίου* λεχθῆναι μὲν φησι τὴν παροιμίαν ὑπὸ τοῦ Στρατονίκου, ἀλλ’ εἰς Σιμύκαν τὸν ὑποκριτὴν, διελόντος τὴν παροιμίαν “μέγας οὐδεὶς 10
σαπρὸς ἰχθύς.”

1-10 Eustathius, *In Odysseam* 9.366 (p.1634.27-32 ed. Rom.), nec Clearcho nec Theophrasto nominato 2-7 Clearchus, fr. 80 Wehrli 10 in verbis quae sequuntur Aristoteles dicitur de proverbio mentionem fecisse (fr. 510 Rose)

9 Σιμύκαν] σιμύκαν A

- 711 Plutarchus, *Quaestiones convivales* 2.1.4 631D-E (BT t.4 p.48.5-13 Hubert)

μᾶλλον οὖν τὰ σκῶμματα δάκνει, καθάπερ τὰ παρηγκιστρωμένα E
βέλῃ πλείονα χρόνον ἐμμένοντα, καὶ λυπεῖ τοὺς σκωφθέντας † ἢ τέρψις τῇ κομψότητι καὶ ἡδύνει τοὺς παρόντας· ἡδόμενοι γὰρ ἐπὶ τῷ λεγομένῳ, πιστεύειν (δοκοῦσι καὶ συν)διασύρειν τῷ λέγοντι. (ὄνειδι)σμὸς γάρ ἐστιν (τῆς) ἀμαρτίας παρε(σχηματισμένος τὸ) σκῶμμα κατὰ τὸν 5
Θεόφραστον· ὅθεν ἐξ αὐτοῦ τῇ ὑπονοίᾳ προστίθησιν ὁ ἀκούσας τὸ ἐλλεῖπον ὡς εἰδὼς καὶ πιστεύων.

1-7 cf. *Macrobii Saturnalia* 7.3.2-5 5 cf. *Tractatum Coislinianum* 5

2 *crucem posuit* Hubert 2-3 ἢ τέρψις, (ῆ) τῇ κομψότητι καθιδύνει τοὺς παρόντας Bolkestein 4 lac. (pr.) T: suppl. Duebner 4-5 tres lac. T: suppl. Turnebus

The Ludicrous

- 710 Athenaeus, *The Sophists at Dinner* 8.40 347F-348A (BT vol.2 p.263.5-18 Kaibel)

How, moreover, can he (Ulpian) know what Stratonicus the cithara-player said in regard to Propis the cithara-singer from Rhodes?¹ For Clearchus in his *On Proverbs* says that Stratonicus observed Propis to be large in stature, but in his skill bad and smaller than his body. When people asked him what sort of person Propis was, Stratonicus replied, "No bad fish (is) large," intimating² that he was first a no(body)³, then that he was bad, and in addition large but a fish on account of his lack of voice. Theophrastus in his *On the Ludicrous* says that the proverb was spoken by Stratonicus, but in regard to Simycas the actor; the words of the proverb "No rotten fish (is) large"⁴ were spoken separately.

¹ The question is asked by the Cynic Cynulcus.

² By breaking up the words, he cleverly changes the meaning to "(He is) nobody, bad, large (and a) fish."

³ The same Greek word can mean "no" and "nobody".

⁴ In the Greek form of Stratonicus' statement, "large" precedes "no rotten fish".

- 711 Plutarch, *Table Talk* 2.1.4 631D-E (BT vol.4 p.48.5-13 Hubert)

Jests, therefore, are more biting;¹ like barbed arrows, they remain fixed for a longer time. And the enjoyment afforded by cleverness causes pain to persons mocked and pleases those present.² For by taking pleasure in what is said, they seem to believe the speaker and to participate in the ridicule. For according to Theophrastus a jest is a concealed rebuke for error. Consequently the listener supplies mentally on his own what is missing, just as if he knows and believes it.

¹ The contrast here is between jests or gibes (σκώμματα) and open, direct insults (λοιδορήματα).

² The Greek text is probably corrupt.

Actio

- 712 Athanasius, Prolegomena in Hermogenis De statibus (RhGr t.14 p.177.3-8 Rabe)

πλὴν καὶ Θεόφραστος ὁ φιλόσοφος ὁμοίως φησὶ μέγιστον εἶναι ῥήτορι πρὸς τὸ πείσαι τὴν ὑπόκρισιν, εἰς τὰς ἀρχὰς ἀναφέρων καὶ τὰ πάθη τῆς ψυχῆς καὶ τὴν κατανόησιν τούτων, ὥς καὶ τῇ ὅλῃ ἐπιστήμῃ σύμφωνον εἶναι τὴν κίνησιν τοῦ σώματος καὶ τὸν τόνον τῆς φωνῆς.

1 μέγιστον] cf. *Aristotelis Rhetorica* 3.1 1403b21

2 ῥήτορι Rabe: ῥητορικῇ SAg 3 ἐπιστήμη corrupt. censuit Rabe, qui ὑποθέσει coni. (RhM t.64 p.552) et Longinum (RhGr t.1.2 p.194.23-4 Spengel-Hammer) πρόσφορος τοῖς ὑποκειμένοις πράγμασι contulit (RhM et RhGr t.14) 4 τῆς φωνῆς] τῆς ψυχῆς Ag

- 713 Cicero, De oratore 3.221 (BT p.358.7-16 Kumaniecki)

sed in ore sunt omnia. in eo autem ipso dominatus est omnis oculorum; quo melius nostri illi senes, qui personatum ne Roscium quidem magno opere laudabant. animi est enim omnis actio et imago animi voltus indices oculi. nam haec est una pars corporis, quae, quot animi motus sunt, tot significationes et commutationes 5 possit efficere. neque vero est quisquam qui eadem conivens efficiat. Theophrastus quidem Tauriscum quendam dicit actorem aversum solitum esse dicere, qui in agendo contuens aliquid pronuntiaret.

4 imago—oculi] Cicero, Or. 60

5 commutationes L: om. M 6 conivens M: continens L: contuens Ernesti 7 actorem M: auctorem L(R^o): autorem O

Delivery

- 712 Athanasius, *Prefatory Remarks to Hermogenes' On Issues* (*RhGr* vol.14 p.177.3-8 Rabe)

However, also Theophrastus the philosopher says in like manner¹ that delivery is for an orator the greatest (help) in regard to persuasion. (He says this) referring to the principles and the emotions of the soul and the knowledge of these, so that the movement of the body and the pitch of the voice are in harmony with the entire science².

¹ That is, in a way similar to Demosthenes, who when asked what rhetoric might be, replied "delivery" (p.176.21-177.3 Rabe).

² The science of psychology? But if we accept the emendation proposed by Rabe, then it is the content of the speech with which delivery is brought into harmony.

- 713 Cicero, *On the Orator* 3.221 (*BT* p.358.7-16 Kumaniecki)

But everything depends upon the face, and in this the entire mastery belongs to the eyes. Therefore all the better (was the judgment of) that older generation of ours, which used to give not even Roscius loud applause, when he wore a mask. For delivery is entirely concerned with the soul, and facial expression is an image of the soul, (and) the eyes informants. For this is the one part of the body which can produce as many signs and changes as there are (e)motions of the soul. In fact there isn't anyone who can produce the same effects with his eyes closed. Theophrastus indeed says that a certain Tauriscus used to say that one who in delivery makes his speech while gazing fixedly upon something is "an actor with his back turned".

MUSICA

Inscriptiones librorum

714 Tabula inscriptionum ad opera de musica spectantium

- 1 Περὶ μουσικῆς α'—γ'] Diogenes Laertius, Vitae 5.47 = 1; Porphyrius, In Claudii Ptolemaei Harmonica 1.3 p.61.19-20 = 716 (ἐν τῷ δευτέρῳ); cf. etiam Plutarchi Quaestiones convivales 1.5.2 623A = 719A, quo tamen loco verba περὶ μουσικῆς inscriptio esse non videntur
- 2 Περὶ τῶν μουσικῶν α'] Diogenes Laertius, Vitae 5.49 = 1; cf. aš-Šahrastānī, al-Milal wa-n-niḥal (p.337.16 Cureton) = 4B, quo tamen loco nulla vera inscriptio occurrere videtur
- 3 Ἀρμονικῶν α'] Diogenes Laertius 5.46 = 1

vid. 264 no. 1 (Περὶ ἀριθμῶν, pro qua inscriptione Περὶ ῥυθμῶν Meurs coni.)

Harmonia

715 Plutarchus, Non posse suaviter vivi secundum Epicurum 13 1095E-1096A (BT t.6.2 p.145.25-146.19 Pohlenz et Westman)

- τί λέγεις, ὦ Ἐπίκουρε; κιθαρῳδῶν καὶ αὐλητῶν ἔωθεν ἀκροασόμενος εἰς τὸ θέατρον βαδίζεις, ἐν δὲ συμποσίῳ Θεοφράστου περὶ συμφωνιῶν διαλεγόμενος καὶ Ἀριστοξένου περὶ μεταβολῶν καὶ Ἀριστοτέλους περὶ Ὀμήρου τὰ ὅσα καταλήψῃ ταῖς χερσὶ δυσχεραίνων καὶ βδελυττόμενος; εἴτ' οὐκ ἐμμελέστερον ἀποφαίνουσι τὸν Σκύθην ⁵
- F Ἀτέαν, ὃς Ἴσμηνίου τοῦ αὐλητοῦ ληφθέντος αἰχμαλώτου καὶ παρὰ πότον αὐλήσαντος ὤμοσεν ἥδιον ἀκούειν τοῦ ἵππου χρεμετίζοντος; οὐχ

MUSIC

Titles of Books

714 List of Titles that Refer to Works on Music

- 1 *On Music*, 3 books] Diogenes Laertius, *Lives* 5.47 = 1; Porphyry, *On Claudius Ptolemy's Harmonics* 1.3 (p.61.19-20) = 716 ("in the second book"); cf. also Plutarch, *Table Talk* 1.5.2 623A = 719A, where however the words "on music" do not seem to be a title
- 2 *On the Musicians*, one book] Diogenes Laertius, *Lives* 5.49 = 1; cf. Šahrastānī, *Religions and Sects* (p.337.16 Cureton) = 4B, where however a true title does not seem to occur
- 3 *Harmonics*, 1 book] Diogenes Laertius, *Lives* 5.46 = 1

see 264 no. 1 (*On Numbers*, for which title Meurs conjectured *On Rhythms*)

Harmony

- 715 Plutarch, *That a Life in Conformity with Epicurus Cannot be Pleasant* 13 1095E-1096A (BT vol.6.2 p.145.25-146.19 Pohlenz and Westman)

What do you say, Epicurus? You go to the theater early in the morning to hear those who play the cithara and the *aulos*, but at the banquet when Theophrastus gives a discourse on concords and Aristoxenus on modulations and Aristotle on Homer, you cover your ears with your hands in disgust and loathing? And so don't they (the Epicureans) make the Scythian Ateas appear more musical

F — he who, when the *aulos*-player Ismenias was taken prisoner and played at a drinking party, swore that he listened with greater pleasure to the whinnying of his horse? Don't they admit to waging war

1096A ὁμολογοῦσι δὲ τῷ καλῷ πολεμεῖν τὸν ἄσπονδον καὶ ἀκήρυκτον
 πόλεμον, εἰ μηδεμία ἡδονὴ πρόσσεσι; τί σεμνὸν καὶ καθάριον ἀσπάζον-
 ται καὶ ἀγαπῶσιν; οὐκ ἦν δὲ πρὸς τὸ ἡδέως ζῆν ἐπιεικέστερον μύρα καὶ 10
 θυμιάματα δυσχεραίνειν ὥς κάνθαροι καὶ γῦπες ἢ κριτικῶν καὶ
 μουσικῶν λαλιᾶν βδελύττεσθαι καὶ φεύγειν; ποῖος γὰρ ἂν αὐλὸς ἢ
 κιθάρα διηρμοσμένη πρὸς ᾠδὴν ἢ τίς χορὸς “εὐρύοπα κέλαδον
 ἀκροσόφων ἀγνύμενον διὰ στομάτων” φθεγγόμενος οὕτως εὐφρανεν
 Ἐπικούρου καὶ Μητροδώρου, ὥς Ἀριστοτέλη καὶ Θεόφραστον καὶ 15
 Δικαίαρχον καὶ Ἱερώνυμον οἱ περὶ χορῶν λόγοι καὶ διδασκαλιῶν καὶ
 τὰ [δι'] αὐλῶν προβλήματα καὶ ῥυθμῶν καὶ ἁρμονιῶν;

3 Aristoxenus, fr. 127 Wehrli 4 Aristoteles, fr. 99 Rose³ 5-7 Plutarchus,
Regum et imperatorum apophthegmata 174E et *De Alexandri Magni fortuna et*
virtute 2.1 334B 7-10 Epicurus, fr. 512 Usener 10-11 cf. Theophrasti CP
 6.5.1 13-14 PMG fr. 1008 (adesp. 90) 16 Dicaearchus, fr. 74 Wehrli
Hieronymus, fr. 26 Wehrli

4 Ἀριστοτέλους Nauck: ἀριστοφάν(-ης Χ) οὐς Γ Ὀμήρου] ὁμηρον Χ 6
 Ἀτέαν] ἀττέαν Ο Ἰσμηνίου Victorius: ἀμι(ει Ν)νίου Ω 9 μηδεμία

716 Porphyrius, In Claudii Ptolemaei Harmonica 1.3 (p.61.16-65.15 Düring)

νὺν δ' ἴσως μὲν καὶ ἄλλοι πλείους συμφέρονται μοι, οὓς ἀπορίᾳ
 τῶν συγγραμμάτων οὐκ ἔχω καταλέγειν ἐπ' ὀνόματος. ἀντὶ πάντων δέ
 μοι ἀρκέσει Θεόφραστος διὰ πλειόνων καὶ ἰσχυρῶν, ὥς γ' ἐμαυτὸν
 πείθω, τοῦ δόγματος δείξας τὴν ἀτοπίαν ἐν τῷ δευτέρῳ Περὶ μουσικῆς,
 οὗ τὴν λέξιν ἀναγραφτέον καὶ ἀξιωτέον τοὺς ὑπὲρ τοῦ Πτολεμαίου 5
 ἵσταμένους εὐθύνειν τὰ λεγόμενα ἔχοντα οὕτως.

“Ἔστι γὰρ τὸ γινόμενον κίνημα μελωδικὸν περὶ τὴν ψυχὴν
 σφόδρα ἀκριβές, ὁπότεν φωνῇ ἐθελήσῃ ἐρμηνεύειν αὐτό, τρέπει μὲν
 τήνδε, τρέπει δ' ἐφ' ὅσον οἷα τ' ἐστὶ τὴν ἄλογον τρέψαι, καθ' ὃ ἐθέλει·
 ἥς τὴν ἀκρίβειάν τινες ἐπεβάλλοντο εἰς τοὺς ἀριθμοὺς ἀναπέμπειν, κατὰ 10
 τοὺς ἐν τούτοις λόγους τὴν ἀκρίβειαν τῶν διαστημάτων γίνεσθαι
 φήσαντες. ἓνα γὰρ λόγον εἶναι τοῦ διὰ πασῶν ἔφασαν ὥς καὶ τὸν τοῦ
 διπλασίου, καὶ τὸν τοῦ διὰ πέντε ὥς τὸν τοῦ ἡμιολίου, καὶ τὸν τοῦ

10-16 cf. frag. Philolai ap. Stob. 1.21.7b = FVS 44B4, 1.21.7d = FVS 44B6; Hera-
 clid. ap. Porph., In Ptol. Harm. 1.3 (p.30.1-5 Düring) = Xenocrat. fr. 9 Heinze;
 Sext. Empir. Adv. math. 7.94-5; Platonis Remp. 531C1-4, Tim. 35B4-36B6, Phileb.
 17C1-E6; Euclid. Sect. canon., intro. (Musici scriptores Graeci p.148.1-149.24 Jan)
 cum prot. 12 (pp.159.10-160.12 Jan); Arist. Metaph. 1(A)5 985b23-986a3; [Arist.]
 Probl. 19.23 919b1-14, 19.35 920a27-33, 19.39 921a7-31

7 μελωδικὸν] μελωδικὸν g 8 φωνῇ] φωνὴν T αὐτό] αὐτόν g

without truce or herald on what is fine¹, if no pleasure is added on?
 Do they welcome and delight in anything that is dignified and
 1096A pure? With a view to living pleasantly, wouldn't it be more reason-
 able to feel disgust at sweet oil and burnt offerings as dung-beetles
 and vultures do, rather than to loathe and avoid the talk of literary
 and music critics? For what sort of *aulos* or cithara tuned for song or
 what chorus giving forth "far-sounding voice passed through expert
 mouths" could have so cheered Epicurus and Metrodorus as the
 discussions of choruses and productions and problems concerning
auloi and rhythms and harmonies (cheered) Aristotle and Theo-
 phrastus and Dicaearchus and Hieronymus?²

¹ Or "beautiful".

² A list of typical problems follows.

Pohlenz: μηδὲ Ω 15-16 ὥς—Δικαίαρχον om. Γ 16 διδασκαλιῶν]
 διδασκαλῖαι Π 17 [δ'] αὐλῶν Pohlenz: διαυλιῶν Reiske: διαυλίῶν Apelt:
 περὶ αὐλῶν Wytttenbach

716 Porphyry, *On Claudius Ptolemy's Harmonics* 1.3 (p.61.16-65.15 Düring)

Perhaps there are a good many others who agree with me,¹ though I cannot list them by name since I am not in possession of their writings. But Theophrastus will be adequate to stand for me in the place of them all, since he demonstrated the absurdity of the doctrine² by several arguments, powerful ones, as I at least am convinced, in the second book of his *On Music*. We should write down what he said, and reckon his remarks to be capable of correcting those who take the side of Ptolemy. They are as follows.

"For the movement productive of melody, when it occurs in the soul, is very accurate, when it (the soul) wishes to express it (the movement) with the voice. It (the soul) turns it (the voice), and turns it just as it wishes, to the extent that it is able to turn that which is non-rational. Some people decided to refer its (the soul's) accuracy to numbers, saying that the accuracy of the intervals arises in accordance with ratios between numbers. For they said that the ratio of the octave is the same as that of the duple, the ratio of the fifth the

¹ That the distinction between high and low pitch is qualitative, not quantitative.

² That the distinction is quantitative, as Ptolemy argues.

διὰ τεσσάρων ὡς τὸν τοῦ ἐπιτρίτου· καὶ τῶν ἄλλων δὲ διαστημάτων
 ἀπάντων ὁμοίως, ὥσπερ καὶ τῶν ἄλλων ἀριθμῶν ἐκάστου ἴδιον. οὕτω τ' 15
 62 ἐν ποσότητι τὴν μουσικὴν εἶναι, ἐπειδὴ παρὰ τήνδε αἰ διαφοράι.

ἂ δὴ λέγοντες συνετώτεροί τισιν ἐφαίνοντο τῶν ἁρμονικῶν καὶ
 αἰσθῆσει κρινόντων τοῖς τῶν νοητῶν ἀριθμῶν λόγοις ἐπικρίνοντες, οἱ
 οὐκ ᾔδεσαν ὅτι εἰ μέντοι ποσότης ἐστὶν ἡ διαφορά, γίνεται αὕτη παρὰ
 τὸ ποσότητι διάφορον, κἂν μέλος ἢ μέλους μέρος εἴη· ὥστε καὶ εἰ χροᾶ 20
 χροᾶς ποσότητι διαφέρει, ὅπερ ἀνάγκη, κἂν μέλος ἢ μέλους (μέρος) εἴη,
 εἴ γε τὸ μέλος καὶ τὸ διάστημα ἀριθμός καὶ διὰ τὸν ἀριθμὸν τὸ μέλος
 καὶ ἡ τοῦδε διαφορά. καὶ γὰρ εἰ πᾶν διάστημα πληθός τι, τὸ δὲ μέλος ἐκ
 διαφορῶν φθόγγων, τὸ μέλος ὅτι ἀριθμὸς τοιόνδε ἂν εἴη· ἄλλ' εἰ μηδὲν 25
 ἄλλο (ἢ) ἀριθμός, πᾶν ἀριθμητὸν μετέχει ἂν καὶ μέλους, ὅσον καὶ
 ἀριθμοῦ. εἰ δ' ὡς τῷ χρώματι συμβέβηκε τὸ πληθὸς ἄλλω ὄντι καὶ τοῖς
 φθόγγοις, ἔστι τι ἄλλο φθόγγος καὶ ἄλλο τὸ περὶ αὐτὸν πληθός· ἄλλ' εἰ
 ἄλλο τι φθόγγος ἢ ἀριθμός, καὶ ὁ βαρύτερος καὶ ὁ ὀξύτερος δια-
 φέρουσιν ἀλλήλων ἢ ὡς φθόγγοι ἢ ὡς τῷ πλήθει. εἰ μὲν τῷ πλήθει, καὶ
 ἔστιν ὁ ὀξύτερος τοιοῦτος τῷ πλείονας ἀριθμοὺς κεκινήσθαι καὶ ὁ 30
 βαρύτερος τῷ ἐλάττους, τί ἄλλο τὸ ἴδιον τῆς φωνῆς ἂν εἴη; πᾶσα γὰρ
 ἀντιληπτική ἢ κατὰ τὸ ὀξύ ἢ κατὰ τὸ βαρὺ ἐστὶ. πᾶσα γὰρ φωνή ἐστὶν
 ἥς μὲν ὀξύτερα, ἥς δὲ βαρυτέρα, ὥστε ἥς μὲν ἔλαττον τὸ πληθός, ἥς δὲ
 πλεῖον, ὥστε ἀριθμός· οὗ αἰρομένου τί τὸ ἀπολειπόμενον εἴη ἄλλο τι
 καθ' ὃ φωνή; ἡ φωνή δ' εἰ ὀξύτερα τινὸς ἢ βαρυτέρα ἐστίν, ἔχει τὸ 35
 ποσὸν ἢ φωνή, εἰ δ' ἄλλο τι, οὐκ ἔτι ἔσται φωνή τις. εἰ δ' ἢ φθόγγοι
 διοίσουσιν ἀλλήλων οἱ ὀξεῖς καὶ βαρεῖς, οὐκέτι τοῦ πλήθους
 δεησόμεθα· ἡ γὰρ αὐτῶν φύσει διαφορά αὐτάρκης ἔσται εἰς τὴν τῶν
 μελῶν γένεσιν, καὶ εἵδησις ἔσται τῶν διαφορῶν. οὐκέτι γὰρ ἔσονται
 διαφοραὶ παρὰ τὰ πλήθη ἀλλὰ παρὰ τὴν ιδιότητα τῶν φωνῶν ὥσπερ ἐν 40
 τοῖς χρώμασιν· οὐδὲν γὰρ χρῶμα ἀπλοῦν ἀπλοῦ χρώματος ποσότητι
 διαφέρει· ἴσαι γὰρ ἂν εἶεν αἰ ποσότητες, ὥσπερ εἰ συμμιγείη ἡ μέλαν

17-18 *de duobus harmonicorum methodis* cf. *Platonis Remp.* 530E7-531C4; *Arist. Anal. post.* 78a38-b17, 78b34-79a6, 90a14-23; *Aristox. Elem. Harm.* 32.18-31 (p.41.17-42.5 *Da Rios*); *frag. Ptolemaidis Cyrenaeae ap. Porph., In Ptol. Harm.* 1.2 (p.22.22-24.6, 25.3-26.5 *Düring*); *frag. Didymi ap. Porph., In Ptol. Harm.* 1.2 (p.26.6-29, 27.17-28.26 *Düring*) 17 *de hoc verbi ἁρμονικῶν usu* cf. *Aristox. Elem. harm.* 2.30 (p.7.3 *Da Rios*) 23-49 cf. *Panaetium ap. Porph., In Ptol. Harm.* 1.3 (p.65.21-67.10 *Düring*)

20 εἰ *m*: ἡ *cett.* 21 διαφέρει *Düring*: διαφέρου *codd.* κἂν μέλος ἢ μέλους
 εἴη *del. Düring* μέρος *add. Wallis* 22 εἰ] ἡ *g* 25 ἢ *add. Schneider*
 26 εἰ *codd.*: ἡ *Düring* συμβέβηκε *Schneider*: συμβεβήκοι *codd.* 28 ἢ
 ἀριθμός *Barker*: ἡ ἀκουστός *codd.*: ὁ ἀριθμός *Wallis*: ὁ ἀκουστός *Schneider*
 35 φωνή; ἡ φωνή δ' εἰ *vel* φωνή ἡ φωνή; εἰ δ' ἢ *Alexanderson*: φωνή; ἡ φωνή δ' ἢ
codd. 41 οὐδὲν] οὐδὲ *p*

same as that of the hemiolic, and the ratio of the fourth the same as that of the epitritic,³ and that for all the other intervals, in the same way, just as for the other numbers, there is a ratio peculiar to each.

62 Hence they said that music consists in quantity, since the differences exist on the basis of quantity.

In saying this they seemed to some people to be more intelligent than the *harmonikoi*, who judge by perception, since they judged by the ratios of intelligible numbers. They failed to realize that if the difference is a quantity, this difference arises on the basis of the difference in quantity, and must be a melody or part of a melody. Thus if one color, too, differs from another in quantity, as it must, it must be a melody or part of a melody, if indeed melody and interval are a number, and if melody and the difference it contains exist because of the number. For if every interval were a plurality, and if melody arose from different notes, the melody would be as it is because it is a number. But if it were nothing but a number, everything numerable would participate in melody too, to the extent that it does in number. If, however, plurality belongs to notes in the same way as it does to color, color being something different (from the plurality itself), then a note is one thing and the plurality related to it another. But if a note is something other than a number, then the lower and the higher note differ from one another either as notes or in respect of their plurality. If they differ in plurality, and if the higher is as it is by being moved in accordance with more numbers, the lower by being moved in respect of fewer, what else could be the characteristic proper to sound? For every sound is such as to be grasped either as high or as low. For every sound is higher than this one and lower than that, so that the plurality of the one is smaller and that of the other greater, and hence it is a number. When this is taken away, what would be left to make it a sound? But if the sound is higher or lower than some other, the sound possesses quantity, while if it possesses something else,⁴ it will no longer be a sound. But if it is as notes that high and low ones differ from one another, we shall no longer have any need of plurality; for their own intrinsic difference will be sufficient by itself for the generation of melodies, and knowledge of the differences will be possible. For the differences will no longer exist on the basis of the pluralities, but on the basis of the quality peculiar to the sounds, as is the case with colors. For no color taken simply as such differs in quantity from another color taken simply as such; the quantities can be equal, just as if one mix-

³ Duple ratio is 2:1, hemiolic 3:2, epitritic 4:3.

⁴ Or possibly "if something else possesses it (the quantity)".

λευκῷ, ἴσῳ ἴσον, οὐκ ἂν οἱ τοῦ λευκοῦ ἀριθμοὶ τῶν τοῦ μέλανος πλείους λέγοντο, οὐδ' ἂν οἱ τοῦ μέλανος τῶν τοῦ λευκοῦ· οὕτως οὐδὲ τῷ γλυκεῖ πικρόν, ἕκαστον γὰρ καθ' ὃ ἐπιτέταται ἴσον· ἀλλ' ἔστι τὸ πλῆθος ἐπ' ἴσον ἐπιτεταμένον κατὰ τὸ ἴδιον. οὕτως οὐδὲ ἡ ὀξεῖα φωνὴ ἐκ πλειόνων συνέστηκεν ἢ πλείους ἀριθμοὺς κινεῖται, οὕτε ἡ βαρεῖα· οἷόν τε γὰρ καὶ ταύτην λέγειν ἢ κάκειν, ἐπειδὴ ἴδιόν τι μέγεθος βαρείας ἐστὶ φωνῆς.

- 63 δῆλον δ' ἐκ τῆς βίας τῆς γινομένης περὶ τοὺς μελωδοῦντας· ὥς γάρ τιнос δέονται δυνάμεως εἰς τὸ τὴν ὀξεῖαν ἐκφωνῆσαι, οὕτω καὶ εἰς τὸ τὴν βαρεῖαν φθέγγασθαι. ἔνθα μὲν γὰρ συνάγουσι τὰ πλευρὰ καὶ τὴν ἀρτηρίαν ἐκτείνουσι [διὸ βραχύτερον] βίᾳ ἀποστενοῦντες· ἔνθα δὲ διευρύνουσι τὴν ἀρτηρίαν, διὸ βραχύτερον τὸν τράχηλον ποιοῦσι τὸ μῆκος τῆς εὐρύτητος συναγοῦσης. ταύτῃ ὅμοιον ἔν τε τοῖς αὐλοῖς εἰς τὸ ἐμπνεῦσαι βίᾳ τῷ στενωτέρῳ δυνάμεως δεῖν καὶ εἰς τὸ τῷ εὐρυτέρῳ, ἵνα πληρωθῇ. καὶ γὰρ δὴ καὶ μᾶλλον ἐν τοῖς αὐλοῖς· ἀπονώτερον γὰρ τὸ ὀξύ τῷ διὰ τῶν ἄνω γίνεσθαι τρημάτων· βίας δὲ δεόμενον τὸ βαρὺ καὶ μείζονος, εἰ δὲ ὅλου τὸ πνεῦμα πέμποιτο, ὥστε ὅσον μήκους προστίθεται, τοσόνδε καὶ πνεύματος ἰσχύος προστίθεται. ἐν δὲ ταῖς χορδαῖς τὸ ἴσον κατὰ θάτερον δῆλον· ὅσῳ γὰρ εὐτονωτέρα ἡ τῆς λεπτοτέρας τάσις, τοσῶδε ἡ ἀνέισθαι δοκοῦσα παχυτέρα· οὕτω τε ὅσῳ ἰσχυρότερος ὁ ἦχος ἐκ τῆς λεπτοτέρας, τοσῶδε βαρύτερος ὁ ἕτερος. ἐκ γὰρ μείζονος ὁ πλείων καὶ [τοῦ] περίξ ἦχος. πῶς γὰρ ἂν σύμφωνοι ἐγίνοντο τινες φθόγγοι, εἰ μὴ ἰσότης ἦν; ἀσύγκρατον γὰρ τὸ πλεονάζον. τὸ γὰρ ὑπέρμετρον ὑπὲρ τὴν μείξιν διάδηλον γίνεται. διὸ τοῖς κατὰ τὴν κρᾶσιν ἰσχυροτέροις τὸ ἀνεμνέον πλεῖον ἐπιμείγνυται εἰς τὸ ἰσοδυναμῆσαι· ὥστ' εἰ ἔστι τις συμφωνία, καὶ ἰσότης τῶν ἐξ ὧν γίνεται. εἰ γὰρ ὁ ὀξύς πλείους κινεῖτο ἀριθμούς, πῶς ἂν συνήχησις γένοιτο; καὶ γὰρ εἰ, ὥς

50-64 cf. Archytam ap. Porph., In Ptol. Harm. 1.3 (p.56.5-57.27 Düring) = FVS 47B1; Platonis Tim. 67A7-C2; Arist. De gen. anim. 786b7-788b2; [Arist.] De audib. 800b20-7, 803a6-7, Probl. 11.13-15 900a20-b14; Aelian. ap. Porph., In Ptol. Harm. 1.3 (p.33.19-36.3 Düring); Nicomach. Enchirid. 4 (Musici scriptores Graeci p.242.19-244.11 Jan) 64-9 Plutarchus, Non posse suaviter 13 1095E = 715; cf. Platonis Tim. 79E10-80B8; Arist. De an. 426a27-b7, De sensu 448a9-13, 448a20-b2; [Arist.] Probl. 19.38 921a2-4; Euclid. Sect. canon., intro. (Musici scriptores Graeci p.149.17-20 Jan); Adrast. et Aelian. ap. Porph., In Ptol. Harm. 1.5 (p.96.1-15 Düring); Cleonid. Isag. 5 (Musici scriptores Graeci pp. 187.19-188.2 Jan) 68-9 cf. [Arist.] De audib. 803b34-804a9, Probl. 19.39 921a7-31; Heraclid. ap. Porph., In Ptol. Harm. 1.3 (p.30.6-31.21 Düring) 69-78 cf. [Arist.] Probl. 11.6 899a22-b17, 11.19-20 901a7-29, 11.47 904b7-10

45 τῷ om. ET γλυκεῖ πικρόν] γλυκύπικρον ETV^{187p} ἐπιτέταται codd.: ἐπιτέτακται Schneider 46 ἐπιτεταμένον] ἐπιτεταμένῳ MG: ἐπιτεταγμένῳ p 53 διὸ βραχύτερον del. Düring 55 ταύτῃ ὅμοιον Düring: τὸ αὐτῇ εἴκειν codd.: τοιαύτης ὅμοιον Schneider 64 τοῦ delendum esse dubitanter con. in comm. Düring

ed with white an equal amount of black, the numbers of the white would not be said to be more than those of the black, nor those of the black than those of the white. Nor would they if bitter (were mixed) with sweet, for each of them is equal so far as its intensity is concerned; rather, the plurality (of each) is equally intense in respect of its own special quality. Thus the high sound does not consist of more numerous (parts), or move in accordance with more numbers, and neither does the low one; for it is possible to say (this) both of the latter and of the former, since there is a characteristic magnitude that belongs to a low sound.

- 63 This is clear from the force exerted when people sing. For just as they need a certain power in order to give out a high sound, so do they also in order to utter a low one. In the one case they draw in the ribs and stretch out the windpipe, narrowing them by force; in the other they widen the windpipe, which is why they make the throat shorter, since the width contracts the length. In the case of *auloi* too, there is the similar fact that power is needed to blow forcibly into a narrower one or into a wider one, so as to fill it. In *auloi*, in fact, the case is even clearer; for a high note requires less labor, since it arises through the holes that are higher up, while a low note demands greater force, if the breath is impelled through the whole (pipe), so that however much length is added, there is added the same amount of strength in the breath. In strings it is clear that there is equality in each of the two cases; for by whatever amount the tension of the thinner is tighter, by the same amount the one that seems slacker is thicker.⁵ Hence by however much the sound from the thinner is stronger, by the same amount the other is heavier.⁶ For it is from the larger that there comes the greater, encircling sound. For how could some notes be concordant, if there were no equality? For what is in excess is unblended, since what is beyond the measure becomes evident over and above the mixture. Hence with the stronger things in the blend there is mixed a greater amount of what is slacker, to produce equality of power. Thus if there is a concord, there is also equality of the things from which it arises. For if the high note moved in accordance with more numbers, how could consonance come about? Further, if, as they say,

⁵ The sense may be "by whatever amount the pitch of the thinner is higher, by the same amount the one that seems lower is thicker".

⁶ Theophrastus is trading on the ambiguity in the word βαρύς, meaning "heavy", but in musical contexts "low in pitch". Similarly in lines 70-1 he makes use of the association between height of pitch and sharpness or swiftness of motion, embedded in the word ὀξύτης.

φασιν, καὶ πορρωτέρω ἀκούεται ὁ ὀξύτερος φθόγγος τῷ πορρωτέρω 70
 διὰ τὴν τῆς κινήσεως ὀξύτητα διικνεῖσθαι ἢ (τῷ) διὰ τὸ πλῆθος
 γίνεσθαι, οὐκ ἂν ποτε γένοιτο σύμφωνος οὗτος πρὸς τὸν βαρύν, οὐθ' ὅτε
 μόνος ἀκούεται, εἴ γ' ἐν ἀμφοτέροις ἢ συμφωνία· οὐθ' ὅτε ἐκλείπει [ὁ
 βαρύτερος], ἀνάγκη γὰρ κατὰ τὴν λεληθυῖαν ἔκλειψιν μηκέτ'
 ἀκούεσθαι· οὐθ' ὅτε μάλιστα ἄμφω ἀκούονται, καὶ τότε γὰρ ὁ ὀξύς 75
 σφοδρότερός ἐστιν, ἅτε οἷός τε ὦν καὶ πόρρω διικνεῖσθαι· φθάνει τε οὖν
 τὸν βαρύν καὶ κατισχύει, ὥστε σφετερίζεσθαι τὴν αἴσθησιν, αἰεὶ μὴ
 μειονεκτοῦντος τοῦ βαρυτέρου. ἀλλ' ἐπεὶ ἐστὶ τι σύμφωνον, ἰσότητα
 δηλοῦν ἀμφοῖν τοῖν φθόγγοι, ἰσότης ἐστὶ τῶν δυνάμεων διαφέρουσα τῇ
 ιδιότητι ἐκατέρᾳ· τὸ γὰρ ὀξύτερον φύσει ὄν ἐκδηλότερον, οὐκ 80
 ἰσχυρότερον, πορρωτέρω ἀντιληπτὸν ἐστὶ τοῦ βαρυτέρου, ὥσπερ τὸ
 λευκὸν ἄλλου τοῦ χρώματος ἢ τι ἕτερον, ὃ οὐχὶ τῷ θάτερον ἦττον εἶναι
 64 ὁ πέφυκε μᾶλλον ἀντιληπτὸν ἐστὶν, ἢ τῷ μὴ τοὺς ἴσους ἀριθμοὺς
 κινεῖσθαι, ἀλλὰ τῷ μᾶλλον τῷδε ἢ τῷδε ἐπιβάλλειν τὴν αἴσθησιν διὰ
 τὴν πρὸς τὰ πέριξ ἀνομοιότητα. οὕτως διικνεῖται μὲν καὶ ὁ βαρὺς· ἡ δ' 85
 ἀκοὴ θάττον ἀντιλαμβάνεται διὰ τὴν ιδιότητα τοῦ ὀξέος, οὐ διὰ τὸ ἐν
 αὐτῷ πλῆθος. καὶ γὰρ δὴ γε, εἰ καὶ πορρωτέρω ἐκινεῖτο, οὐ διὰ τὸ
 πλείους κινεῖσθαι ἀριθμοὺς ὁ ὀξύτερος, ἀλλὰ διὰ τὸ σχῆμα, ἐπειδὴ ὁ
 μὲν ὀξύς ἦχος πρόσω μᾶλλον φέρεται καὶ ἄνω, ὁ δὲ βαρὺς πέριξ κατ'
 ἴσον μᾶλλον. 90

δῆλον δὲ καὶ ἐκ τῶν ὀργάνων· τὰ μὲν γὰρ ὑπὸ κέρας καὶ τὰ σὺν τῷ
 χαλκῷματι περιηχητικώτερα, ἅτε τοῦ ἤχου ἴσου περὶ πᾶν γινομένου.
 καὶ γὰρ εἴ τις ὀξὺν φθεγγόμενος φθόγγον ἅπτοιτο τῆς αὐτοῦ πλευρᾶς,
 ἔπειτα πάλιν βαρύν, αἰσθάνοιτο ἂν μᾶλλον ἐπὶ τοῦ βαρέος φθόγγου τῇ
 χειρὶ τῆς περὶ τὴν πλευρὰν κινήσεως. καὶ τοῦ ὀργάνου ἅπτηται τῆς 95
 χέλυος ἢ τοῦ κέρατος ἢ ἀγκῶνος, ὁπότε τὴν λεπτὴν τύπτει καὶ τὴν τοῦ
 βαρέος προετικὴν, πάλιν ἐπαίσθοιτο ἂν μᾶλλον τῆς περὶ τὸ κύτος
 κινήσεως, ὁπότε τὴν τοῦ βαρυτέρου τύπτει ἤχου προετικὴν. εἰς πᾶν γὰρ
 ὁ βαρὺς φθόγγος διικνεῖται πέριξ, ὁ δ' ὀξύς πρόσω ἢ εἰς ὃ βιάζεται ὁ
 φθεγγόμενος. εἰ οὖν ὅσον πρόσω κινεῖται ὁ ὀξύς, τοσόνδε περὶ πᾶν 100

87-90 cf. [Arist.] *De audib.* 800a3-4; *Probl.* 19.8 918a19-21
audib. 802a17-b18

91-2 cf. [Arist.] *De*

70 πορρωτέρω (alt.)] πορρωτέρω ed. Düring (error typographicus, ut videtur)
 71-2 ἢ—γίνεσθαι] εἰ διὰ τὸ πλῆθος γίνεται Wallis: ἢν διὰ τὸ πλῆθος γίνεσθαι
 Alexanderson 71 τῷ add. Düring 72 οὗτος Wallis: αὕτη codd. 73-4 ὁ
 βαρύτερος del. Alexanderson 75 οὐθ' ὅτε Höeg: οὔτε codd. 77 μὴ om. T
 (secl. Schneider): μὴν Wallis 82 του Alexanderson: τοῦ codd. 87
 ἐκινεῖτο] ἐξικνεῖτο Wimmer 91 τὰ (bis) Düring: τὸ (bis) codd.

the higher note is also heard at a greater distance, through its travelling further because of the sharpness of its movement, or through its arising as the result of plurality,⁷ then this note could never be concordant with the low one, neither when it is heard alone, if indeed the concord consists in both of them; nor when it has ceased, for because of this unnoticed cessation it must no longer be heard; nor, most importantly, when both of them are heard, for then the higher is more vigorous, since it is capable of travelling further. Hence it obscures and overpowers the low note, so that it appropriates the perception for itself, even while the lower note is not reduced in power. But since concordance exists, displaying equality between the two notes, there is an equality in their powers, differing in the quality belonging to each. For what is higher is naturally more conspicuous, not stronger, (and that is why) it is apprehended at a greater distance than the lower, just as is white in relation to any other color, or as is anything else that is more strongly apprehended,

64 not because one of the two is less what it naturally is, or because it does not move in accordance with equal numbers, but because perception focusses more on the one than on the other, because of its unlikeness to its surroundings. Thus the low note penetrates (as far as the ear) too, but the hearing grasps the high note more quickly, because of its special quality, not because of the plurality it contains. And if indeed the higher note does move to a greater distance, it is not because it is moved in accordance with more numbers, but because of its shape, since the high sound travels more forwards and upwards, while the low note travels more equally all about.

This is clear also from instruments. For those with a horn and those equipped with a bronze vessel⁸ are more resonant round about, since the sound made is equal all around. Again, if one were to utter a high note while touching one's ribs, and then a low note, one would feel the movement about one's ribs more, with the hand, in the case of the low note. And if one were to touch the tortoise shell or the horn or the arm of an instrument, then when one struck the thin (string) and that which generates a low sound, once again one would feel the movement in the hollow body more when one struck the string that generates the lower sound. For the low note travels everywhere all around, while the high note travels forwards, or in the direction in which the utterer compels it to go. Then if the low note moved all around to the same degree that the high note

⁷ But the manuscripts may be right: translate "or because a plurality arises" (sc. when there is a higher note).

⁸ I.e., the bell of a wind instrument.

κινοῖτο ὁ βαρὺς, οὐκ ἂν ἐλάττους κινοῖτο ἀριθμούς, ὅπερ καὶ τῶν αὐλη-
τικῶν δῆλον. ὁ γὰρ μακρότερος αὐλὸς βαρύτερος, ἐν ᾧ πλεον τὸ
πνεῦμα, περὶ ὃ πᾶν ἡ κίνησις. ἀλλ' οὐδὲ τάχει ἂν διαφέρει ὁ ὀξύς·
προκατελαμβάνετο γὰρ ἂν τὴν ἀκοήν, ὥστε μὴ γίνεσθαι σύμφωνον· εἰ
δὲ γίνεται, ἰσοταχοῦσιν ἄμφω· οὐχὶ οὖν ἀριθμοὶ τινες ἄνισοι τὸν τῶν 105
διαφορῶν λόγον ποιοῦσιν, αἱ δὲ φύσει τοιαίδε φωναὶ φύσει
συνηρμοσμέναι οὔσαι.

οὐδὲ γὰρ τὰ διαστήματα, ὥς τινές φασιν, αἷτια τῶν διαφορῶν, διὸ
καὶ ἀρχαί, ἐπειδὴ καὶ τούτων παραλειπομένων αἰεὶ διαφοραὶ· οὐ γὰρ ὧν
παραλειπομένων γίνεται τάδε αἷτια τοῦ εἶναι, οὐχ ὥς ποιοῦντα, ἀλλ' ὥς 110
μὴ κωλύοντα. οὐδὲ γὰρ ἡ ἐκμέλεια τῆς ἐμμελείας αἷτια, ἐπειδὴ οὐκ ἂν
γένοιτο ἐμμέλεια, εἰ μὴ ἡ ἐκμέλεια παραπέμποιτο, οὐδ' ἂν τι ἄλλο
ἐπιστημονικὸν γένοιτο, εἰ μὴ τὸυναντίον ἀνεπιστήμον τοῦ ἐπιστήμονος·
οὐδὲ γὰρ ὥς ὃν αἷτιον ἀνεπιστήμον τοῦ ἐπιστήμονος, ἀλλὰ παρ-
απεμπόμενον τῷ μὴ κωλύειν, ὥστ' οὐδὲ τὰ διαστήματα τοῦ μέλους 115
αἷτια ὥς ποιοῦντα, ἀλλ' ὥς μὴ κωλύοντα. εἰ γὰρ τις ἅμα φθέγγοιτο κατὰ
65 τὸ συνεχὲς καὶ τοὺς μεταξὺ τόπους, ἄρ' οὖν ἐκμελῆ προίκοιτο φωνήν; ὧν
οὖν μὴ παραπεμπομένων ἐκμέλεια γένοιτο ἂν· οὐχὶ τούτων
παραλειπομένων ἡ ἐμμέλεια, ὥς εἰ μὴ παραλειφθεῖεν κωλυσόντων.

μέγα οὖν ὄφελος τὸ περιίστασθαι ταύταις τὴν μελωδίαν, ὥστ' 120
ἀνευρίσκειν τοὺς συνηρμοσμένους πρὸς ἀλλήλους φθόγγους· ἀλλ'
οὗτοι μὲν αἷτιοι τοῦ μέλους ὄντες, τὰ δὲ διαστήματα παραπεμπόμενα
ἐπιδηλούμενα ἐκμελείας αἷτια ἐστίν, ἥς καὶ ἀρχαὶ λέγουντ' ἂν, οὐχὶ τῆς
ἐμμελοῦς φωνῆς. οὗτ' οὖν τὰ διαστήματα αἷτια τῆς ἐμμελείας, ἀλλὰ
βλαπτικὰ αὐτῆς φαινόμενά γε, οὗθ' οἱ ἀριθμοὶ αἷτιοι τῷ ποσότητι 125
διαφέρειν ἀλλήλων τοὺς φθόγγους. κατ' ἄλλο γὰρ ἴσοι εὐρίσκονται οἱ
βαρεῖς τοῖς ὀξέσι καθ' ὃ καὶ ὁ πόνος ἴσος κατὰ τὸυναντίον· οὐ γὰρ

108 cf. *Ptol. Harm.* 1.9 (p.19.16-21.20 *Düring*), *quo loco doctrina Aristoxeni describitur* 116-19 cf. *Aristox. Elem. harm.* 1.9.12-10.10 (p.14.6-15.5 *Da Rios*)

109-10 αἰεὶ—παραλειπομένων *om. g* 114 οὐδὲ—ἐπιστήμονος *om. Mg* 120
ταύταις] ταῦτα εἰς *Alexanderson* 123 ἥς] οἷς *g* 124 οὗτ'] ἄτε *p* 125
αὐτῆς] αὐτοῖς *T*

moves forwards, it would not move in accordance with fewer numbers, as is plain too from the facts about *auloi*. For the larger *aulos* is lower-pitched, the one, that is, in which there is more breath, through all of which the movement goes. But neither can the high note be distinguished by its speed: for then it would occupy the hearing first, so that a concord would not arise. If it does arise, both are of equal speed. Hence it is not some unequal numbers that give the explanation⁹ of the differences, but the sounds with their natural qualities, being naturally attuned together.

Again, it is not the intervals, as some people say, that are the causes of the differences and hence their principles, since if these are left out the differences still remain. For when something comes into being if certain things are left out, these are not the causes of its existence, not (that is) as productive causes, but (only) as things that do not prevent it. For the unmelodic is not a cause of the melodic (just) because the melodic would not come into being unless the unmelodic were omitted, and no other thing would become characterized by knowledge unless the opposite of the knowledgeable, (namely) ignorance, (were omitted). For ignorance is not the cause of the knowledgeable through its existence, but through not preventing it, when it is omitted, so that neither are the intervals the causes of melody as producing it, but as not preventing it. For if someone were to sing simultaneously the continuous series of inter-
 65 vening positions as well, the sound produced would certainly be unmelodic. So while the unmelodic would arise if these were not omitted, the melodic does not arise through their being left out, merely because they would prevent it if they were not left out.

It is therefore a great help that melody revolves around these,¹⁰ enabling us to find the notes that are attuned to one another. But it is these notes that are the causes of the melody, while if the omitted intervals are made apparent, they are the causes of the unmelodic, whose principles they might be said to be, not those of melodic sound. Thus neither are the intervals causes of the melodic, but damage it, at least when they are made apparent, nor are the numbers causes, by the notes' differing from one another in quantity. For the low notes are found to be equal to the high ones, in a different respect, in accordance with the way in which the labor involved is

⁹ Or perhaps, "make the ratio"; but Theophrastus denies that the explanation has to do with ratios.

¹⁰ I.e., the melodic and the unmelodic. With Alexanderson's emendation translate: "To avoid these (notes, the 'content' of the intervals) is thus a great help to the melody".

ἦττον τῶν τοὺς ὀξεῖς φθόγγους φθεγγομένων οἱ τοὺς βαρεῖς πονοῦσι βιαζόμενοι εἰς τὸνναντίον πάλιν.

μία δὲ φύσις τῆς μουσικῆς· κίνησις τῆς ψυχῆς ἢ κατ' ἀπόλυσιν ¹³⁰ γινομένη τῶν διὰ τὰ πάθη κακῶν, ἢ εἰ μὴ ἦν, οὐδ' ἂν ἡ τῆς μουσικῆς φύσις ἦν."

130-2 cf. *frag. Damonis ap. Athen. Deipn.* 628C3-6 = FVS 37B6

130 κίνησις] κινήσεως *p* 131 ἢ *Düring* : ἢ *codd.* 131-2 οὐδ'—ἦν *om. Mg*

717 Porphyrus, In Claudii Ptolemaei Harmonica 1.5 (p.96.21-3 *Düring*)

οἱ μὲν Πυθαγόρειοι τὴν μὲν διὰ τεσσάρων συμφωνίαν συλλαβὴν ἐκάλουν, τὴν δὲ διὰ πέντε δι' ὀξειᾶν, τὴν δὲ διὰ πασῶν τῷ συστήματι, ὡς καὶ Θεόφραστος ἔφη, ἔθεντο ἁρμονίαν.

1-3 ex *Aeliani Platonici comm. In Timaeum* (cf. *supra* p.96.7) *desumpta esse coniecit Düring*—cf. *Nicomachi Geraseni Enchiridion* 9 (p.252.17-253.3 *Jan*) = *Philol. FVS* 44B6 p.409.10-410.3; *Aristidis Quintiliani librum De musica* 1.8 (p.15.8-10 *Winnington-Ingram*); *quorum neuter Theophrastum nominat* 2-3 cf. *Aris-*

→

Musici

718 Athenaeus, *Deipnosophistae* 1.40 22C5-8 (BT t.1 p.49.15-18 *Kaibel*)

Θεόφραστος δὲ πρῶτόν φησιν Ἄνδρωνα τὸν Καταναῖον αὐλητὴν κινήσεις καὶ ῥυθμοὺς ποιῆσαι τῷ σώματι αὐλοῦντα· ὅθεν σικελίζειν τὸ ὀρχεῖσθαι παρὰ τοῖς παλαιοῖς· μεθ' ὃν Κλεόλαν τὸν Θηβαῖον.

2-3 cf. *Arist. Poet.* 26 1461b30-2, *Ciceronis librum De leg.* 2.39, *Horatii Artem poet.* 214-15 et *Pausaniae Gr. descr.* 9.12.6

Musica et anima

719A Plutarchus, *Quaestiones convivales* 1.5.2 623A (BT t.4 p.26.20-6 *Hubert*)

ὁ μέντοι Σόσσιος ἐπαινέσας ἐκείνους εἶπεν ὡς οὐ χεῖρον ἂν τις

also equal in opposite respects. For people uttering low notes labor no less than those uttering high ones, but exert their effort in the opposite direction.

The nature of music is one. It is the movement of the soul that occurs in correspondence with its release from the evils due to the emotions; and if it were not this, neither would it be the nature of music."¹¹

¹¹ Or, "if it did not exist, neither would the nature of music".

717 Porphyry, *Commentary on Ptolemy's Harmonics* 1.5 (p.96.21-3 Düring)

The Pythagoreans called the concord of the fourth "*syllabē*" and that of the fifth "*di' oxēian*", while they called the octave — the *sustēma*, as Theophrastus also said — "*harmonia*".¹

¹ This seems to be the required sense, as the parallels indicate, but the grammar of the Greek text seems corrupt.

toxeni Elementa harmonica 36.30-2, *Theophrasto non nominato*

2-3 τῷ συστήματι—ἔθεντο ἁρμονίαν] *corrupta esse videntur*

Musicians

718 Athenaeus, *The Sophists at Dinner* 1.40 22C5-8 (BT vol.1 p.49.15-18 Kaibel)

Theophrastus says that Andron of Catania was the first *aulos*-player to make rhythmical movements with his body as he played; hence dancing was called "Sikelizing" by the ancients; and after him was Cleolas of Thebes.

Music and the Soul

719A Plutarch, *Table Talk* 1.5.2 623A (BT vol.4 p.26.20-6 Hubert)

Sossius, however, having praised them¹, said that one would not

ἐπιχειρήσειεν ὀρμηθεῖς ἀφ' ὧν Θεόφραστος εἶρηκεν περὶ μουσικῆς·
 “καὶ γὰρ ἔναγχος” ἔφη “τὸ βιβλίον ἀνέγνω. λέγει δὲ μουσικῆς ἀρχὰς
 τρεῖς εἶναι, λύπην, ἡδονήν, ἐνθουσιασμόν, ὡς ἐκάστου τῶν (παθῶν)
 τούτων παρατρέ(ποντος) ἐκ τοῦ συνήθους (καὶ παρ)εγκλίνοντος τὴν 5
 φωνήν.”

3-4 *Ioannes Lydus, De mensibus* 2.8 (p.26.8-10 Wünsch), *Theophrasto nominato; ex Theophrasto fortasse pendet Aristides Quintilianus, De musica* 2.4-5 (p.57.31-58.32 *Winnington-Ingram*), 3.25 (p.128.28-9); cf. *Quint.* 1.12 (p.30.12-15), 1.19 (p.40.15) et *Cleonid. Isag.* 13 (*Musici scriptores Graeci* p.206.3-18 *Jan*); etiam *Arist. Pol.* 8.7 1341b32-1342a18 4-6 *Aristides Quintilianus, De musica* 2.4 (p.56.14-17 *Winnington-Ingram*); cf. *Aristox. Elem. Harm.* 1.9.30-3 (p.14.17-19 *Da Rios*)

→

vid. 726

719B Aelius Festus Aphthonius, De metris 4.2 (GL t.6 p.159.8-16 Keil)

his accedentem et consentaneam etiam Theophrasti opinionem
 eruditioribus litteris haud praetermiserim, adserentis incentivum et
 non parvos impetus his, quibus cordi est carmen per mele [met-
 rorum numeros] edere, ab adfectionibus, quas Graeci πάθη appel-
 lant, suggeri et quibusdam incalescentis ingenii stimulis incitari, 5
 quibus sublime cothurnatum canorum et tragici ponderis carmen
 edatur. quorum triperititam virtutem in isto dumtaxat a dicendi
 opere ita discernit. inducit enim voluptatem, iram, enthusiasmon,
 veluti sacri furoris instinctum, ut Graeci vocant, quo fatidici vates
 inspirantur. 10

5 cf. *infra* p.160.16-19, *Theophrasto nominato*

3-4 *metrorum numeros del. Keil: fort. <et> metrorum numeros Barker*

720 Philodemus, De musica 3.35 (no. L32, QEThs p.30 Sedley)

[συνορ]ῶντος Θεοφράστ[ου π]ρὸς ἀρετὴν καὶ τοῖς | [παισ]ὶν μόνον,
 ἴσως δὲ | [πρὸς ἀ]κολασίαν συνερ[γ]οὺς ὄντας, φαίνεται βέλ[τιον ἂν]
 ἀποτε[θε]ωρημέ[νος ἐν] α καὶ φ[υσι]κῶς κα[κί]ων ἀπορίπτ[εσθ]αι, τὸ
 μέ[λος] δὲ ὁ ὁματός ἐῖναι τι | [κεινητικόν], καὶ τὸ τῶν [χ] | [παθῶν]

be approaching the matter badly if one began from what Theophrastus said about music, "For I recently", he said, "read the book, and he says that there are three sources of music, pain, pleasure and inspiration; for each of these emotions turns the voice aside and deflects it from its usual (inflection)."

¹ I.e., those who had already addressed the question, why love is said to "teach a poet".

1 χεῖρον ἄν τις *Xylander* : χειρόμαντις *cod.* 4-5 (παθῶν) τούτων *Bernadakis* : *lac.* 3-4 *litt. et αὐτῶν cod.* : (παθημ)άτων *Wilamowitz* : (τοι)ούτων *Castiglioni* 5 παρατρέ(ποντος) *Xylander* : παρατρε *et lac.* 4 *litt. cod.* (καὶ παρ)εγκλίνοντος *Bernadakis* : *lac.* 4-5 *litt. et ἐγκλίναντος cod.*

see 726

719B Aelius Festus Aphthonius, *On Meters* 4.2 (GL vol.6 p.159.8-16 Keil)

I must not pass over the opinion of Theophrastus, agreeing and according as it does with these very learned writings, when he states that for those who desire to bring forth song through melodies, an impulse and powerful stimuli are provided by the emotions, which the Greeks call *pathē*, and are aroused by certain promptings of the heart as it grows hot, so that they can bring forth sublime dramatic melody, song with the weightiness of tragedy. He (Theophrastus) distinguishes the threefold power of these (emotions), (which exists) in it (song), at any rate from the work of speaking, in the following way. For it (song) induces pleasure, anger and inspiration, as though imbued with the divine madness, as the Greeks call it, by which soothsaying prophets are inspired.

720 Philodemus, *On Music* 3.35 (no. L32, *QEThs* p.30 Sedley)

Since Theophrastus sees that (rhythms barely)¹ contribute to virtue and only for children, and that perhaps² they contribute to intemperance, it seems as if he³ would have done better speculating that some vices are also expelled naturally, and that a tune is some-

χαρίεν εὐκοσμίαν | [.....] αὐδὲ θαμ[. .|.] μινεν[. .] 5

1-3 cf. *Aristidis Quintiliani librum De musica* 1.19 (p.40.17-18 *Winnington-Ingram*), 2.15 (pp. 82.4-86.7)

1 συνορῶντος *Sedley* Θεοφράσ[του *Rispoli, etiam* Θεοφράσ[του] | [. . . *legi potest* παισ]ιν *Kemke* : [παίδευσ]ιν *Gomperz* 2 πρὸς *Gomperz* ἀ]-
κολασίαν *Rispoli* συνερ[γούς ὄντας *Sedley* : συνερ[γεῖν πά]ντας *Rispoli*
βέλ[τιον ἄν] *Sedley* : βέλ[τιον] *Rispoli* 3 ἔνι]α *Sedley* : ἰδί]α *Rispoli*
φ[υσι]κῶς *Kemke* κα[κῶν *Sedley* : κα[κίας *Rispoli* ἀ]πορίπτ[εσθ]αι
→

721A Philodemus, *De musica* 3.37 (no. L33, QETHs p.30-1 *Sedley*)

[. . . .] ἑναντ[. | . . .] ἴσομαι πρ[. | . .] ν καὶ προ
[. | . .] ραν. οὐ γὰρ λέγω μηδ[έν] | [αὐ]τῆς ἀνήκειν εἰς
σπο[υ]δ[ήν] [ἀλ]λὰ πᾶν εἰς ἄνεσιν | καὶ τέρψιν, εἰ καὶ μὴ τίθημι τὸ
μιμητικὴν εἶναι, ἥ | καὶ τὸ δοκοῦν ἐμαυτῶι | συναναιρήσω. τὸ γὰρ αὐ
μα|χεῖσθαι με τάληθεῖ τοῦτο | φάσκοντα, πολλοῦ δεῖ πα|ριστάνειν 5
Θεόφραστος, ὅ|ταν ἄλογον εἶναι γράφη τ[ὸ] | μὴ κεινεῖν ὅλως καὶ
ῥυθμ[ί]|ζειν τὰς ψυχὰς τὴν μουσ[ι]κὴν, ἐ[πει]δὴ περ ὥς τοῦτ' ἔ|φασ
[κεν . .] ληλ[. .] μεν [. . |] νω [. . .]

5-7 *Martianus Capella, De nupt. Philol. et Merc.* 9.923 (p.490.19-20 *Dick*),
Theophrasto nominato
→

721B Censorinus, *De die natali* 12.1 (p.21.23-8 *Hultsch*)

nec vero incredibile est ad nostros natales musicam pertinere.
haec enim sive in voce tantummodo est, ut Socrates ait, sive, ut
Aristoxenus, in voce et corporis motu, sive in his et praeterea in
animi motu, ut putat Theophrastus, certe multum obtinet divinitatis
et animis permovendis plurimum valet. 5

2 cf. *Platonis Rempublicam* 7 530D 3 cf. *Aristidis Quiniliani librum De musica* 4 (p.4.21-3 et p.5.19 *Winnington-Ingram*), *Aristoxeno non nominato*

722 Šiwān al-ḥikma, cap. de Theophrasto, dictum no. 11 (vid. fontes in apparatu)

وقال الغناء فضيلة في المنطق أشكلت على النفس وقصرت عن تبين كنهها

thing capable of moving the body, and that gracefulness of the passions (produces) orderliness . . .

¹ The bracketed words are intended only to suggest what has been lost.

² Instead of "perhaps", we might translate "equally".

³ The reference of "he" is uncertain.

Sedley: ἀπορίπτ[ει κ]αὶ *Kemke* 4 μέ[[λος δὲ] *Sedley*: μέ[[λος τοῦ] *Kemke*
[κινητικὸν] *Sedley secundum usum scribae, potius quam* [κινητικὸν] *Rispoli*
4-5 [παθῶν χαρί]εν *Rispoli*

721A Philodemus, *On Music* 3.37 (no. L33, *QETHs* p.30-1 *Sedley*)

. . . For I do not say that none of it is relevant to serious pursuit but all to relaxation and enjoyment — although I do not claim it to be imitative either. Otherwise I shall be refuting my own belief, too. Moreover, when Theophrastus writes that it is unreasonable that music does not at all move and harmonize souls, he is far from proving that my statement conflicts with the truth. Since, as he said this . . .

2 [μ]ηδ[ὲν *Kemke* [αὐ]τῆς *Kemke* σπο[υ]δ[ή]ν *Gomperz* 4-5
συναναίρησιν.—μα[χρί]σθαι τοῦτο] *inter versus paragraphus* 7 ἐ[πει]δήπερ
Kemke

721B Censorinus, *About the Day of Birth* 12.1 (p.21.23-8 *Hultsch*)

Nor is it incredible that there should be a relation between music and our birthdays. For whether it consists in voice alone, as Socrates says, or, as Aristoxenus (says), in voice and bodily movement, or in these and in movement of the soul besides, as Theophrastus thinks, at any rate it has a great deal of divinity and has great influence in moving (our) souls.

722 *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 11 (see the sources in the apparatus)

He (Theophrastus) said: Singing is a virtue in speech that is obscure to the soul and incapable of having its innermost essence clearly stated; so it (the soul) expresses it (this virtue) in melodies,

فأبرزتها لحنًا وأثارت بها شجونًا وأضمرت في عرضها فنونًا وفتونًا

fontes: *aš-Šahrastānī, al-Milal wa-n-niḥal* p.337.20-338.2 Cureton, t.2 p.148.1-2 *Kaylānī, p.426.7-427.2 ed. Cahirae anno 1948, f.116^v cod. Yalensis Lanberg 615 (Y)*

1-2 *vid. Appendicem A ap. RUSCH 2(1985) p.97-9 Gutas* →

- 723** *Šiwān al-ḥikma*, cap. de Theophrasto, dictum no. 12 (vid. fontes in apparatu)

وقال الغناء شئ يخص النفس دون الجسم فيشغلها عن مصالحها كما أن
لذة المأكول والمشروب شئ يخص الجسم دون النفس

fontes: *aš-Šahrastānī, al-Milal wa-n-niḥal* p.338.2-4 Cureton, t.2 p.148.3-4 *Kaylānī, p.427.2-4 ed. Cahirae anno 1948*

1 cf. *Plutarchi Quaest. conv. 7.5*

2 cf. *Plutarchi Quaest. conv. 5, pro-oemium* →

- 724** *Šiwān al-ḥikma*, cap. de Theophrasto, dictum no. 13 (vid. fontes in apparatu)

وقال لو كان للاستماع درجة فضيلة كانت الأيائل قد أخذت بحظها منه إذ
هي تحب أصوات الملامى كثيرًا

fontes: *Muntaḥab Šiwān al-ḥikma (Mḥb) p.178.7-8 Badawī (codd. ACD); v.1193-4 Dunlop (codd. ABCD); f.31' v.1-2 cod. Constant. Murad Molla 1408 (A)*

1-2 cf. *Plutarchi Quaest. conv. 7.5 704F* →

- 725** *Šiwān al-ḥikma*, cap. de Theophrasto, dictum no. 14 (vid. fontes in apparatu)

وقال إن النفوس إلى اللحن إذا كانت محجة أشد إصغاء منها إلى ما قد
تبين لها وظهر معناه عندها

fontes: *aš-Šahrastānī, al-Milal wa-n-niḥal* p.338.4-5 Cureton, t.2 p.148.5-6 *Kaylānī, p.427.4-5 ed. Cahirae anno 1948*

vid. 244

by means of which it arouses heartaches,
and it harbors all sorts of temptations.¹

¹ The last two lines are written in the Arabic text in rhyming prose and appear to be a later addition.

1 تثبين edd. Cureton et Kaylānī : تثبين ed. Cahirae, s.p. Y 2 واثارت edd. Cureton Kaylānī et Cahirae : واثارت Y واضمرت Y edd. Kaylānī et Cahirae : واهم ed. Cureton عرضها Y edd. Cureton et Kaylānī : عرضها ed. Cahirae فتونا Y edd. Kaylānī et Cahirae : فتونا ed. Cureton

- 723 *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 12 (see the sources in the apparatus)

He (Theophrastus) said: Music is something proper exclusively to the soul, not the body, and it distracts the soul from attending to its welfare, just as the pleasure of food and drink is something proper exclusively to the body, not the soul.

1 الجسم edd. Cureton et Cahirae : الجسد ed. Kaylānī

- 724 *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 13 (see the sources in the apparatus)

He (Theophrastus) said: Had any degree of virtue been associated with listening (to music), deer would have acquired thereby a share of it (virtue), since they are very fond of the sounds of musical instruments.

1 الايايل scripsit Gutas : الايايل ed. Badawī : الايايل codd. : الايايل ed. Dunlop بحظها ed. Badawī : لحظها AD : حظها BC ed. Dunlop منها codd. ed. Dunlop : منها scripsit Badawī

- 725 *Depository of Wisdom Literature*, chap. on Theophrastus, saying no. 14 (see the sources in the apparatus)

He (Theophrastus) said: Souls are more attentive to melodies when they are concealed than to that which is manifest and whose meaning is apparent to them.

see 244

Musica et corpus hominum

726A Apollonius, *Historia mirabilium* 49.1-3 (Parad. Gr. p.140.262-p.142.275 Giannini)

ἄξια δ' ἐστὶν ἐπιστάσεως [τὰ εἰρημένα] (ἄ) Θεόφραστος ἐν τῷ Περὶ
ἐνθουσιασμῶν ἐξεῖπεν. φησὶ γὰρ ἐκεῖνος τὴν μουσικὴν πολλὰ τῶν ἐπὶ
ψυχὴν καὶ τὸ σῶμα γιγνομένων παθῶν ἰατρεῦειν, καθάπερ λιποθυμίαν,
φόβους καὶ τὰς ἐπὶ μακρὸν γιγνομένας τῆς διανοίας ἐκστάσεις. ἰᾶται
2 γάρ, φησιν, ἡ καταύλησις καὶ ἰσχυιάδα καὶ ἐπιληψίαν, καθάπερ πρὸς 5
'Αριστόξενον τὸν μουσικὸν ἐλθόντα — χρήσασθαι αὐτὸν † τοῦ μαντίου
τοῦ τῆς Πασιφίλης δαμωτὶ ἀδελφῆς† — λέγεται [τὸν μουσικὸν]
καταστήναί τινα ἐξιστάμενον ἐν Θήβαις ὑπὸ τὴν τῆς σάλπιγγος φωνήν·
ἐπὶ τοσοῦτον γὰρ ἐβόησεν ἀκούων, ὥστε ἀσχημονεῖν· εἰ δέ ποτε καὶ
πολεμικὸν σαλπίζειε τις, πολὺ χεῖρον πάσχειν μαινόμενον. τοῦτον οὖν 10
3 κατὰ μικρὸν τῷ αὐτῷ προσάγειν, καὶ ὥς ἂν τις εἴποι ἐκ προσαγωγῆς
ἐποίησεν καὶ τῆς σάλπιγγος φωνὴν ὑπομένειν.

1-12 *Aristoxenus, fr. 6 Wehrli* 1-5 *Martianus Capella, De nupt. Philol. et Merc. 9.926 (p.493.3-5 Dick); Remigius Autissiodorensis, In Martianum Capellam 493.3-5 (t.2 p.327.14-19 Lutz), Theophrasto utrobique nominato* 2-4 *cf. Arist. Pol. 8.7 1342a4-15* 3-4 *cf. Sext. Empir. Adv. math. 6.8* 4-5 *Plinius, NH 28. 21, Theophrasto nominato*

1 τὰ εἰρημένα *del. Leopardi* ἄ *add. Leopardi* 2 ἐνθουσιασμοῦ *Meurs*
ἐξεῖπεν *Teucher: ἐξεῖπειν P* 3 τὴν *ante ψυχὴν add. Reinach* 5-7 πρὸς—
ἀδελφῆς *ad v.11 (post οὖν) transtulit Reinach* 6-7 τῷ μαντεῖφ τῷ *Meurs*
Πασιφάης Αἰήτου ἀδελφῆς *Meurs: Πασιφάης ἅμα τῷ ἐν Δέλφοις Teucher:*
Πασιφάης ἢ Λάκωσι καὶ Δάφνη *Müller* 7 τὸν μουσικὸν *del. Giannini:*
'Αριστόξενον *Reinach* 8 καταστήναί τινα *coni. Giannini: καταστήσαι τὸν P*

→

726B Athenaeus, *Deipnosophistae* 14.18 624A-B (BT t.3 p.376.15-19 Kaibel)

B ὅτι δὲ καὶ νόσους ἰᾶται μουσικὴ Θεόφραστος ἰστόρησεν ἐν τῷ Περὶ
ἐνθουσιασμοῦ, ἰσχυακοὺς φάσκων ἀνόσους διατελεῖν, εἰ καταυλήσοι
τις τοῦ τόπου τῇ Φρυγιστὶ ἀρμονίᾳ.

2-3 *ex Athenaeo pendet Eustathius ad Iliadem 16.617 (t.3 p.907.4-6 van der Valk);*
cf. Caelii Aureliani Tardas passiones 5.1.23 (p.918.29-920.1 Drabkin), Theophrasto
non nominato

2 ἀνόσους *ACE et Eustathius: ἀπόνους Gulick (ed. LCL)*

Music and the Human Body

726A Apollonius, *Amazing Stories* 49.1-3 (*Parad. Gr.* p.140.262-142.275 Gianini)

The things that Theophrastus said in his *On (Types of) Inspiration* are worth attention. For he says that music cures many of the ills that affect the soul and the body, such as fainting, fright and prolonged disturbances of mind. For the playing of the *aulos*, he says, 2 cures both sciatica and epilepsy, just as it is said that someone who had been driven mad in Thebes by the sound of the trumpet went to Aristoxenus the musician — for he had consulted the oracle . . . ¹ — and was restored. For he shouted so loudly when he heard it that he disgraced himself, and if anyone ever played a military tune, he 3 suffered far more, being maddened². So (Aristoxenus) gradually introduced this man to the (sound of the) *aulos*, and, so to speak, as a result of (this) gradual introduction he made him able to endure even the sound of the trumpet.

¹ The text is corrupt. Reinach's transposition gives the sense "just as it is said that Aristoxenus restored the man in Thebes who was maddened by the sound of the trumpet. . . . So this man went to Aristoxenus the musician, who consulted the oracle of Pasiphae and at the same time the one at Delphi, and then gradually introduced (the man) to the (sound of the) *aulos* . . .".

² Or, following Reinach's emendation, "as if fighting".

10 μαϊνόμενον *Leopardi*: μαχόμενον *P*: ἡ μαχόμενον *Emperius*: ὥσπερ
μαχόμενον *Reinach* 10-11 τοῦτον οὖν κατὰ] τοῦτον οὖν πρὸς Ἀριστόξενον
τὸν μουσικὸν ἐλθόντος, χρήσασθαι αὐτὸν τῷ μαντεῖϊ τῷ τῆς Πασιφάης ἅμα τε
τῷ ἐν Δέλφοις, (κατὰ) κατὰ *Reinach ex 6-7 supra* 11 τῷ αὐλῷ] τὸν αὐλὸν
Reinach προσάγειν] προσάγων *Leopardi* 12 ποιῆσαι *coni. Reinach*

726B Athenaeus, *The Sophists at Dinner* 14.18 624A-B (*BT* vol.3 p.376.15-19 Kaibel)

Theophrastus in his *On Inspiration* recorded that music even 2 cures diseases, saying that sufferers from sciatica were permanently freed from the illness if someone played the *aulos* over the place in the Phrygian *harmonia*.

726C Gellius, Noctes Atticae 4.13.1-2 (OCT p.179.19-22 Marshall)

creditum hoc a plerisque esse et memoriae mandatum, ischia
cum maxime doleant, tum, si modulis lenibus tibicen incinat, minui
2 dolores, ego nuperrime in libro Theophrasti scriptum inueni.

3 *post nomen Theophrasti inscriptionem Περί ἐνθουσιασμοῦ add. Hosius*

726C Gellius, *Attic Nights* 4.13.1-2 (OCT p.179.19-22 Marshall)

It is believed by many, and has been put on record, that when the pains of sciatica are greatest, if a piper plays over them with
2 gentle melodies, the pains are diminished. (This) I very recently found written in a book of Theophrastus.

MISCELLANEA

Inscriptiones librorum

727 Tabula inscriptionum ad collectiones et miscellanea spectantium

- 1 Ἀκροάσεως α'β'] Diogenes Laertius, Vitae 5.42 = 1
- 2 Δειλινῶν α'β'] Diogenes Laertius, Vitae 5.46 = 1
- 3 Προβλημάτων συναγωγῆς α'—ε'] Diogenes Laertius, Vitae 5.45 = 1;
Diogenes Laertius, Vitae 5.48 = 1 (α')
- 4 Προβλήματα πολιτικά, φυσικά, ἐρωτικά, ἠθικά α'] Diogenes Laertius,
Vitae 5.47 = 1
- 5 Kitāb masā'il Ṭawufrasṭus] Ibn an-Nadīm, Fihrist 7.1, cap. de Ibn
al-Ḥammār (p.265.10 Flügel); az-Zawzanī, Muntahabāt, cap. de Ibn
al-Ḥammār (p.164.18 Lippert)

vid. 137 no. 26a (Περὶ τῶν προβλημάτων φυσικῶν α')
- vid. 137 no. 26b (Kitāb fī l-masā'il at-ṭabī'ya)
- 6 Ὑπομνημάτων Ἀριστοτελικῶν ἢ Θεοφραστίων α'—ζ'] Diogenes Laer-
tius, Vitae 5.48 = 1; Athenaeus, Deipnosophistae 4.74 173E (BT t.1
p.390.11-12 Kaibel) = 587 (Ἀριστοτέλης δ' ἢ Θεόφραστος ἐν τοῖς
Ὑπομνήμασιν) et 14.69 654D (BT t.3 p.448.6-9 Kaibel) = 373
(Ἀριστοτέλης δὲ ἢ Θεόφραστος ἐν τοῖς Ὑπομνήμασιν)
- 7 Ἱστορικὰ ὑπομνήματα] Scholion in Apollonii Rhodii Argonautica
4.834 (p.296.2 Wendel) = 196A
- 8 Περὶ ἱστορίας α'] Diogenes Laertius, Vitae 5.47 = 1

MISCELLANEOUS ITEMS

Titles of Books

727 List of Titles Referring to Collections and Miscellaneous Items

- 1 *Lectures*, 2 books] Diogenes Laertius, *Lives* 5.42 = 1
- 2 *Afternoon <Discussions>*, 2 books] Diogenes Laertius, *Lives* 5.46 = 1
- 3 *Collection of Problems*, 5 books] Diogenes Laertius, *Lives* 5.45 = 1; Diogenes Laertius, *Lives* 5.48 = 1 ("1 book")
- 4 *Political, Natural, Erotic, Ethical Problems*, 1 book] Diogenes Laertius, *Lives* 5.47 = 1
- 5 *The Problems by Theophrastus*] Ibn-an-Nadīm, *The Index* 7.1, chap. on Ibn-al-Ḥammār (p.265.10 Flügel), Zawzanī, *Selections from Qiftī's History of the Philosophers*, chap. on Ibn-al-Ḥammār (p.164.18 Lippert)

see 137 no. 26a (*On the Problems concerning Nature*, 1 book)

see 137 no. 26b (*On Problems concerning Nature*)
- 6 *Aristotelian or Theophrastean Memoranda*, 6 books] Diogenes Laertius, *Lives* 5.48 = 1; Athenaeus, *The Sophists at Dinner* 4.74 173E (BT vol.1 p.390.11-12 Kaibel) = 587 ("Aristotle or Theophrastus in the *Memoranda*") and 14.69 654D (BT vol.3 p.448.6-9 Kaibel) = 373 ("Aristotle or Theophrastus in the *Memoranda*")
- 7 *Research Memoranda*] Scholium on Apollonius of Rhodes, *Argonautica* 4.834 (p.296.2 Wendel) = 196A
- 8 *On Research*, 1 book] Diogenes Laertius, *Lives* 5.47 = 1

- 9a liber Commentorum, Comentatorum] Lumen animae B, caput 7, De beata Virgine, A (ed. a. 1477² Farinator) = **180**; ibid. Q = **284**; caput 10, De sanctis, P = **190**; caput 37, De confessione, Ta = **291**; ibid. Ya = **292**; caput 38, De contemplatione, B = **290**; caput 39, De culpa, G = **168**; caput 49, De amore Dei, Na = **178**; caput 56, De dormitione, P = **342**; caput 61, De iubilo, D = **286**; caput 63, De sapientia, E = **448**; caput 72, De somno, F = **343** ("libro III"); ibid. R = **344** ("in Commentorum libro de parte sensitiva", cf. 267)
- b Commentum] Lumen animae B, caput 8, De angelis, D (ed. a. 1477² Farinator) = **288** et cf. flor., caput 9, De anima = **268** ("in Commento super De anima")
- 10 Πέπλος] Dunchad, Glossae in Martianum Capellam 5.433 p.214.2 Dick (p.40.25 Lutz) = **736A**; Ioannes Scotus Eriugena, In Martianum Capellam 1.10 p.10.6 Dick (Med. & Ren. St. t.1 [1941-3] p.189 Labowsky) = **582** et 5.435 p.214.12 Dick (p.110.14 Lutz) = **736B**; Martinus Laudunensis, Glossarium = Glossarium Graeco-Latinum Laudunense, cod. Laudun. 444, fol. 289 (Usener, Kl. Schr. t.1 p.192) = **735**; Remigius Autissiodorensis, In Martianum Capellam 5.435 p.214.12 Dick (t.2 p.70.20 Lutz) = **736C**
- 11 Περί εὐρημάτων α'β'] Diogenes Laertius, Vitae 5.47 = **1**; etiam Clemens Alexandrinus, Stromata 1.16 77.1 (GCS t.2 p.50.13 Stählin) = **728** et ex eo Eusebius, Praep. Ev. 10.6.14 (GCS t.8.1 p.577.17 Mras) = app. **728**; scholion in Homeri Iliadem 1.449 (SIFC 77 [1984] p.199 de Marco) = **730**; scholion in Pindari Olympionicam 13.27 (c, t.1 p.362.23 Drachmann) = **734**
- vid. **666** no. 4 (Περί εὐρήσεως)
- 12 Περί τῶν σοφῶν α'] Diogenes Laertius, Vitae 5.48 = **1**
- 13 Ἀκίχαρος] Diogenes Laertius, Vitae 5.50 = **1**
- 14 Περί παροιμιῶν α'] Diogenes Laertius, Vitae 5.45 = **1**; Stobaeus, Anthologium 3.21.12 (t.3 p.558.15 Hense) = **738**; Harpocratio, Lexicon, s.v. ἀρχὴ ἄνδρα δείκνυσι (t.1 p.61.2 Dindorf) = **737**, quo tamen loco Περί supplementum est

- 9a book of *Commentaries*] *Light of the Soul* B, chapter 7, On the Blessed Virgin, A (ed. a. 1477² Farinator) = **180**; *ibid.* Q = **284**; chapter 10, On the Saints, P = **190**; chapter 37, On Confession, Ta = **291**; *ibid.* Ya = **292**; chapter 38, On Contemplation, B = **290**; chapter 39, On Guilt, G = **168**; chapter 49, On the Love of God, Na = **178**; chapter 56, On Sleeping, P = **342**; chapter 61, On Rejoicing, D = **286**; chapter 63, On Wisdom, E = **448**; chapter 72, On Sleep, F = **343** ("in book 3"); *ibid.* R = **344** ("in the book of *Commentaries* about the part (of the soul) concerned with sensation", cf. **267**)
- b *Commentary*] *Light of the Soul* B, chapter 8, On Angels, D (ed. a. 1477² Farinator) = **288** and cf. anthol., chapter 9, On the Soul = **268** ("in his *Commentary* [on the book] On the Soul")
- 10 *Robe*] Dunchad, Glosses on Martianus Capella 5.433 p.214.2 Dick (p.40.25 Lutz) = **736A**; John Scotus Erigena, On Martianus Capella 1.10 p.10.6 Dick (*Med. and Ren. St.* vol.1 [1941-3] p.189 Labowsky) = **582** and 5.435 p.214.12 Dick (p.110.14 Lutz) = **736B**; Martin of Laon, *Glossary* = *Greek-Latin Glossary of Laon*, cod. Laon 444, fol. 289 (Usener, *Kl. Schr.* vol.1 p.192) = **735**; Remigius of Auxerre, On Martianus Capella 5.435 p.214.12 Dick (vol. 2 p.70.20 Lutz) = **736C**
- 11 *On Discoveries*, 2 books] Diogenes Laertius, *Lives* 5.47 = **1**; also Clement of Alexandria, *Patchwork* 1.16 77.1 (GCS vol.2 p.50.13 Stählin) = **728** and from this Eusebius, *Preparation for the Gospel* 10.6.14 (GCS vol.8.1 p.577.17 Mras] = app. **728**; scholium on Homer's *Iliad* 1.449 (*SIFC* 77 [1984] p.199 de Marco) = **730**; scholium on Pindar's *Olympian Ode* 13.27 (c, vol.1 p.362.23 Drachmann) = **734**
- see **666** no. 4 (*On Invention*)
- 12 *On the Wise Men*, 1 book] Diogenes Laertius, *Lives* 5.48 = **1**
- 13 *Akikharos*, 1 book] Diogenes Laertius, *Lives* 5.50 = **1**
- 14 *On Proverbs*, 1 book] Diogenes Laertius, *Lives* 5.45 = **1**; Stobaeus, *Anthology* 3.21.12 (vol.3 p.558.15 Hense) = **738**; Harpocration, *Lexicon*, on "*archē andra deiknusi*" (vol.1 p.6.12 Dindorf) = **737**, where, however, "*On*" is a supplement to the text.

- 15 Ἐπιστολῶν α'—γ'] Diogenes Laertius, Vitae 5.46 = 1; Photius, Bibliotheca 190 148b20 (CB t.3 p.57.27 Henry) = 588
- 16a Ἐπιστολαὶ αἱ ἐπὶ τῷ Ἀστυκρέοντι, Φανία, Νικάνορι] Diogenes Laertius, Vitae 5.50 = 1
- b ἡ πρὸς Φανίαν ἐπιστολή] Diogenes Laertius, Vitae 5.37 = 1; Scholion in Apollonii Rhodii Argonautica 1.972 (p.85.12-13 Wendel) = 374

Reperta et incepta

- 728 Clemens Alexandrinus, Stromata 1.16 77.1 (GCS t.2 p.50.10-14 Stählin)

Σκάμων μὲν οὖν ὁ Μυτιληναῖος καὶ Θεόφραστος ὁ Ἐρέσιος Κύδιπός τε ὁ Μαντινεύς, ἔτι τε Ἀντιφάνης καὶ Ἀριστόδημος καὶ Ἀριστοτέλης, πρὸς τούτοις δὲ Φιλοστέφανος, ἀλλὰ καὶ Στράτων ὁ Περιπατητικὸς ἐν τοῖς Περὶ εὐρημάτων ταῦτα ἱστόρησαν.

1-4 Eusebius, *Praep. ev.* 10.6.14 (GCS t.8.1 p.577.14-18 Mras), ex Clemente; Scamon, fr. 5 (FHG t.4 p.491a15-20 = FGrH 476T3, t.3B p.436.1-6); Cydippus, FHG t.4 p.376a25-8; Aristodemus, fr. 13 (FHG t.3 p.311a19-23); Aristoteles, FHG t.2 p.181b10-14; Philostephanus, FHG t.3 p.32b26-8; Straton, FHG t.2 p.369b12-16 = fr. 145 Wehrli

1 σκάμων Clemens; Athenaeus, *Deipnosoph.* 14.28 630B; Suda, s.v. Ἑλλάνικος Μυτιληναῖος (no. 739, LG t.1 pars 2 p.238.19 Adler = FGrH 476T2, t.3B p.435.31-
→

vid. 582

- 729 Scholion in Apollonii Rhodii Argonautica 2.1248-50 (a, p.212.3-6 Wendel)

Θεόφραστος δὲ τὸν Προμηθεά φησὶ σοφὸν γενόμενον μεταδοῦναι πρῶτον τοῖς ἀνθρώποις φιλοσοφίας, ὅθεν καὶ διαδοθῆναι τὸν μῦθον, ὥς ἄρα πρὸς μεταδοίη.

- 15 *Letters*, 3 books] Diogenes Laertius, *Lives* 5.46 = 1; Photius, *Library* 190 148b20 (CB vol.3 p.57.27 Henry) = **588**
- 16a *Letters to Astycreon, Phantias, Nicanor*] Diogenes Laertius, *Lives* 5.50 = **1**
- b *Letter to Phantias*] Diogenes Laertius, *Lives* 5.37 = 1; Scholium on Apollonius of Rhodes, *Argonautica* 1.972 (p.85.12-13 Wendel) = **374**

Discoveries and Beginnings

- 728** Clement of Alexandria, *Patchwork* 1.16 77.1 (GCS vol.2 p.50.10-14 Stählin)

Well, these things¹ are recorded by Scamon of Mytilene, Theophrastus of Eresus and Cydippus of Mantinea, and also by Antiphanes and Aristodemus and Aristotle, and in addition to these by Philostephanus, and also by Straton the Peripatetic, in the (books) *On Discoveries*.

¹ Clement has been giving a list of barbarian discoverers of various crafts; however, it seems likely that the emphasis on *barbarian* discoverers is due to Clement or to his immediate source rather than to the authors he cites here (Wehrli, *Die Schule des Aristoteles* vol.5 p.84)

2): σκάμμων *Eusebii codd.* IO Ἐρέσιος *ex αἰρέσιος corr. L*: Ἐφέσιος *Eusebii codd.* 2 Ἀντιφάνης] Ἀριστοφάνης *Eusebii codd.* BN

see **582**

- 729** Scholium on the *Argonautica* of Apollonius Rhodius 2.1248-50 (a, p.212.3-6 Wendel)

Theophrastus says that Prometheus, who was wise, was the first to give men a share in philosophy; and that for this reason also the story was handed down that he gave them a share in fire.

730 Scholion in Homeri Iliadem 1.449 (SIFC t.77 [1984] p.199 de Marco)

οὐλοχύτας· οὐλάς. εἰσὶ δὲ κριθαὶ μετὰ ἀλῶν μεμιγμέναι ἃς ἐπεχέοντο τοῖς ἱερουργουμένοις ζώοις πρὸ τοῦ θύεσθαι, ἥτοι πολυπληθείας χάριν, ἢ μνήμην ποιούμενοι τῆς ἀρχαίας βρώσεως· ὥς γάρ φησι Θεόφραστος ἐν τῷ Περὶ εὐρημάτων, πρὶν ἢ μάθωσιν οἱ ἄνθρωποι ἀλεῖν τὸν Δημητριακὸν καρπὸν, οὕτω σώας αὐτὰς ἦσθιον, 5 ὅθεν οὐλάς αὐτάς φησιν ὁ ποιητής.

1-3 scholion in Homeri Odysseam 3.441 (t.1 p.162.4-9 Dindorf) Theophrasto non nominato 5 τὸν Δημητριακὸν καρπὸν] vid. Porphyrii librum De abstinentia 2.6.1-2 (CB t.2 p.76.4-16 Bouffartigue) = 584A

1-2 εἰσι—ἐπεχέοντο] κριθὰς δὲ μετὰ ἀλῶν μεμιγμένας ἐπέχεον A, in quo alia post lemma interposita sunt 5 ἀλεῖν AHRV: συλλέγειν C et. ed. de Marco

731 Plinius, Naturalis historia 7.197 (CB t.7 p.114.12-14 Schilling)

aes conflare et temperare Aristoteles Lydum Scythen monstrasse, Theophrastus Delam Phrygem putant.

1-2 Aristoteles, fr. 602 Rose³ 1 Clemens Alexandrinus, Stromata 1.16 75.4 (GCS t.2 p.49.1-2), et ex eo Eusebius, Praep. Ev. 10.6.5 (GCS t.8.1 p.576.10-11), non Aristotele sed Hesiodo nominato 2 Clemens et Eusebius iisdem locis, nullo auctore nominato, sed cf. 728

→

732 Plinius, Naturalis historia 7.195-6 (CB t.7 p.114.2-5 Schilling)

lapicidas Cadmus Thebis, aut ut Theophrastus in Phoenice; Thrason muros, turres ut Aristoteles Cyclopes, Tiryntii ut Theophrastus. Aegyptii textilia, inficere lanas Sardibus Lydi.

1 Giovanni Boccaccio, Genealogie deorum gentilium libri 63 (p.110.3-5 Roncano), ex Plinio, Theophrasto nominato; cf. Clementis Alexandrini Stromata 1.16 75.8 (GCS t.2 p.49.6-7) et ex eo Eusebius, Praep. ev. 10.6.7 (GCS t.8.1 p.576.15), quorum neuter Theophrastum nominat 2-3 Aristoteles, fr. 479 Rose³ 3 Hyginus, Fab. 274.17 (p.168.2 Rose), Theophrasto non nominato

→

730 Scholium on Homer's *Iliad* 1.449 (SIFC vol.77 [1984] p.199 de Marco)

"Sprinkled barley-groats" (*oulochutai*): barley-groats (*oulai*). They are barley-grains mixed with salt which they sprinkled on the sacrificial animals before sacrificing them, either to signify abundance¹, or in memory of the diet of ancient times. For as Theophrastus says in *On Discoveries*, before men learned to grind Demeter's crop, they ate them (barley-grains) intact in this way; and for this reason the poet calls them "whole" (*oulai*)².

¹ Literally "for the sake of abundance".

² *oulai* "barley-groats" and *oulos* (= *holos*) "whole" are in fact unrelated words, but the scholion is deriving the former from the latter.

731 Pliny, *Natural History* 7.197 (CB vol.7 p.114.12-14 Schilling)

Aristotle thinks that Scythes the Lydian¹ showed how to fuse and alloy bronze, Theophrastus that Delas the Phrygian (did so).

¹ Or "Lydus the Scythian".

1 Lydum] Lyncum *Knaack* Scythen *vett.* : scithin *a* : scitin *de* : scithen
E²F²R²; scitham *o* : scithin *cett.*

732 Pliny, *Natural History* 7.195-6 (CB vol.7 p.114.2-5 Schilling)

Stone-quarries (were invented) by Cadmus at Thebes, or as Theophrastus says, in Phoenicia; Thrason (invented) walls, and towers (were invented) by the Cyclopes according to Aristotle, by
196 the people of Tiryns according to Theophrastus. The Egyptians (invented) woven fabrics, the Lydians at Sardis the dyeing of wool.

2 Tyrinthii *Gelenius*: typinthii *DF*: typhintii *Eae*: tiphintii *d*: tipintii *R* 3
textilia *o vett.*: qui textilia *E²e*: qui ex italia *d*: qui extilia *cett.* inficere
Hermolaus Barbarus: infecere *codd.*

733 Plinius, *Naturalis historia* 7.205 (CB t.7 p.118.16-18 Schelling)

picturam Aegyptii, et in Graecia Euchir Daedali cognatus ut Aristoteli placet, ut Theophrasto Polygnotus Atheniensis.

1-2 *Aristoteles, fr. 382 Rose*³

1 Euchir *Gelenius*: euchirrae F²: ///hirrae F¹: vehirre *adeR*: vehirrae D: vehyrre E¹: phyrus E²

734 Scholion in Pindari Olympionicam 13.27 (c, BT t.1 p.362.23-363.1 Drachmann)

καὶ Θεόφραστος μὲν ἐν Περὶ εὐρημάτων Ὑπέρβιον τὸν Κορίνθιον φησιν εὐρηκέναι τὴν τοῦ κεραμικοῦ τροχοῦ μηχανήν.

735 Martinus Laudunensis, *Glossarium* = *Glossarium Graeco-Latinum Laudunense*: cod. Laudun. 444, fol. 289^v (Usener, *Kl. Schr.* t.1 p.192)

EX ΠΕΠΛΟ ΤΕΟΦΡΑΚΤΙ, proprium et interpretatur deum intelligens.

primi quidem invenerunt litteras Aegyptii. secundi Foenices, unde Foeniceae litterae dicuntur. in Graeciam autem Cathmus Sidonius Agenoris filius detulit litteras. sunt autem hae numero XVI: 5
ΑΒΓΔΕΙΚΑΜΝΟΠΡΤΥ. post vero Cathmum Palamidis filius Naucli Grecus invenit ΖΘΧΦ. deinde Simonides filius Leopreppi ΗΞΨΩ. fiunt omnes XXIII. de inventione litterarum sic accepimus.

1-8 *Arist. fr. 638 Rose*³ 1-2 *vid. 6* 3-8 *Plinius, Nat. hist. 7.192 (Gellio aliisque nominatis); Agapius (Mahbub), al-Unwan (p.110 Cheikh); Ibn an-Nadim, Fihrist, 1.1 cap. de linguis et scripturis (p.15.5-8 Flügel); al-Biruni, al-Hind (p.81-2 Sachau); Michael Syrus, Chronicon (p.68 Chabot); Muntahab Siwan al-hikma (v.190-7 Dunlop); de quibus omnibus vid. S.M. Stern in Islamic Philosophy and the Classical Tradition, Festschrift Richard Walzer, 445-7, 452; aliter tamen Aristoteles apud Plinium, loc. cit.; Hyginus, Fabulae 277 6-7 schol. Vat. in Dionysii Thracis Artem 6 (GG t.1.3 p.185.3-7 et 191.29-32) →*

736A Dunchad, *Glossae in Martianum Capellam* 5.433 p.214.2 Dick (p.40.24-7 Lutz)

signum: id est corvum. ἐκ ex, τοῦ Πέπλου Peplo, Θεοφράστου Teofrasti, sic vocatur ipse liber; τέχνην artem, λόγων verborum,

733 Pliny, *Natural History* 7.205 (CB vol.7 p.118.16-18 Schelling)

Painting (was originated) by the Egyptians, and in Greece by Euchir the kinsman of Daedalus as Aristotle thinks, but by Polygnotus the Athenian according to Theophrastus.

734 Scholium on Pindar's *Olympian Ode* 13.27 (c, BT vol.1 p.362.23-363.1 Drachmann)

And Theophrastus indeed, in his *On Discoveries*, says that Hyperbius of Corinth discovered the device of the potter's wheel.

735 Martin of Laon, *Glossary = Greek-Latin Glossary of Laon*: cod. Laon 444, fol. 289^v (Usener, *Kl. Schr.* vol.1 p.192)

From the *Robe* of Theophrastus, a proper name, and interpreted as "Understanding God":

The Egyptians first discovered letters; next the Phoenicians, after whom letters are called Phoenician. Cathmus¹ of Sidon, the son of Agenor, brought letters to Greece. They were these, 16 in number: ΑΒΓΔΕΙΚΛΜΝΟΠΡΤΥ. After Cathmus Palamidis, the son of Naucius² and a Greek, invented ΖΘΧΦ. Then Simonidis the son of Leoprepus³ (invented) ΗΞΨΩ. All (the letters) amount to 24. This is what we have heard concerning the invention of the letters.

¹ I.e., Cadmus

² I.e., Palamedes, the son of Nauplius

³ I.e., Leoprepes

3 invenerunt] s. apud quosdam Caldei *suprascr.* Foenices] i. Afri *suprascr.*

4 Foeniceae] i. rubicundae *suprascr.* 6 Naucii] Nauplii Miller 6-

7 Naucii Grecus] proprium *suprascr.*

736A Dunchad, *Glosses on Martianus Capella* 5.433 p.214.2 Dick (p.40.24-7 Lutz)

"An emblem": that is, a crow. From¹ the *Robe* of Theophrastus, that is what the book itself is called; Corax², a proper name, of

Κόραξ *proprium nomen*, Συρακούσιος *Siracusanus*, εὔρατο *invenit*.

2-3 *Cicero, Brutus* 46 (ex *Aristotele*, fr. 137 *Rose*³); *Quintilianus, Inst. or.* 2.17.7, 3.1.8, *nullo auctore nominato*; *Victorinus, In Rhetorica Ciceronis* 2.2 (p.258.37-8 *Halm*), *nullo auctore nominato*; *Cramer, Anecd. Oxon.* t.4 p.239.31, *nullo auctore nominato*

2 *Teufraști cod.*

736B *Iohannes Scotus Eriugena, In Martianum Capellam* 5.435 p.214.12 *Dick* (p.110.14-16 *Lutz*)

de gente *Corvini*: ἐκ τοῦ Πέπλου Θεοφράστου, id est ex *Peplo* *Teofraști*; τέχνην, id est *artem*, λόγων *verborum*, Κόραξ *corvus*, Συρακούσιος εὔρατο *invenit*. →

736C *Remigius Autissiodorensis, In Martianum Capellam* 5.435 p.214.12 *Dick* (t.2 p.70.18-21 *Lutz*)

aut si *Romulea* est, de gente *Corvini*: *Corvinus* rhetor fuit; ipse est et *Corax Siracusanus* qui *regulas Theophrasti Latinis* tradidit. ἐκ τοῦ Πέπλου Θεοφράστου· τέχνην λόγων Κόραξ Συρακούσιος εὔρατο.

3 *Artium script. A* 5 no. 17 p.18

3 ex articulus huius *Peplo Theophrasti* *artem verborum proprium nomen philosophi Syracusanus* *invenit* *suprascr. LP* EIPATO GC

Proverbia

737 *Harpocratio, Lexicon in decem oratores Atticos*, s.v. ἀρχὴ ἄνδρα δείκνυσι (t.1 p.60.16-61.2 *Dindorf*)

ἀρχὴ ἄνδρα δείκνυσι· Δημοσθένης Προοιμίῳις δημηγορικοῖς. Σοφοκλῆς μὲν οὖν ἐν ταῖς Ἑλεγείαις Σόλωνός φησιν αὐτὸ εἶναι

Syracuse invented the art of words³.

¹ Beginning here in Dunchad's text, Greek words are followed by a corresponding Latin gloss. A similar use of glosses occurs in **736B**.

² Corax also means "crow".

³ I.e., rhetoric.

736B John Scotus Erigena, *On Martianus Capella* 5.435 p.214.12 Dick (p.110.14-16 Lutz)

"from the race of Corvinus": from the *Robe* of Theophrastus; Corax, "crow", of Syracuse invented the art of words.

2-3 Iohannes Scotus Eriugena, *In Martianum Capellam* 5.433 p.214.4 Dick (p.110.5 Lutz), *Theophrasto non nominato*

3 CIPAKOYCANOYCEPATO *cod.*

736C Remigius of Auxerre, *On Martianus Capella* 5.435 p.214.12 Dick (vol.2 p.70.18-21 Lutz)

"Or if she (Rhetoric) is Roman, from the race of Corvinus": Corvinus was an orator; he was also himself the Corax of Syracuse who handed over the rules of Theophrastus to the Latins. From the *Robe* of Theophrastus: Corax of Syracuse invented the art of words.

Proverbs

737 Harpocration, *Lexicon on the Ten Attic Orators*, on *archē andra deiknusi* (vol.1 p.60.16-61.2 Dindorf)

archē andra deiknusi (Rule reveals [the] man): Demosthenes in the *Political Exordia*. However, Sophocles in his *Elegies* says that it

ἀπόφθεγμα, Θεόφραστος δ' ἐν τῷ (Περὶ) παροιμιῶν καὶ Ἀριστοτέλης Βίαντος.

1-4 Photius, *Lexicon*, s.v. (no. 2929, LG t.1 p.270.6-8 Theodorides) et Suda, s.v. (no. 4096, LG t.1 pars 1 p.374.19-21 Adler), mentione Demosthenis non facta 1 sententia recurrit apud Diogenianum 2.94 (Corp. Paroem. Gr. t.1 p.212.7-8 Leutsch et Schneidewin), Gregorium Cyprium 1.83 (Corp. Paroem. Gr. t.1 p.356.16) et M1.80 (Corp. Paroem. Gr. t.2 p.101.2), et Macarium 2.44 (Corp. Paroem. Gr. t.2 p.148.3) sine auctoris nomine; vid. Diogenis Laertii Vitas 1.77, quo tamen loco sent. Pittaco attribuitur; cf. Plutarchi Comp. Cic. et Dem. 3 et Libanii Or. 64.77 Demosthenes, Exordia 48.2 et vid. orationem De falsa

→

738 Stobaeus, Anthologium 3.21.12 (t.3 p.558.14-559.2 Hense)

“γνώθι σαυτὸν” ὡς παροιμία παραλαμβάνεται, μαρτυρεῖ Θεόφραστος ἐν τῷ Περὶ παροιμιῶν. οἱ πολλοὶ δὲ Χεῖλωνος εἶναι τὸ ἀπόφθεγμα, Κλέαρχος δὲ ὑπὸ τοῦ θεοῦ λεχθῆναι Χεῖλωνι.

1 sent. occurrit etiam in 483; vid. app. ad primum versum
10 no. 3 §.1 3 Clearchus, fr. 69c Wehrli

2 Chilon, FVS

vid. 624

Ἄτακτα

739 Philodemus, De morte, P.Herc. 807, col.14.10 (CErc t.3 [1973] p.96 Ievolo)

Θ]εόφραστον ἀθετε[ι]ν ταῦτα. πρῶτον μὲν γὰρ . . .

is an apophthegm of Solon, but Theophrastus in the book *On Proverbs* and Aristotle (say it is an apophthegm) of Bias.

legatione 247, quo *Sophocles, Antigone* 175-7 citatur; scholion in *Sophoclis Antigone* 175 sent. Chiloni et Bianti tribuit 2 *Sophocles, no. 2* (t.2 p.145 West) Solon, no. 199 (p.103 Martina) 3-4 *Aristoteles, Ethica Nicomachea* 5.1 1130a1-2

1 δημηγορικοῖς] δημηγορικῶς ABF Ald.
212a) et West (*Soph.* no. 2)

3 Περί add. Rose (*Ar. ps. no.*

738 Stobaeus, *Anthology* 3.21.12 (vol.3 p.558.14-559.2 Hense)

“Know yourself” is taken as a proverb; a witness is Theophrastus in the (work) *On Proverbs*. But most people (think) that the apophthegm belongs to Chilon, and Clearchus that it was said by the god to Chilon.

see 624

Unassigned

739 Philodemus, *On Death*, P.Herc. 807, col.14.10 (*CErc* vol.3 [1973] p.96 Ievolo)

Theophrastus denied these things. For first . . .

- 740** Philodemus (?), Index Academicorum Herculaneensis, P.Herc. 1021, col. T.1-6 (CErc t.15 [1985] p.92 Gaiser et CErc t.3 [1973] p.93 Ievoli)

γράφει δ' ὑπὲρ αὐτοῦ ταῦτα | Διόδωρος, ὃς [ἰσ]τορῶν κατὰ |
 Θεόφραστον γέγονεν ᾧ|πὸ Σπευσίππου· “φύσιν δὲ | καὶ φιλοπονίαν
 ἀξίαν | ἔσχε μνήμης.”

1 ὃς [ἰσ]τορῶν Gaiser: ὥ[ς] τὸ μὲν Mekler, *sed hanc lectionem non congruere per epistulas docet Dorandi*

- 741** Philodemus, De amore gloriae (?), P.Herc. 1025, tab. 14 (Kolotes und Menedemos p.91 adnot. 447 Crönert)

κατ]ὰ τὸν Θεόφραστ[ον

- 740** Philodemus (?), *Herculaneum Index of Academics*, P.Herc. 1021, col.T.1-6 (CErc vol.15 [1985] p.92 Gaiser and CErc vol.3 [1973] p.93 Ievoli)

About him (Speusippus ?) Diodorus¹, who did his researches in the time of Theophrastus², and was a pupil of Speusippus, writes these things. "He had a nature and industriousness worth remembering."

¹ Apparently the author of the *Memorabilia* referred to by Diogenes Laertius, *Lives* 4.2.

² This might be the archon Theophrastus of 340/39 or, more probably, of 313/2, or else our Theophrastus.

- 741** Philodemus, *On Love of Reputation* (?), P.Herc. 1025, tab. 14 (*Kolotes und Menedemos* p.91 n.447 Crönert)

according to Theophrastus

APPENDIX

5 Papyrus Pack² 2593 = P. Petrie II 49e recto (CE t.33 [1958] 81-3 Gorteman)

col.1	]. . . . .			τὰ [ζῶι]α ἅπαντα τοῖς	
	]γενη πε		15	[.....] ἅπασιν λεγε-	
	]ατα εἴη καὶ				
	]ν. γυναι -		col.3	..]σαιτωι τὰ τέκνα μὴ	
5	]ους ὅτι	5		ἀποκτείνειν ἵνα μὴ	35
	]σους τε			συμβῇ τοῦτον τὸν . . .	
	]ευματα			πο[ν α]ὐτῶι τὰ ὁμόφυλα	
	]ους ἔχει		5	ἀπ[εκ]τονηκέναι ὁμ . . .	
	]ικον αυ-			λέγεται ἀποκτείναν-	
10	]ε ἐπαιδευ-	10		τάς [τ]ινα τῶν ἐγγωρί-	40
	] . ωποισι			ων [τ]ῶν ὑπὸ τοὺς αὐ-	
	]βεται καρ-			το[ὺς ν]όμους τεταγμέ-	
	]παῖδές τε		10	νω[ν κ]αὶ μηθὲν ἀδι-	
	]ντεχον			κού[ντ]ων εἰάν ἀπο-	
15	] . κακυ.αι	15		κτ[εῖν]ωσιν ἀσεβεῖν	45
	] . ωσαν.ν			καὶ [.]. ἐκείνως ἀπο-	
	]γων			συ[μβο]υλεύοντας μὴ	
	]υ		15	[ἀποκ]τείνε[ιν] τὸ ὁμό-	
				[φυλον] . . .ε[.].δ[.]ι	
				]ομ[.....]φνγλα	50
col.2	ἀσεβεῖς ἔσφθαι κα[...]				
	τοὺς κλέπτας ἢ τοὺς	20			
	ληιστάς [. . .]τε[. . .]ον-		col.4	ολωιφα[
	τες εν[. . .]νοχ[.....]			ταναπ[
5	.....καὶ ὧδέ			οἱ νομο[
	μοι δοκ[εῖ]ασχεν			ἀπαγορ[
	λεγομένου γὰρ καὶ τοῦ	25	5	- - - - -	55
	..τρ[. . .] . .πον ὁμό-			- - - - -	
	φυλα εἶναι ὅμπερ καὶ ὁ			- - - - - [ἀπο-]	
10	ποιητῆς λέγει διότι			κτειν[..... τὸ ὁμό-]	
	ἐκ τῆς [α]ὐτῆς κράσε-			φυλον[
	ως γεγόναμεν καὶ	30	10	κennai[	60
	νηδ[ύος ο]ὕτως ὥσπερ			βανων[

APPENDIX

5 Papyrus Pack² 2593 = P. Petrie II 49e recto (CE vol.33 [1958] 81-3 Gorteman)

col.1 . . . (4) women . . . (8)
holds . . . (10) educated . . .
(13) children

col.3 . . . not to kill children, in order that in this way he does not happen to have killed creatures of the same race, as one says that those who have killed some one of the inhabitants subjected to the same laws and doing no injustice, if they kill, act impiously . . . (46) thus advising against killing what is of the same race . . .

col.2 rightly going to be impious if they kill thieves or brigands?¹
. . . (23) It seems so to me.²
. . . (26) to be of the same race, as the poet³ too says, because we have come into being from the same mixture and womb, just as all animals . . .

col.4 . . . (53) the law(maker?)s
. . . (54) forbid . . . (57) kill
what is of the same race . . .

(63) has shown . . . (63-4) he
will act (im?)piously . . . (64-
5) kill . . . (66) demonstrated

¹ Here and elsewhere the translation is based in part on supplements given in the *apparatus criticus*.

² These are the words of an interlocutor. Apparently the text is from a dialogue.

³ Euripides is suggested by Gorteman (p.96-9), who refers to fr. 484, 777 and 839 Nauck², and also to Porphyrius, *On Abstinence* 3.25.4 = Euripides, fr. 1004 N², which is the last section of 531.

6 Codex Vaticanus Graecus 2306, fr. A lines 1-78 (TAPA vol. 104 [1974] p.181-3 Keaney)

if by investigation, which an arbitrator also does, a lengthy and laborious process, (the magistrate) examines each (party), as they
10 do in Sparta. Therefore, perhaps it is better, in as much as it is accuracy that is being sought, to leave many cases undecided than to decide them without the examination, since in fact this (viz. to decide cases without examination) gives a certain unfair advantage to the contentious, which, they say, happens even in Sparta.
20 Therefore, (the magistrates) conduct the examination in this way by means of a *skytalē*¹ and, after the examination, they call out the others at the proper time, which Kleomenes the king did in the trial of
30 Kleolas. All these factors must be taken into account, unless * * * the persons giving * * * to listen (during the course of the trial) for
45 days, as in Sparta. And it is in the power of the *plēthos*² to override
50 the votes, as in Megalopolis in capital cases. In some places they even put fetters on the defendant, as they say (is the practice) in
60 Epizephyrian Locri. In situations of this kind, the culprits should generally be put into a state of emotional distress, as in instances of delay and in those matters which, when protracted, are harmful
70 to the political order. When some (judges) have heard and examined him many times, even if he is acquitted, he ought to be made subject to scrutiny again in some way, with due regard to divine law, as in Sparta. For life * * *

¹ On *skytalē*, which can refer to a club, to an instrument for conveying messages, or perhaps simply to the recording of the examination, see the commentary.

² Keaney refers to the Arcadian assembly of the Ten Thousand.

7 Codex Vaticanus Graecus 2306, fr. B v.1-264 (TAPA t.106 [1976] 230-3 Keaney et Szegedy-Maszkak)

- ... καὶ ἄπειρον εἶναι στρατηγόν· ἡ γὰρ βλάβη καὶ οὕτως μεγάλη πλὴν οὐκ ἀπὸ κακίας. ἀλλὰ δῆλον, ὥς ἀμφοῖν δεῖ στοχάζεσθαι.
 10 κράτιστον δ' εἴ τις ἐκ τῶν βίων καὶ τῆς ἀγωγῆς, ἀλλὰ μὴ ἐκ τῆς οὐσίας λαμβάνοι τὴν πίστιν, ὅπερ ἡ παιδεία καὶ τὰ ἔθνη τὰ χρηστὰ τῆς πολιτείας
 20 ἀποτελεῖ. δοκεῖ γοῦν ὥς ἐπὶ τὸ πᾶν ἀρχαϊκώτερος ὁ τῶν τιμημάτων νόμος 5 εἶναι διὰ τὸ κωλύειν ἂν πολλάκις τοὺς ἀληθινούς ἡγεμόνας. οὔτε γὰρ
 30 Ἐπαμεινώνδας οὔτε Πελοπίδας οὔτε Ἀθήνηθεν Ἰφικράτης καὶ Χαβρίας ἐστρατήγησαν (ἂν) οὐθ' οἱ τούτων ἔτι πρότερον καὶ ἀμείνους, Ἀριστείδης καὶ Θεμιστοκλῆς.
 40 φαίνεται δ' οὖν καθόλου τινὰ σκέψιν ἔχειν, τίνας δεῖ κατὰ πλοῦτον 10 καὶ (ἀρετὴν αἰρεῖσθαι ἢ μᾶλλον κατ') ἀρετὴν μόνον ἢ πλοῦτον. ἐν μὲν γὰρ τῇ ταμείᾳ, καθάπερ εἴρηται, τὰς οὐσίας τηροῦσιν· εἰς δὲ
 50 νομοφυλακίαν ἢ τινα τοιαύτην ἐτέραν δικαιοσύνης δεῖ. πρὸς δὲ στρατηγίαν καὶ τῶν ἔξω καὶ τῶν ἐν τῇ πόλει κυρίαν πρὸς τῇ ἀρετῇ καὶ χορηγίαν ἔχειν ἱκανήν, ἐπὶ δὲ τρίτον, ὥς εἴρηται, τὴν ἐμπειρίαν. καὶ 15
 60 ἔστι τρία ταῦτα περὶ τὰς ἀρχὰς ἀρετῇ, κτήσις ἀρκοῦσα, φρόνησις — τὸ γὰρ τῆς εὐνοίας κοινόν — ὧν τὰ μὲν δύο δεῖ πάσαις, τὰ δὲ τῆς
 70 φρονήσεως ἰδιώτερον ἐν ἐνίαις, ἀναγκαιότατον δ' ἐν ταῖς μεγίσταις· καὶ ἀρκεῖ γέ πως, εἰ ἀδόλως εἰς ἄμφω βλέπουσι — ἀγαθὰ γὰρ ὥς ἐπὶ τὸ πολὺ τ' ἐπιδεῖν καὶ ἄριστα δὴ καιροὺς γῶναι παρ' ἄλλο — ὥσθ' 20
 80 αἰρεῖσθαι (διὰ) τὴν εὐμοιρίαν καὶ τὴν δύναμιν, ἔνιοι δὲ πρὸς θάτερα, ἀστοὺς ἀρίστους γὰρ κρίνουσιν, οἱ δὲ πλείστοι καὶ χειρίστα βουλευόμενοι πρὸς τὴν οὐσίαν.
 90 ἀληθὲς δὲ, ὅπερ ἐλέχθη πρότερον, ὥς αἱ μὲν δέονται μάλιστα πίστεως, αἱ δὲ φρονήσεως καὶ δεινότητος, αἱ δὲ ἐπιμελείας καὶ 25
 100 ἰταμότητος, ἂν ἔχθιστον ἢ — οἷον πρὸς ἕκαστα νόμῳ μὲν οὐ ῥᾶδιον κατανέμειν· αὐτοὺς δὲ δοκιμάζοντας αἰρεῖσθαι χρὴ τοὺς ἐπιτηδειοτάτους.
 ἐπεὶ δὲ ἔνιοι, καθάπερ ἐλέχθη, καὶ ἐμπειρίας δέονται, πρὸς ταύτας
 110 ὀρθῶς ἔχει τὸ παραζευγνύναι τινὰς ἀεὶ τῶν νεωτέρων, ὅπως παιδεύων- 30

3 ἐκ τῶν βίων] cf. 521
 18 cf. *ibid.* 3.4 1277b25-6

16-17 cf. *Aristotelis Politica* 5.9 1309a33-7

17-

singulae vel paucae litterae (i.e., partes verborum) quae supplementa sunt in hoc apparatu critico plerumque non recordantur

8 ἂν add. Aly 11 ἀρετὴν—κατ' add. J.H. Oliver: (GRBS t.18 [1977] 39):
 ante μόνον add. ἢ κατ' ἀρετὴν R.P. Oliver (CP 45 [1950] 118) et Keaney et
 Szegedy-Maszkak 14 κυρίαν Lewis: κύρια cod. 20 ἄλλο cod.: ἄλλον
 Aly 21 διὰ add. Aly

7 Codex Vaticanus Graecus 2306, fr. B lines 1-264 (*TAPA* vol.106 [1976]
230-3 Keaney and Szegegy-Maszak)

. . . and the general to be inexperienced; for also in this way the damage is great, only (it does) not (stem) from vice. But it is clear that both should be aimed at. It is best if one obtains proof¹
10 not from the property but from the lives and upbringing (of the candidates), and this is accomplished by the education and the good customs of the political arrangement. In general, at any rate, it seems
20 that the law based on census-classes is rather old-fashioned because often it would prevent honest men from becoming leaders. Neither
30 Epaminondas nor Pelopidas nor, from Athens, Iphicrates or Chabrias, would have held the office of general, nor would those who were still earlier than these and better, Aristides and Themistocles.

It seems then that in general there is some question as to who
40 ought to be chosen according to wealth and virtue, or more according to virtue alone, or wealth. For in the office of the treasury, as has been said, they consider one's property, but for the guardianship
50 of the laws or some other such office, justness is necessary. For the generalship with authority over matters both foreign and domestic, along with virtue one (ought to) have sufficient riches, and
60 thirdly, as has been said, experience. And these are the three (requirements) for public office: virtue, ample wealth, and practical wisdom — for goodwill is a common (requirement) — and of these the first two ought to be present for all (offices) while the last,
70 practical wisdom, is more appropriate in some and essential in the highest. And, in a way, it is sufficient if they honestly look at both — for these are generally good at perceiving (things) and are best at recognizing critical moments as opposed to another (requirement)²
80 — as a result, they elect candidates for their good fortune and ability; and some (look) at one of the two (qualifications), for they choose the best citizens, but the majority, those who deliberate worst of all, (look) at property.

90 It is true, as was said before, that some (offices) especially require trustworthiness, some practical wisdom and cunning, and some diligence and sheer boldness, distasteful as this may be —
100 what kind of person to assign by law to each duty is not easy; it is necessary for those scrutinizing (the candidates) to elect the most suitable.

Since some offices, as has been said, also require experience, it
110 is a good idea always to attach to these some of the younger

¹ I.e., an elector gains confidence in some candidate(s).

² Or adopting the emendation of Aly, "as opposed to another time".

ται παρὰ τῶν εἰδότην μηδὲν χεῖρον διοικουμένων τῶν τῆς πόλεως, ὅπερ
 120 καὶ Ἄγων ποτὲ συνεβούλευεν Ἀθηναίοις ἐπὶ τῶν στρατηγῶν παρα-
 δείγματι χρησάμενος τῷ περὶ τὰ κυνηγέσια· καὶ γὰρ ἐκεῖ σκύλακας ἔφη
 130 παρεμβαλεῖν αἰετὸς τοὺς φιλοκυνήγους. χρώνται δὲ καὶ νῦν ἔνιοι τῶν νόμῳ
 τάκτων ἐλαττόνων πόλεων καθάπερ Καρυστίων καὶ Κυθνίων· τρεῖς μὲν 35
 140 γὰρ ἐπὶ τῶν ἐστρατηγηκότων ἦδη, δύο δ' ἐκ τῶν νεωτέρων καθιστᾷσι.
 μάλιστα οὖν ἐν ταύτῃ δεῖ μεγίστους ἀνήκειν καιροὺς· οὐ μὴν ἀλλὰ καὶ
 ἔαν ἄλλη τοιαύτη συγκατάμεικτος ἢ ὁμοίως, ταῖς ἡλικίαις λεγομέναις
 150 ἅμα κόσμον καὶ ἅμα ταῖς ἀκμαῖς δύναμιν ὑπάρχειν, οἷον ἐν τῇ
 γυμνασιαρχίᾳ· τοῦτο γὰρ οὐ κακῶς οἱ αἰρούμενοι δύο, τὸν μὲν 40
 160 πρεσβύτερον, τὸν δὲ νεώτερον, ὅπως ὁ μὲν εὐταξίαν παρέχῃ μεταδιδούς,
 ὁ δὲ αὐτὸς συναποδιδόμενος ἡγεμῶν γίνηται τῶν πόνων. οὐ γὰρ δίκαιον
 170 ἅμῳ ταῦτα τὴν αὐτὴν λατρείαν ἔχειν· ἀμφοτέρων δὲ ἡ ἐπιμέλεια.

δεῖται δὲ αἰσθήσεως χρηστῆς, ἀλλὰ δεῖ πρότερον ἄλλας προάρξαι
 τὸν μέλλοντα τὰς μείζους ἄρξειν, ὅπερ καὶ ἐπὶ τῆς στρατηγίας ἐλέχθη· 45
 180 ἄτοπον γὰρ εἰ ὁ μὴ ταξιαρχήσας μηδὲ φυλαρχήσας εὐθὺς εἴτα
 ἐστρατήγησε. ταῖς μὲν, ὡς ἔδοξε, ἀναπειρᾶσθαι χρή πρότερον, ταῖς δ'
 190 ὕστατα δυοῖν ἔνεκα· ταύτῃ γὰρ τῇ διαθέσει τὸν προσδοκῆσαντα
 ἐπίτονόν τ' ἀπαρτίζει καὶ φιλοτιμότερον παρασκευάζει πρὸς πείραν διὰ
 τὰς θέσεις τῶν μειζόνων ἢ, ὅπερ ἦν καὶ ἐν Ἡπειρῷ, διὰ τὴν μονήν. 50
 200 τοῦτον δὲ ἐκ τῶν ἐλαττόνων ἀρχῶν ἢ τῶν ἐπὶ τὰς μείζους ἀφορισθεισῶν
 καὶ ἐν νόμῳ ἐνιαχοῦ δεῖ ἀνελέσθαι, καθάπερ ἐν Φωκεύσιν· τοὺς γὰρ
 210 στρατηγοὺς καθιστᾷσιν ἐκ τῶν πεφυλαρχηκότων καὶ τεταμειυκότων.
 χρή δ' ὅλως οὐδένα ἀναρχον ἄρχειν ἕως τὸν ἀβούλευτον, ὥσπερ ἐν
 Ἀμβρακίᾳ. χορηγεῖ γὰρ ἐλέσθαι τὸν ἐμπειρίαν λαμβάνοντα τῶν 55
 220 κεκοινωμένων αἰετὸς καὶ μετὰ νεωτέρων.

εἰ δὲ δή ποτ' ἐπ' αὐτῷ ἡ πολιτεία, δεῖ οὖν ἕνα αἰετὸς ἀνδρᾶ πολλοῖς
 ἀπαξάπασιν ἀναμιξὶ προσάρχειν τὰς μεγίστας ἀρχάς, οἷον καὶ ἐν τ'
 230 Ἀργεῖ, κἄν μὴ πρότερον, καὶ ἐν Καρχηδόνι βασιλεῦσαι καὶ στρατη-
 γῆσαι· ἐκ τούτων γὰρ ἡ γεροντία παρ' αὐτοῖς ἦν. ἀλλὰ γὰρ ἴσως αὐτοῖς 60
 240 μὲν οὐχ ἦντον ἅμα τῇ ἀρχῇ τιμὴν ἔχουσιν τὰ νῦν. ἔτι δὲ ἐν ἱεροῖς

34-5 τῶν νόμῳ τάκτων *Sbordone*: τῶν ὁμοτάκτων *cod. et Keaney et Szegedy-Maszk* 38 ἄλλη τοιαύτη *Aly et J.H. Oliver*: ἄλλη τοιαύτη *Sbordone et Keaney et Szegedy-Maszk* 44 αἰσθήσεως *cod. secundum Keaney et Szegedy-Maszk et ut emendatus ab Aly*: διαθέσεως *Crönert* 46 γ(ὰρ)

suppl. J.H. Oliver 48 δι[ι]α[θ]έ[σ]ει *cod. secundum Keaney et Szegedy-Maszk et ut emendatus ab Aly*: διατάξει *Crönert* 57-8 δεῖ—προσάρχειν *J.H. Oliver*: δεῖ οὖν εἰ αἰετὸς ἀνδρᾶ πολλοῖς ἀπαξάπασιν (ἄξιον) ἀνα[τ]εῖ[ι] προσάρχειν *cod. ut emendatus ab Aly, quem Keaney et Szegedy-Maszk sequuntur*: δεῖ οὖν

εἰ[να] αἰετὸς ἀνδρᾶ πολλοῖς ἀπα[ρ]ά[σ]ιν ἀν[α] ἄ[ξι]ον προσάρχειν *coni. Sbordone*

order that they may learn from those with knowledge, without detriment to the administration of the affairs of state. This is the
120 advice about the generals that Hagnon once gave to the Athenians, using the practice of hunting for his example; for there, he said, those who love the chase always put in pups. Some of the smaller
130 cities (well) organized by law practice this now, like the Carystians and Cythnians; for they appoint three men who have already served
140 as general and two from the younger men. In this (the generalship) especially, the most critical situations are bound to arise; moreover if (a young man) is mixed into another such office, in the same way then, with the ages just mentioned there would at once be good
150 order, and power with those at their prime, as in the gymnasiarchy. For in that case they do not err in electing two men, one older and
160 one younger, so that the former can take part by providing discipline, while the latter, by stripping himself down, may be a leader for the exercises; for it is not just that both perform the same
170 hard work, but the responsibility belongs to both.

Good perception is required, but the man who is going to hold higher offices must hold others beforehand, as we said in the case of the generalship. For it would be strange if the man who had
180 not been taxiarch or phylarch then immediately became general. Some offices, as it seemed, should be attempted earlier and some last for two reasons: with this arrangement, it makes the man who
190 has expected (to hold higher office) intensely eager and more ambitious for the attempt because of the placing of the higher (offices) or, as was the case in Epirus, because of the delay. In some places, as in Phocis, it is even required by law that this man be
200 elected from the lower offices or those marked off (as preliminary to) greater ones. For they choose generals from those who have been
210 phylarchs and treasurers. In general, to be a magistrate, one must already have held an office or at least been a member of the council, as in Ambracia. For it pays to elect someone who has had experience
220 of affairs regularly shared also with younger men.

If indeed the government ever depends on him, it is necessary that there always be one man for many (duties) all combined who holds the highest offices intermingled, as both in Argos, even if it
230 was not (so) before, and in Carthage (where it is necessary for one man) to hold the offices of king and general. For from these the council of elders was drawn among them. But perhaps they have
240 no less honor now along with their office. Besides they will be

σιτήσονται. τοῦτο πειρατέον ἀνατρέπειν.

δοκεῖ δὲ ἔχειν ὁ εἰρημένος τιμὴν . . . (c.28 litterae) . . . τὸ ἀνέγ-
 250 κλητον εἰς τὰ κοινὰ διατηρεῖν. ὡς λόγον ἀποδιδόντες τριακονταετῆς
 δεχθήσονται, ἐφ' ᾧ διατείνωσι ἄν· οὐ γὰρ ἔξεστι τὸν ἐπαιτιώμενον ὑπὸ
 260 τῆς πόλεως ἀρχικῶς οὐθὲν δυνάμενον οὔτ' ἐξετάζειν οὔτε κολάζειν καὶ
 καταπλήττεσθαι τοὺς ἄλλους τὸν ἑαυτῷ τι συνειδότα φλαῦρον.

63-5 δοκεῖ—ἀν] *multae litterae incertae vel omnino desunt* 63 post τιμὴν
habet cod. ας..τλε..ι σε μισ[εῖν] τὰ [γ'] ἄ[λλα καὶ] ut emendatus ab Aly: ἀσκῶν
τὰ ἐπιθέμισα καὶ διὰ Sbordone 64 post ὡς suppl. δ' ἀρχὴν μετιώντες οἱ
J.H. Oliver

8 Papyrus Pack² 2296 = P.Hib. no. 183, fr. a, b et c (P.Hib., pars 2
 p.41-3 Turner)

fr.a		]α . ἴνα . τ... ἐμφα[]
col.1		] . [ . . ] . . . . [ . . ] . . τον ἄς ἔχει δηλοῦντες	
		] . . . . [ . . . . ] ποίημα ἴ[ν'] εἰδῆι ἐκάστου	
		λόγου τὴν] δύνανται καὶ οἷς μὲν δεῖ χρῆσθαι	
5		ὁ ποιητὴς ἴν' εὖ] ποιῆι. ὁμοίως δὲ καὶ οὓς δεῖ διὰ-	5
		φεύγειν ἴνα μέμψ]εως ἀπόσχηται. ὃ τε ιδιώτῃ[ς]	
		διδασχθεῖ[ς] [ὑπ]ὸ τῆς τέχνης ῥᾶ[ιον] διαγνώσεται]	
		τὸ ποιηθῆ]ν εὖ καὶ διὰ τί εὖ. ὁμοίως [δὲ διαγνώ-]	
		σεται καὶ τὸ] κακῶς, ποῖόν τι. γέν[
10		.....] . . . . η ἐθέμεθα ὀκτὼ ε[	10
	7-10	] . . . . [ . ] ους κ[αὶ τ] ούτων [
		] κα[λ] ὄν ἐπαποδιδόναι α[
	5-7	δι]ελόμενος περὶ . ν.εων. [
	7-10	] μεν ἀγ[.] ν . . [. .] . . εἰς πᾶσα[ν ποίησιν]	
15	5-8	τῇ] γ πο[ί]ησ[ιν . . . πε]ρὶ ποιή[σεως]	15
	7-10	] . . [ . ] . [ . . [ 8] ολην[
		] η[.] συ[9] . . εα[
		] . καὶ τα[
	9-12	] εἴη ὁ ν[
20	7-10	] . . εν.α[	20
		] . . . [ . ] οτα[
] . [. .] . . [
col.2		ἐξαιρῶν [
		διὸ φευγε[
		παράγων [	25

feasted in the temples. An attempt must be made to overturn this³.

It seems proper that the aforesaid man have honor . . . ⁴ maintaining himself without reproach in regard to public affairs. As (candidates those) 30 year olds who render a (satisfactory) account will be accepted to whatever they aspire. For it is not possible for someone under indictment by the state, since he has no official power, 260 either to investigate or to punish and intimidate the others, when he is conscious of his own guilt.

³ I.e., holding offices in combination.

⁴ Only a few letters of the omitted portion are legible. See the *apparatus criticus* and the commentary.

- 8 Papyrus Pack² 2296 = P.Hib. no. 183, fr. a, b and c (*P.Hib.*, part 2 p.41-3 Turner)

fr.a . . . (2) showing which it (?) has . . . (3) poem, in order that
col.1 the poet may know the force of each phrase and which he must use in order to write well. Similarly also which he must avoid in order to be free of blame. And the layman instructed in the art will more easily discern what is well written and the reason it is well written. Similarly he will also discern what is poorly written (and) what its characteristics are. . . . (10) we posited eight¹. . . (12) to make good (?) . . . (14) into all poetry . . . (15) poetry . . . concerning poetry . . .

col.2 (23) removing . . . (24) therefore avoid . . . (25) bringing forward (?)

¹ Adopting Turner's supplement, we might translate: "We did in any case posit the existence of eight parts of speech (expression)."

. . . (29) poetry . . .

fr.b . . . (32) Philemon brings on to (the stage) this character . . .
 (33) The word *euchē* enters into all poetry, for this is the ordinary
 word for offering prayer. But they do not admit *proseuchē* into
 poetry, for it has the same force as *euchē* in regard to pious action.
 . . . (38) to assign to all poetry . . . (39) Philemon too brings on
 to (the stage) . . . (40) of good character . . . (41) watching . . .
 (43) watching the stage-characters . . . (45) all poetry . . . (50) verbs
 . . . (51) therefore (the poet) must not use . . .

fr.c . . . (59) *katastrophē* (occurs) not only in the poets but also in
 the prose-writers . . .

7) 32-3 et 37-41 CGrF no. 214, p.200.1-7 Austin 40 cf. *Athenaei Deipno-*
soph. 13 594D = *Philemonis fr.* 215 (CAF t.2 p.534.24-7 Kock)

6 μέμψ[εως *vel* κρίσ]εως Turner
 ἐθέμεθα ὀκτώ Turner

9-10 γεν[έσθαι δ' οὖν | τῆς λέξεως μέρ]η
 37 ὑπερε[υχὴν Turner

- 9 Papyrus Pack² no. 1502 = P.Hamb. no. 128, fr. a (Veröff. Hamb. Staats- und Univ.-Bibl., t.4 [1954] p.36-9 Snell)

col.1 — — —

15]εν[.]ν

10].[...]...

10].π[...].[.].

5 10]. μὲν οὖν.[5

.....]τ...[.]... συλλαβῆς

....]εἴση[ς οὐ]δεμίαν φ[ύ-

σίαν] δηλοῦν, οἷον Δ[ῶρ]ος·

τούτο]ν γὰρ ἀφαίρεθείσης

10 τῆς πρ[ώ]της σ[υλ]λαβῆς κα- 10

ταλεί]πεται ρο[ς], ὅπερ οὐ[δὲ]ν

τῶν σημαιν]όντ[ω]ν ἐστίν.

.....]γοδετ[.]τουπαν

....]η..ροει[...ν[.]... της

15]ου τῆσδε [τ]ῆς χώρ[α]ς 15

....]την τελευτήν

.....]συμβέβηκεν

.....].σ τούτου

.....]τοντο[.]ες

20φ]αίρεσις συν 20

13]πλειστα

13]ωριζο-

μεν] ἄλλου

13]λειοι του

25 13]λοι τήν 25

12]ν καὶ τὸν

13]αττον

13]τονς μη

13]χοφθη

30 13]χην φη- 30

13]α σκῆνος

καὶ οἷον καμπτῆ]ρα νύσσαν.

col.2 . [...]ελ...[.]...[.] φι[

τειδεπεγνιου [...]...]...[

δηλοῦν, οἷον κλάδος ἔρνος 35

βλαστός, καὶ οἷον μέλαν

5 δνοφερόν ἐρεμνόν. με-

- 9 Papyrus Pack² no. 1502 = P.Hamb. no. 128, fr. a (*Veröff. Hamb. Staats- und Univ.-Bibl.*, vol.4 [1954] p.36-9 Snell)

col.1 . . . (5) therefore (the composite word), when a syllable is removed, means nothing, e.g., *Dōros*, for when the first syllable of this (word) is taken away, *ros* is left, which is not something that has significance. . . .

. . . (15) of this place . . . (16) the end(ing)

. . . (31) *skēnos* and, e.g., *kamptēr*, *nussa*.¹

col.2 . . . (35) (has the same) meaning, e.g., “twig”, “sprout”, “shoot”, and e.g., “black”, “murky”, “dark”. (Men call) metaphor the transfer of

	ταφορὰν δὲ (τὸ) τῶν αὐτῶν ὀ- νομάτων ἢ ῥημάτων συν- θέτων ἀπὸ ὁμοίου τινὸς	40
10	ἐπ' ἄλλο πρᾶγμα μετενη- γεγμένον, οἷον τὸ γῆρας δυσμᾶς βίου, καὶ τὴν ἔρη- μον νῆσον χηρεῦειν ἀνδρῶν, καὶ τὸμ βασιλέα ποιμένα	45
15	λαῶν. ἐπίθετον δὲ τὸ μετὰ κυρίων ὀνομάτων λε- γόμενον, οἷον σίδηρος αἵ- θων, καὶ χρυσὸς αἰγλήεις. γίνεται δὲ καὶ διπλοῦν	50
20	καὶ τριπλοῦν καὶ κατὰ τὸ μὴ συμβεβηκό[ς], ὃ δὴ στέρη- σιν τινες καλοῦσιν, οἷον τὸν σακεσφόρον, ἀρηΐφιλον· τὸ δὲ τριπλοῦν· [βο]τρυο-	55
25	καρποτόκον καὶ ἀστερομαρ- μαροφεγγές, τὸ δὲ μὴ κα- τὰ τὸ συμβεβηκός ἅπ(λ)ουν, ἅπτερον. μετουσίαν δ' ἐ- κ τοῦ παρεπομένου διτ-	60
30	ταχῶς ἐγλαμβάνουσιν, ἐνίοτε μὲν (ἀπὸ γένους ἐπ εἶδος ἐνίοτε δ') [ἀπ'] εἶδους ἐπὶ γένος, οἷον ἀπὸ γένους μὲν ἐπ' εἶδ[ος,] ὅταν τ[.]ν	62a 62b
col.3	.]ην μητ[προσ- α]γορεύωσιν, [ἀπ' εἶδους δ' ἐπὶ γένος, [ὅταν τοὺς ὑ- ποκριτὰς κ[	65
5	δους τε κ[ὀνο- μᾶζωσιν[πεποιημέ- γον δὲ τὸ π[λε- γόμενον μ[παγ μηδε[	70
10	τισα . . [τινθ[οἷον [ . ] . [	75

unchanged² substantival or verbal composite expressions³ from something similar to another thing, e.g., old age (is) “the setting of life” and the desolate island “is bereft of men” and the king (is) “shepherd of the people”. (Men call) epithet that which is used in conjunction with ordinary words, e.g., “blazing” iron and “dazzling” gold. There is also double and triple (epithet) and (that) in respect to what does not apply, which some call privation, e.g., (double): “shield-bearing”, “Ares-lover”; triple: “grape-fruit-productive” and “star-crystal-bright”; and that which is not⁴ in respect to what does apply: “footless”, “wingless”. Men classify *metousia*⁵ from what follows in two ways: sometimes from genus to species and sometimes from species to genus, e.g., from genus to species, when

col.3 . . . (65) men call, from species to genus, when the actors
 (69) Men name . . . (70) coined . . .

- γὰρ κα[
ριφθεν[
15 ριν. ἀφ[ηρημένον δὲ τὸ
συλλαβαῖς .τ.[80
οἶον ἀντὶ τοῦ [δῶμά φασιν
δῶ, καὶ ἀντ[ι τοῦ κριθὴ κρῖ.
ἐπεκτετα[μένον δὲ τὸ
20] . [85
μ[οἶον ἀντὶ τοῦ Ἀχίλλειος
Ἀχιλλ[ή]ιος. [συγκεκομμέ-
νον δὲ τ[ὸ
ἐλαττογ[οἶον
25 ἀντὶ τοῦ. [90
τομος, καὶ [ἀντὶ τοῦ θυ-
γατέρων θυγ[ατρῶν. ἐ-
ξηλλαγμένον [δὲ τὸ ἐκ τοῦ
νομιζομένου πα[
30 μικρ[ὸ]ν ἡλλοιωμέγρ[ον οἶ-
ον ἀντὶ τοῦ λιβραγ[τός 95
λίβανος, καὶ ἀντὶ [τοῦ

6-12 cf. *Arist., Poet.* 20 1457a10-14 et 21 1457a31-b1 31 cf. *Sudam s.v.*
σκῆνος (no. 573, pars 4 p.376.20 Adler) 32 cf. *Sudam s.v.* νόσσα (no. 617,
pars 3 p.489.25) 42-3 *Plato, Leges* 6 770A; *Arist., Poet.* 21 1457b24-5
43-4 *Hom., Od.* 9.124 45-6 *Hom., Il.* 2.243 48-9 *Hom., Il.* 4.485
49 cf. *Pind., Pyth.* 4.231 52-3 cf. *Arist., Rhet.* 3.6 1408a7 54 *Soph.,*
Ai. 19; *Hom., Il.* 2.778 56-7 cf. *Timoth., Pers.* 103; *Hymn. Orph.* 3.3 et
55 59 *Hom., Od.* 17.57 62-4 cf. *Arist., Poet.* 21 1457b7-8 70-
1 cf. *Arist., Poet.* 21 1457b33 79-86 cf. *Arist., Poet.* 21 1457b35-1458a5
86 *Soph., fr.* 152 (*TrGF* t.4 p.168) 91-6 cf. *Arist., Poet.* 21 1458a5-7

5-8 φαίνεται μὲν οὖν [τὸ σύνθε]τ[ον μιᾶς] συλλαβῆς [ληφθ]είση[ς οὐ]δεμίαν
ο[ύ]σιαν] δηλοῦν *Fleischer* 20 fort. ἀφ[αίρεσις] vel ὑφ[αίρεσις] *Snell* 30-
1 φη[σιν, καὶ οἶον σῶμ]α σκῆνος vel φη[μὶ οἶον σκῆνωμ]α σκῆνος *Snell* 38-
42 δ' ἐ(κ) τῶν . . . μετενηγεγμένων *Schenkeveld* 62a-63 ἐνίστε μὲν (ἀπὸ
γένους ἐπ' εἶδος ἐνίστε δ') [ἀπ'] εἶδους ἐπὶ γένος *Sedley* : ἐνίστε μὲν [ἀπ'] εἶδους
ἐπὶ γένος, (ἐνίστε δ' ἀπὸ γένους ἐπὶ εἶδος) *Snell* 64-5 ὅταν τ[ῆ]ν [γ]ῆν
μητ[έρα] θηρῶν (vel πάντων) προσ]γορεύωσιν *Snell* 67-70 [ὅταν τοὺς
ὑ]ποκριτὰς κ[ωμωιδούς] ἀπ' εἰδους τῆς [κωμωιδίας] ὄνο[μα]ζώσιν [τινες] vel [ὅταν
τοὺς ὑ]ποκριτὰς κ[αλοῦντες] ἀπ' εἰδους τῆς [μιμήσεως] ὄνο[μα]ζώσι μ[ί]μους *Snell*
87-8 τ[ὸ] φωνήεντ[ι] τινι ἐλάττον[ι] χρώμενον *Snell* 89-90 ἀντὶ τοῦ [λαοτόμος
λα]τόμος *Snell* 93 fort. πα[ρὰ] πᾶσιν *Snell*

(79) (Men call) shortened that which by syllables . . . (81) e.g., instead of *dōma* men say *dō*, and instead of *krithē kri*. (Men call) lengthened . . . (85) e.g., instead of *Achilleios Achillēios*. (Men call) syncopated . . . (90) and instead of *thygaterōn* (men say) *thygatrōn*. (Men call) altered that which departs slightly from what is normal, e.g. instead of *libanōtos libanos*, and instead of . . .

¹ If we read *sōma* before *skēnos* (see the *apparatus criticus*), then we have two words for “body”, followed by two words for “turning post”. In each case the ordinary word comes first and the unusual, poetic word comes second.

² Literally, “the same”.

³ The Greek text is awkward and probably corrupt. See the critical apparatus.

⁴ The shift in the position of “not” reflects a variation in the Greek text.

⁵ Literally, “participation”.

CONCORDANCES

The following tables relate the texts collected in this edition (FHS&G) to that of Wimmer, Paris 1866, and the several partial editions of the twentieth century.

- 1 F. Wimmer, *Theophrasti Eresii opera, quae supersunt, omnia*, Paris: Didot 1866

Wimmer's texts 1-9, 12 and 171 have their own manuscript tradition and have been excluded from this collection.

Wi.-FHS&G	Wi.-FHS&G	Wi.-FHS&G	Wi.-FHS&G
10-345	33-232	56-81A	70c-131
11-346	34-242	57-134	70d-676
13-301B	35-161A	57b-133	71-115
14-252B	36-240	57c-82E	72-438
15-127A	37-150	57d-82A	73-488
16-176	38-151A	57e-84	74-538F
17-144B	39-221	58-100B	75-535
18-143	40-225	59-113B	76-577A-B
19-153C	41-226A	60-113C	77-441
20-153B	42-227D	61-97	78-512B
21-146	43-234	62-112B	79-552B
22-149	44-227C	63-90A	80-489
22b-app.147	45-224	63b-app.102A	81-534
23-153A	46-228A	63c-102A	82-542
24-152	47-235	63d-110A	83-547
25-156B	48-230	63e-113A	84-551
26-156A	49-159	64-app.78	85-556
26b-155C	50-729	65-78	86-549
27-301A	51-142	66-118	86b-554
28-241A	52-238	67-116	86c-555
29-241B	53-271	68-122A	86d-467
30-184	53b-307A	69-122B	86e-517
31-165B	54-app.155B	70-123	86f-512A
32-165C	55-155B	70b-125	87-726B

Wi.-FHS&G	Wi.-FHS&G	Wi.-FHS&G	Wi.-FHS&G
88-726A	114-558	140-622	166-347A
89-716	115-557	141-604	167-400A
90-719A	116-574	142-605	168-399,
91-293	117-577B	143-467	413 no.44
92-718	118-570	144-706	169-417 no.8
93-703	119-576	145-620	170-413 no.109
94-686	120-569	146-463	172-365A
95-687	121-573	147-578	173-365B
96-696	122-575	148-app.584A	174-359A
97-650	123-572	149-585	175-362A
98-651	124-709	150-app.584A	176-366
99-608	125-603	151-app.584A	177-367
100-646	126-612	152-523	178-369
101-636A	127-631	153-445	179-373
102-653	128-609	154-526	180-371
103-654	129-633	155-469	181-355B
104-641	130-710	156-443	182-356
105-643	131-638	157-565	183-381
106-628	132-738	158-661	184-175
107-559	133-624	159-214A	185-374
108-561	134-705	160-213B	186-355A
109-567A	135-618	161-214B	187-355A
110-562	136-614	162-218B	188-365C
111-563	137-623	163-173	189-365D
112-564	138-617	164-196B	190-435
113-560	139-639	165-196A	
FHS&G-Wi.	FHS&G-Wi.	FHS&G-Wi.	FHS&G-Wi.
78-65	110A-63d	125-70b	150-37
app.78-64	112B-62	127A-15	151A-38
81A-56	113A-63e	131-70c	152-24
82A-57d	113B-59	133-57b	153A-23
82E-57c	113C-60	134-57	153B-20
84-57e	115-71	142-51	153C-19
90A-63	116-67	143-18	155B-55
97-61	118-66	144B-17	app.155B-54
100B-58	122A-68	146-21	155C-26b
102A-63c	122B-69	app.147-22b	156A-26
app.102A-63b	123-70	149-22	156B-25

FHS&G-Wi.	FHS&G-Wi.	FHS&G-Wi.	FHS&G-Wi.
159-49	347A-166	534-81	609-128
161A-35	355A-186,187	535-75	612-126
165B-31	355B-181	538F-74	614-136
165C-32	356-182	542-82	617-138
173-163	359A-174	547-83	618-135
175-184	362A-175	549-86	620-145
176-16	365A-172	551-84	622-140
184-30	365B-173	552B-79	623-137
196A-165	365C-188	554-86b	624-133
196B-164	365D-189	555-86c	628-106
213B-160	366-176	556-85	631-127
214A-159	367-177	557-115	633-129
214B-161	369-178	558-114	636A-101
218B-162	371-180	559-107	638-131
221-39	373-179	560-113	639-139
224-45	374-185	561-108	641-104
225-40	381-183	562-110	643-105
226A-41	399-168	563-111	646-100
227C-44	400A-167	564-112	650-97
227D-42	413 no.44-168	565-157	651-98
228A-46	413 no.109-170	567A-109	653-102
230-48	417 no.8-169	569-120	654-103
232-33	435-190	570-118	661-158
234-43	438-72	572-123	676-70d
235-47	441-77	573-121	686-94
238-52	443-156	574-116	687-95
240-36	445-153	575-122	696-96
241A-28	463-146	576-119	703-93
241A-29	467-143	577A-B-76	705-134
242-34	467-86d	577B-117	706-144
252B-14	469-155	578-147	709-124
271-53	488-73	app.584A-148,	710-130
293-91	489-80	150,151	716-89
301A-27	512A-86f	585-149	718-92
301B-13	512B-78	603-125	719A-90
307A-53b	517-86e	604-141	726A-88
345-10	523-152	605-142	726B-87
346-11	526-154	608-99	729-50
			738-132

2 A. Graeser, *Die logischen Fragmente des Theophrast*, Berlin: De Gruyter 1973

Gr.-FHS&G	Gr.-FHS&G	Gr.-FHS&G	Gr.-FHS&G
1-78, app.	12-89	23-104	35-117
2-81A	13-90A-B	24-106A-G	36-120
3-118	14-100A-B, D	25-107A	37-119
4-82A-C, E	15-102A, app.1,	26-107B	38-122A-B
5-83	2, C	27-109A	39-123
6-84	16-103A-D	28-112A-C	40-124A-B
7-85A-B	17-91A+app. B,	29-111A-B, E,	41-125
8-87A-B+app.	D	112A	42-127A-B
D-E	18-92	30-113A-C	43-128
9-88	19-95A-B	31-97	44-129A-B
10-110A+app.	20-app.94	32-114	45-131
B, D, 112A	21-96A-B	33-115	46-133
11-101	22-93	34-116	47-134
FHS&G-Gr.	FHS&G-Gr.	FHS&G-Gr.	FHS&G-Gr.
78-1	91D-17	106C-24	115-33
app.78-1	92-18	106D-24	116-34
81A-2	93-22	106E-24	117-35
82A-4	95A-19	106F-24	118-3
82C-4	95B-19	106G-24	119-37
82E-4	96A-21	107A-25	120-36
83-5	96B-21	107B-26	122A-38
84-6	97-31	109A-27	122B-38
85A-7	100A-14	110A-10	123-39
85B-7	100B-14	app.110A-10	124A-40
87A-8	100D-14	110B-10	124B-40
87B-8	101-11	110D-10	125-41
app.87B-8	102A-15	111A-29	127A-42
87E-8	app.102A-15	111B-29	127B-42
87D-8	102C-15	111E-29	128-43
88-9	103A-16	112A-10, 28, 29	129A-44
89-12	103B-16	112B-28	129B-44
90A-13	103C-16	112C-28	131-45
90B-13	103D-16	113A-30	133-46
91A-17	104-23	113B-30	134-47
app.91A-17	106A-24	113C-30	
91B-17	106B-24	114-32	

3 L. Repici, *La logica di Teofrasto*, Bologna: Il Mulino 1977

Rep.-FHS&G	Rep.-FHS&G	Rep.-FHS&G	Rep.-FHS&G
1-71E	20b-100B	29h-106D	53-68 no.14
2-71B	21a-app.102A	30a-107A	54a-112A
3-72A	21b-102A	30b-107B, 108A	54b-122B
4-79	21c-app.102A	31-109A	55-123
5-80	21d-102C	32a-112C	56a-124A
6-app.73	22a-103C	32b-112A	56b-124B
7a-78	22b-103A	32c-112A	57-125
7b-app.78	22c-103B	33a-111A	58a-127A
8-81A	22d-103D	33b-111B	58b-127b
9-118	23a-91A	33c-111E	59-128
10a-82A	23b-91B	34a-113A	60a-129A
10b-82B	23c-91D	34b-113B	60b-129B
10c-82C	23d-91D	34c-113C	61-131
10d-82E	23e-91D	35-110D	62-68 no.19
11-83	23f-92	36-68 no.11	63-68 no.18a
12-84	23g-app.91A	37-97	64-97
13a-85A	24a-95B	38-68 no.9c	65-68 no.22
13b-85B	24b-95A	39-68 no.10	66-68 no.23
14a-87A	25-app.94	40-68 no.21	67-68 no.12
14b-87B	26a-96A	41-68 no.8	68-68 no.15
14c-87D	26b-96A	42-68 no.30	69-68 no.16
14d-87E	26c-96B	43-114	70-133
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